

BIBLIOTHECA INDICA
A COLLECTION OF ORIENTAL WORKS

A DICTIONARY
OF THE
KĀSHMĪRĪ LANGUAGE
COMPILED PARTLY FROM MATERIALS LEFT BY THE LATE PAṆDIT
ĪSVARA KAULA

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BIBLIOTHECA INDICA

WORK No. 229

A DICTIONARY
OF THE
KĀSHMĪRĪ LANGUAGE





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Frederic Robinson,
Camberley.

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Gesellschaft der Wissenschaften zu Göttingen.*

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MAHĀMAHŌPĀDHYĀYA MUKUNDARĀMA ŚĀSTRĪ, OF ŚRĪNAGAR

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PREFACE

IN the year 1898 the Asiatic Society of Bengal completed the publication, under my editorship, of a Kāshmirī Grammar written in Sanskrit by Īśvara Kaula, and entitled the *Kaśmīraśabdāmṛta*. During the preparation of that work for the Press my attention was drawn to a report that its author had also composed a Kāshmirī-Sanskrit *Kōṣa*, or Dictionary. Further inquiries elicited the fact that this was really the case, and after prolonged negotiations, for the success of which I was largely indebted to the efforts of Sir Aurel Stein, K.C.I.E., and to the friendly influence exercised by Sir Adelbert Talbot, K.C.I.E., then Resident at Śrīnagar, the manuscript came into my possession at the end of that year.

Examination of the papers showed that Īśvara Kaula never lived to complete, much less to revise, his *Kōṣa*.¹ For the first few letters of the alphabet he had, it is true, written out a fair copy, each entry consisting of a Kāshmirī word together with a synonym in Sanskrit and another in Hindī, but the greater part of the manuscript, as it reached my hands, consisted merely of memoranda—lists of Kāshmirī words with no translation at all, and even these not covering the whole alphabet.

Incomplete as they were, these papers nevertheless formed a valuable addition to the literature of an important and little-known language, and it seemed to me that it was well worth while making an effort to utilize them and to publish the results. Accordingly, in the year 1899, I represented the state of affairs to the Asiatic Society of Bengal, and suggested what seemed to me a practical method for making the materials available to scholars. That Society, with great liberality, provided the funds necessary for the scheme, which was to employ a competent Kāshmirī Paṇḍit to fill up the lacunæ left by Īśvara Kaula, and to prepare the manuscript for the Press.

Sir Aurel Stein added one more to the many debts that I owe to his kindness by securing for me the services of Paṇḍit Gōvinda Kaula, of Śrīnagar, who at once commenced the preparation of the necessary slips. To my great regret that excellent scholar died in June, 1899, before he had finished the words commencing with the letter क, and some delay necessarily occurred before I could find his successor, Paṇḍit (afterwards Mahāmahôpādhyāya) Mukunda Rāma Śāstrī, also of Śrīnagar, of whose accuracy and learning I had had previous experience while editing the *Kaśmīraśabdāmṛta*. He took up the work again from the beginning, and continued to be my assistant until his regretted death in 1921, not only copying out and correcting what Īśvara Kaula had left, but largely adding to the number of words explained.

As the authority of this Dictionary mainly depends on the fact that the greater portion has been prepared by these Kāshmirī Paṇḍits, it will be well to explain the procedure followed by them. Even the fullest portions of Īśvara Kaula's materials left much to be desired. A bare list of Kāshmirī words, with, in each case, a single synonym in Sanskrit and another in Hindī, was of little use. Under my instructions and supervision, each word was now written on a separate slip, with, in the case of nouns, information as to its gender. To this was added its synonym in Sanskrit, and, as a further check, in Hindī. The Paṇḍit then added a short explanation in Sanskrit giving further details as to the meaning of the word. To take an example—For the word āb-dāb, all that the original materials gave was as follows : आँब्-डॉब् । अपथ्यः । वदपहेँजी ।

As prepared by the Paṇḍit, the slip for this word has taken the following form :—

प		(1)
		आँब्-डॉब्
(2)	(3)	
अपथ्यसेवनम्	वदपहेँजी	
		(4)
रोगित्वावस्थायां यदपथ्यसेवनं येन पुनरपि		
रोगाधिक्यं जायते तादृशमपथ्यसेवनमिदम् ।		

¹ He died in the year A.D. 1893.

I have numbered the entries in the slip for convenience of reference. In (1) the letter प indicates that the word is masculine. The rest of the entry and the whole of (2) and (3) belong more or less to the original materials, and (4) was added by the Paṇḍit. From this I prepared the article in the Dictionary. I inserted the transliteration in (1), retained the Sanskrit synonym in (2), abandoned, as surplusage, the Hindī synonym in (3), and translated the substance of (2) and (4) into English. The article thus took the following form:—

āb-dāb, आब-डाब । अपथ्यसेवनम् m. giving unwholesome food or drugs to an invalid.

To the entries thus prepared by the Paṇḍits I have added numerous words and meanings collected by myself in the course of my reading. As my authority on the subject is small, I always give in each case a reference to the source from which the word or meaning was obtained. Articles that depend entirely on my own authority can be distinguished from those based on the Paṇḍits' slips by the fact that the latter, and the latter only, have a Sanskrit synonym following the Kāshmirī word.

The principal sources other than the Paṇḍits' slips have been indexes of words occurring in all the Kāshmirī texts that are known to me. Amongst them are: (1) the *Lallā-vākyāni*, a collection of songs by the celebrated Lāl Dēd (L.V., quoted by verse-number) edited by Dr. L. Barnett and myself for the Royal Asiatic Society, and the following edited by myself alone: (2) Kṛṣṇa Rāzdān's *Śiva-pariṇaya* (Śiv., similarly quoted), (3) Divākara Prakāśa Bhaṭṭa's *Śrīrāmāvatāra-carita* (Rām., similarly quoted), (4) Dīna-nātha's *Śrīkṛṣṇāvatāra-līlā* (K., similarly quoted), all published in the Bibliotheca Indica, and (5) *Hātim's Songs and Tales*, a valuable collection of folk-tales, etc., in village Kāshmirī made by Sir Aurel Stein and edited and translated by me (H., quoted by number and paragraph, London, 1923). One other text was (6) Burkhard's edition of Maḥmūd Gāmī's *Yūsuf Zulaikhā*, published in vols. xlix and liii of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (YZ., quoted by verse-number), an excellent example of Kāshmirī poetry as written by Musalmāns. To these should be added (7) Dr. Hinton Knowles' *Dictionary of Kashmiri Proverbs and Sayings* (K.Pr., quoted by page), (8) Mr. Wade's *Kāshmirī Grammar* (W., quoted by page), (9) my edition of Īśvara Kaula's *Kāshmirāśabdāmṛta* (I.K., quoted by sūtra), published by the Asiatic Society of Bengal, (10) my own *Essays on Kāshmirī Grammar* (Gr.Gr., quoted by page), and (11) Sir Walter Lawrence's *Valley of Kashmir* (L., quoted by page). I have also included all the words found in Elmslie's *Vocabulary of the Kashmiri Language* (El.), and in the Vocabulary appended to my own *Kāshmirī Manual* (Gr.M.) published by the Clarendon Press in 1912.

Of the above, Nos. (1) to (5) were, when I began writing the Dictionary, available only in manuscripts carefully prepared under my instruction. Since then they have all been printed, and precautions have been taken to secure that the texts of the manuscripts and of the printed editions should agree in every particular. I hope that I have included in the Dictionary every Kāshmirī word occurring in these. In the earlier pages I did not give references to every occurrence in each of them, contenting myself with quoting what I considered to be typical instances; but, as the work progressed, I found it advisable to be more liberal in my references, and, save in the case of the most common words, I have quoted practically every occurrence. I may here note that there appeared in Kashmir in 1913 an edition of the *Śrīrāmāvatāra-carita* (No. (3) above) printed in the Persian character. In order to facilitate reference to it, I give below on pp. xvii ff. a Concordance to it and to my edition in the Bibliotheca Indica.

Kāshmirī, especially as spoken by Musalmāns, borrows freely from Persian, and (through Persian) from Arabic. In works written by Musalmāns, such as the *Yūsuf Zulaikhā* above mentioned, there are whole passages of which the vocabulary is really more Persian than Kāshmirī, strings of nouns and adjectives taken from the former language being merely held together by some verb belonging to the latter. In fact, such Kāshmirī is an exact counterpart of the high literary Urdū fashionable a generation ago in Lucknow. To have included all such Persian words in this Dictionary would have uselessly increased the bulk of the work, and have given little help to the student. Such words will be found in any good Hindōstānī Dictionary, and it is not probable that any person will study Kāshmirī who has not a certain acquaintance either with that language or with Persian. I have therefore endeavoured to admit to the pages of this Dictionary only such Persian words as are in general use by all classes, and I have been strict even in regard to them. I have included all Persian words registered by my Paṇḍits, and also all those to be found in the Proverbs contained in Dr. Hinton Knowles' book, as well as in the vocabularies already mentioned, and I believe that this will be found to give a very fair selection. On the other hand, there are no doubt hundreds of Persian and Arabic words in such poems as the *Yūsuf Zulaikhā*, which will not be found in the following pages.

Kāshmīrīs use three alphabets for writing their language. Hindūs as a rule employ either the Sāradā or the Nāgarī character, and Musalmāns the Persian. The spelling of Kāshmīrī words written in the Persian character has the advantage of being fairly constant, but the alphabet is quite unsuited for illustrating the complicated vowel sounds of the language. I have therefore decided not to use it except in the case of words borrowed from Persian. Even such words, when forming part of the Hindū vocabulary, and evidenced as such by being included in the Paṇḍits' slips, are also written in Nāgarī. As for the Sāradā character, no types are available, nor, as a rule, are European students familiar with it, and I have therefore written all words not purely Musalmān in Nāgarī. But in this case another difficulty has arisen. No two Hindūs spell Kāshmīrī alike in that form of script. Every man is a law unto himself. I have in my possession two Nāgarī manuscripts of the same work—the *Siva Pariṇaya*; and as an example of the various modes of spelling I here give the same passage transcribed from each.

MS. A. इन्द्राजस् थलि खंतु अन्धकारो । जोरन्ति गोस् लूरपारयो ॥

MS. B. इन्द्राजस् इलि खुत अन्धकार । जोरन्ति गुस् लोरपारयु ॥

MS. A. म्बकलाव् थन् कुख् च्ह वख्चन्हारो । महागणपत ध्यान दारयो ॥

MS. B. मुक्लाव् तन् क्योख् चूह् भख्चन्हार । महागणपत ध्यान दारयु ॥

Now a dictionary must follow one system of spelling throughout, and I have, accordingly, in the present work followed, with one or two slight alterations, that of Īśvara Kaula, the best and most logical of all those used for Kāshmīrī. But it is obvious that, however excellent its system of spelling may be, a dictionary that follows the conventional order of the Nāgarī alphabet will be of little use to the student of works that diverge so widely from the standard as does MS. B. Twelve out of the fifteen words given in the extract would not be found in their proper places, and would have to be searched for under another orthography. It will be observed from a comparison of the two extracts that most of the variations occur in the representation of vowel sounds. Consonantal variations are few, and can easily be made subject to one or two general rules. This is true of all systems. After much consideration and many experiments, I therefore decided, as the most practical course, to make the romanized transliteration the basis of the alphabetical order, and to arrange the words in the approximate order of the English consonants, without any regard to the vowels. Thus, whether a word is spelt *kōm*^u, *kom*, *kāmu*, *köm*^u, or *kāmi*, it will occupy the same place in the Dictionary, its place being determined by the *k* and the *m* and by nothing else. Only in those cases in which several words have all the same consonants, and differ only in their vocalization, will the order of the vowels be taken into account. As regards words beginning with vowels, these are all grouped together at the beginning, the order in the group being determined by the consonants. Then will follow all words beginning with *b*, then those beginning with *c*, and so on. In order to serve as a check against misprints, after every Kāshmīrī word in the roman character, I have given it again either in the Nāgarī character, according to the spelling of Īśvara Kaula, or, in the case of words directly borrowed from Persian, in the Persian character. This is usually followed by its Sanskrit translation and then by its meaning in English.

The following is the order of the vowels when appearing in different words of which the consonantal skeleton is the same:—^a, ^ā, *a*, *ā*, *ā*, *ā*; *ai*; *au*; ^ē, ^ē, ^ē, ^ē, ^ē; ⁱ, ⁱ, ⁱ; ^o, ^o, ^o, ^o, ^o, ^o, ^o; ^u, ^u, ^u, ^u, ^u.¹ *Anunāsika* is represented by [~], and does not affect the order of words. *Anusvāra* is represented by *m* or *n* according to pronunciation. The Sanskrit vowels *ru* (ॠ) and *rē* (modified ॠ) are arranged (in the forms, respectively, of *ru* and *rē*) among consonants under *r*, with which, in writing, they are quite commonly confounded.

The following is the order of the consonants:—*b*, *c* (*ch*), *d* and *ḍ*, *f*, *g*, *h*, *j*, *k* (*kh*), *l*, *m*, *n*, *ñ*, *p* (*ph*), *r*, *s* (*sh*), *t* (*th*) and *ṭ* (*ṭh*), *ṣ* (*ṣh*), *v* (or *w*), *y*, *z*. But the following points must be noted. The aspirates *ch*, *kh*, *ph*, *th*, and *ṭh*, and also the sibilant *sh*, appear in their English alphabetical order. Thus *ch* comes between *cg* and *cj*, and *sh* between *sg* and *sj* (vowels being neglected as usual). I would draw especial attention to this, as I find that some who have consulted the Dictionary have been misled by failing to remember that, in the case of *ch*, *kh*, *ph*, *sh*, *th*, *ṭh*, and *ṣh*, for the purposes of English alphabetical sequence, these respective groups have each been dissolved into its component *typographical* parts, and are not to be considered as so many single letters, as in the Nāgarī ॠ, ॡ, ॢ, ॣ, ।, and ॥ respectively.

¹ It will be observed that these are separated into groups, each separated by a semicolon. I must confess that, when the consonantal framework of a number of words has been the same, I have not always exactly followed the order of the vowels within each group, being sometimes led to disregard that by practical questions of convenience of reference. This will not, I hope, give rise to any serious misapprehension.

The letter n represents the Arabic ن and the Nāgarī न. It also represents (in Kāshmīrī words) the Nāgarī ङ, ञ, and ण, when these are compounded with another consonant of the same class. Thus, ङ nga, ञ nca, ण nta. The letters ङ and ण occur in Kāshmīrī only in such circumstances. They never, except in paṇḍits' 'learned' spelling, stand alone. In quoting Sanskrit words the usual transliteration (ṇa, ṇā, and ṇa) is, of course, observed. When the Nāgarī letter ञ stands alone in a Kāshmīrī word it has nearly the sound of ny, and is represented in the Persian character by ن. In this Dictionary it is represented by ñ, as in व्यञ्ज beñē. This ñ is not classed for purposes of alphabetical order with n, but comes after it as a distinct letter. This is rendered necessary by the fact that many people actually represent ñ by ny, and to class it with n would cause great confusion. On the other hand, for the purpose of alphabetical order, d and ḍ are classed as the same letter, and so are t (including th) and ṭ (including ṭh). The letters v and w are for the purpose of alphabetical order treated as the same letter.

The letter sh represents the Persian ش, and also two distinct Nāgarī (or Śāradā) letters, viz. श् and ष. Of the two latter, ष is merely a grammarian's figment, used by some paṇḍits in writing words derived from Sanskrit words containing it. Thus such persons write pōsh, a flower, पोष, not पोश, because it is derived from पुष्प. In Kāshmīrī श् and ष are both pronounced sh, as in 'shine', and there is no danger in representing them both in the roman character by sh, as the Nāgarī spelling is also given in every case. To write ś and ṣ would only puzzle those who read texts edited on the usual system of representing the sound by sh. In transliterating Sanskrit words, I of course retain the customary ś and ṣ.

The character ṭ is an innovation. It represents the affricative sound of c represented in Nāgarī by च and in the Persian character by چ, which is very common in Kāshmīrī and other languages of North-Western India. I have introduced the character ṭ in order to show that in the vernacular character the sound is represented by one letter, and also to distinguish it from ts (त्स, تس), an altogether different sound. Its aspirated form is ṭh, which is sounded as ts + h, not as t + sh.

Such omissions as have suggested themselves after the completion of the work and all errata observed in the course of printing are added at the end under the heads of 'Addenda' and 'Corrigenda' respectively.

I must conclude with an expression of grateful thanks to those to whom I am indebted. First of all, I must name Dr. Ernest Neve and Dr. H. E. Rawlence of the Kashmīr C.M.S. Hospital who often gave me generous help on doubtful points submitted to them. I fear that not seldom I must have interrupted one or other in the midst of far more important tasks, but they never allowed me to feel that I was imposing on their inexhaustible kindness. Again, to Professor Sten Konow, of Oslo, and to Dr. L. Barnett, of the British Museum, I am under heavy obligations for the unvarying friendship with which they helped me in the correction of proofs, and in the elucidation of obscurities in the Sanskrit of the Paṇḍits' explanations.

I also owe a heavy debt of gratitude to Professor Nityānanda Śāstrī of the Śrī Pratāp College, Śrīnagar, for much help in explaining difficult points in Kāshmīrī idiom and meaning that baffled my unaided knowledge. After the death of my Assistant, Mahāmahôpādhyāya Mukunda Rāma Śāstrī, this gentleman placed all the resources of his great learning at my disposal. He even wrote for me a commentary on an ancient Kāshmīrī work—the *Mahā-naya-prakāśa*—which I found most valuable in elucidating the history of the language.¹

By the regretted death of Mahāmahôpādhyāya Mukunda Rāma Śāstrī, I lost a valuable coadjutor, possessed of a unique knowledge of his native language in all its forms, ancient and modern. It was with him that I began my studies of Kāshmīrī, when at the end of the last century he came to me in the hot plains of Patna, and spent there many months far from his native land of mountain and snow. After his return home, for more than twenty years, he helped me in editing Kāshmīrī texts and in the preparation of this dictionary, and before I lost his services he had completed the last slips upon which the latter has been based. It is with genuine sorrow that I recognize that he did not live to see the completed sheets of the work on which he spent such fruitful labour.

¹ See the account of this work in the *Memoirs* of the A.S.B., vol. xi (1929), pp. 73 ff.

GRAMMATICAL NOMENCLATURE

As Kāshmīrī grammars differ in the nomenclature of the various forms of the parts of speech, I give below a series of tables of the declension and conjugation of the language showing the names adopted in the following pages for each form. The names are those employed in my *Kāshmīrī Manual*, to which reference should be made for further particulars. In grammars of allied forms of speech it is customary to make out, with the help of postpositions, a long array of cases for the nouns, but here this is quite unnecessary. The Kāshmīrī noun has only four cases, the nominative, the dative, the agent, and the ablative, and other relations are indicated by postpositions or prepositions governing one or other of the three latter.¹ When a noun presents any peculiarities I have endeavoured to show them so far as my knowledge extended. As all nouns of the first and second declensions are masculine, and all those of the third and fourth declensions are feminine, it has not been necessary to state the declension of any noun as well as its gender. The grammars teach that the second declension consists of all masculine nouns in *⁂-mātrā*, and the third of all feminine nouns in *⁂-mātrā* or *⁂-mātrā*. The first and fourth include all the rest. Adjectives, whose nominatives masculine end in *⁂-mātrā*, are declinable, and others are, as a rule, indeclinable. This being a general law, it has not been considered advisable to waste space by stating the fact in each case. When an adjective is declinable its feminine is recorded unless this is quite regular. An adjective used as a substantive is declined as such. In the case of verbs I usually show their first and second past participles, or, in the case of verbs of the third conjugation, their second past participles only, and also any other irregular or difficult forms. The information regarding the feminines of adjectives comes from the Paṇḍits' slips. For the rest I am myself responsible. Ísvara Kaula's *Kaśmīra-śabdāmṛta* has been my authority in all doubtful cases.

DECLENSION OF NOUNS AND PRONOUNS

	FIRST DECLENSION ANIMATE (Masculine)	FIRST DECLENSION INANIMATE (Masculine)	SECOND DECLENSION ANIMATE (Masculine)	SECOND DECLENSION INANIMATE (Masculine)	THIRD DECLENSION (Feminine)	FOURTH DECLENSION (Feminine)
	<i>Thief.</i>	<i>House.</i>	<i>Horse.</i>	<i>Bracelet.</i>	<i>Girl.</i>	<i>Garland.</i>
SINGULAR.						
Nominative .	ṭūr	gara	gur ^u	kor ^u	kūr ^u	māl
Dative . . .	ṭūras	garas	guris	karis	kōrě	māli
Agent . . .	ṭūran	garan	guri	kār ⁱ	kōri	māli
Ablative . .	ṭūra	gara	guri	kari	kōri	māli
Genitive . .	ṭūra-sond ^u	garuk ^u	guri-sond ^u	karyuk ^u	kōrě-hond ^u	māli-hond ^u
PLURAL.						
Nominative .	ṭūr	gara	guri	kār ⁱ	kōrě	māla
Dative . . .	ṭūran	garan	gurěn	karěn	kōrěn	mālan
Agent and) Ablative }	ṭūrau	garau	guryau	karyau	kōryau	mālau
Genitive . .	ṭūran-hond ^u	garan-hond ^u	gurěn-hond ^u	karěn-hond ^u	kōrěn-hond ^u	mālan-hond ^u

¹ In the tables of the noun I have shown the genitive as an additional case. Really, for this case, there are two postpositions, *sond^u* (or *hond^u*), which governs the dative, and *uk^u*, which governs the ablative. As there are irregularities in suffixing these postpositions, I have included them merely for the sake of convenience, and to distinguish between the animate and inanimate masculine genitive.

PRONOUNS

A. PERSONAL.

1. **bōh**, I.
2. **t^ah**, thou.
3. **suh, sa, tih**, he, she, it.

B. POSSESSIVE.

1. **myôn^u**, my; **sôn^u**, our.
2. **chyôn^u**, thy; **tuhond^u**, your.
3. **tāmⁱ-sond^u, tasond^u, tas**, his, hers; **tamyuk^u**, its; **timan-hond^u, tihond^u**, their.

C. DEMONSTRATIVE.

- Proximate. **yih**, this.
 Mediate. **huh, hōh**, that (within sight).
 Remote. **suh, sa, tih**, that (not within sight).

D. RELATIVE. **yus, yōssa, yih**, who, which, what.E. INTERROGATIVE. **kus? kōssa? kyāh?** who? which? what?F. INDEFINITE. **kūh, kūthāh, kāh, kāthāh**, anyone, some one; **kēh, kēthāh**, anything, something.G. REFLEXIVE. **pān**, self.

H. PRONOMINAL SUFFIXES

CASE	FIRST PERSON	SECOND PERSON	THIRD PERSON
Nominative singular	s	kh	None
Accusative singular	m	th	n
Genitive and dative singular	m	y	s
Agent singular	m	th, y	n
Plural (all cases)	None	wa	kh

CONJUGATION OF VERBS

FIRST CONJUGATION: All Transitive and Impersonal Verbs; e.g. **karun**, to make.

SECOND CONJUGATION: About sixty-five Intransitive Verbs; e.g. **bōvun**, to become.

THIRD CONJUGATION: All other Intransitive Verbs; e.g. **wuphun**, to fly.

A. FORMS COMMON TO ALL THREE CONJUGATIONS

Examples given only of the First Conjugation.

ROOT. **KAR**, make.

INFINITIVE. Masculine, **karun, karun^u**, or **karon^u**; feminine, **karūñ^u**; to make, the act of making.

PRESENT PARTICIPLE. **karān**, making.

FUTURE PASSIVE PARTICIPLE. **karun, karun^u**, or **karon^u**, about to be made, meet to be made.

IMPERSONAL FUTURE PARTICIPLE. **karanī**, it is to be made.

CONJUNCTIVE PARTICIPLE. **karith**, having made.

NEGATIVE CONJUNCTIVE PARTICIPLE. **karanay**, not having made.

FREQUENTATIVE PARTICIPLE. **kārⁱ kārⁱ**, making repeatedly.

ADVERBIAL PARTICIPLE. **karōnⁱ**, while making.

NOUNS OF AGENCY. 1 **karawun^u**, 2 **karanwōl^u**, a maker, one who makes.

INDICATIVE.

Present. **bōh chus karān**, I am making, I make.

Imperfect. **bōh ôsus karān**, I was making.

Future. **bōh kara**, I shall make (also used as Present Indicative and as Present Conditional).

Durative Future. **bōh āsa karān**, I shall be making.

CONDITIONAL.

Present. **bõh kara**, I may make, (if) I make.

Future. **bõh āsa karān**, (if) I be making.

Past. **bõh karahõ**, (if) I had made, I should have made (if).

Durative Past. **bõh āsahõ karān**, (if) I had been making, I should have been making (if).

IMPERATIVE.

Present. **kar**, make thou!

Polite. **karta**, please make!

Future. **kārⁱzi**, thou shouldst make!

Past. **kārⁱzihē**, thou shouldst have made!

Durative. **ās karān**, keep thou making, make thou a practice of making!

BENEDICTIVE. **karēkh**, mayst thou make!

B. CONJUGATIONAL FORMS

	FIRST CONJUGATION	SECOND CONJUGATION	THIRD CONJUGATION
1st Past Participle	kor^u , made (lately)	bõv^u , become (lately)	None
2nd Past Participle	karyōv , made (time indefinite)	bõvyōv , become (time indefinite)	wuphyōv , flown (lately)
3rd Past Participle	karyāv , made (long ago)	bõvyāv , become (long ago)	wuphyāv , flown (time indefinite)
4th Past Participle	None	None	wuphiyāv , flown (long ago)
1st Perfect Participle	kor^umot^u , made (lately)	bõv^umot^u , become (lately)	None
2nd Perfect Participle	karyōmot^u , made (time indefinite)	bõvyōmot^u , become (time indefinite)	wuphyōmot^u , flown (lately)
3rd Perfect Participle	karyāmot^u , made (long ago)	bõvyāmot^u , become (long ago)	wuphyāmot^u , flown (time indefinite)
4th Perfect Participle	None	None	wuphiyāmot^u , flown (long ago)

1st Past	mě korum , I made (lately)	bõh bõvus , I became (lately)	None
2nd Past	mě karyōm , I made (time indefinite)	bõh bõvyōs , I became (time indefinite)	bõh wuphyōs , I flew (lately)
3rd Past	mě karyām , I made (long ago)	bõh bõvyās , I became (long ago)	bõh wuphyās , I flew (time indefinite)
4th Past	None	None	bõh wuphiyās , I flew (long ago)
Perfect	mě chum kor^umot^u , I have made	bõh chus bõv^umot^u , I have become	bõh chus wuphyōmot^u , I have flown
Pluperfect	mě ôsum kor^umot^u , I had made	bõh ôsus bõv^umot^u , I had become	bõh ôsus wuphyōmot^u , I had flown
Future Perfect and Perfect Conditional	mě āsēm kor^umot^u , I shall have made, I may have made, etc.	bõh āsa bõv^umot^u , I shall have become, I may have become, etc.	bõh āsa wuphyōmot^u , I shall have flown, I may have flown, etc.

THE KĀSHMĪRĪ ALPHABET IN THE ROMAN CHARACTER WITH

A. VOWELS

Letter	Nāgarī Equivalent	Persian Equivalent	As in
a	अ (medial only)	ا	ṭāh, तह, تَه
ā	आ (medial only)	ا	andārī, अन्दरि, اَندَرِ
a	अ	ا, ا	abal, अवल, اَبَل
a	अ, —	ا, ا	ad ^a run, अदरुन, اَدْرُن; ganz ^a r, गज़र, گَزَر
ā	अ, —	ا, ا	āsī, असि, اَسِ; kārī, करि, کَرِ
ā	आ, ा	آ	āb, आव, آب; kāṭh, काठ, کَاٹھ
ai	ऐ, =	اِي, اَي	aith, ऐठ, اَيْٹھ; mail, मेल, مَیل
au	औ, ौ	او	gauv, गौव, گَو
ē	—	—	bañ ^ē rāwun, बंजरावुन, بَنَرَاوُن
ě	य (after a consonant) or अ (after certain consonants)	—	vēth, व्यथ, وَتھ; běn ^ě , व्यन्न, بِنَه. Initial य, or य after a vowel, is yě, as in yēmis, यमिस, بيميس; biy ^ě , विच, بِيچ
ē	य (after a consonant) or अ (after certain consonants)	—	vēth ^a run, व्यठरुन, وَتھَرُن
ě	ditto	—	těth ^u , तथ, تَتھ
ē	= (never initial)	ي	mēl, मेल, مَیل
i	ि " "	—	āsī, असि, اَسِ
i	ि " "	—	nish ^ě , निश, نِشَه
ī	ी " "	ي	shīn, शीन, شِین
o	— (medial only)	ا	d ^o n ^u , दनु, دُن
ō	व (after a consonant)	ا	dōd, वद, دَد
ō	व " "	ا	gōn ^u , खनु, گَن
ō	व " "	ا	shōp ^u , छूप, چھُپ
o	अ, —	ا	ogun, अगुन, اُگُن; bod ^u , बड, بَد
ō	ओ, ो	و, او	ōr, ओर, اور; pōsh, पोश, پَوش
ô	ओ, ो	و, او	ôs ^u , ओसु, اوس; mōl ^u , मोल, مَول
ö	आ, —	آ (initial and medial)	ös, आस, اَس; möl ⁱ , मालि, مَالِ
u	उ (never initial)	omitted	kor ^u , करु, کَر
u	उ " "	ا	kus, कुस, کُس
ū	— " "	او	ṭūr, तूर, چُور
ū	— or — " "	omitted, or —	kūr ^u , कूरु, کَر; abad ^u r ^u , अवदूरु, اَبَدَر
ü	अ, —	ا, ا	ün ^u , अन्नू, اَن; būd ^u , बडू, بَد
ū	ऊ, —	ي	sūty, सूत्य, سِيَت

The nasalization indicated in the Nāgarī character by *anunāsika* (ँ) is represented in the roman character by the sign ~ over the nasalized vowel. Thus आँ ā̃, and so on. This does not affect the alphabetical order. *Anusvāra* (ं) is represented by m or n according to its sound. In Kāshmīrī words it occurs only as a *compendium scripturæ* for a nasal before a consonant of the same class. Thus, खंडु for खंण्डु mōṇḍ^u.

ITS EQUIVALENTS IN THE NĀGARĪ AND PERSIAN CHARACTERS

B. CONSONANTS

Letter	Nāgarī Equivalent	Persian Equivalent	As in
b	ब	ب	bod ^u , बडु, بُد
c	च	چ	cāl, चाल, چال
ch	छ	چھ	chuh, छुह, چُھ
d	द	د	dah, दह, دَہ
ḍ	ड	ڈ	ḍar, डर, ڈر
f	see ph		
g	ग	غ, گ	gaṣhun, गछुन, گچھُن; galatī, गलती, غلطی
h	ह	ح, ه	hān, हान, هان; hāl, हाल, حال
j	ज	ج	jān, जान, جان
k	क	ق, ک	kath, कथ, کتھ; köyim, कायिम, قایم
kh	ख	خ, ک, کھ	khasun, खसुन, کھسُن; krakh, कख, کُرک; khōrij, खारिज, خَارِج
l	ल	ل	ladun, लडुन, لَدُن
m	म	م	manz, मज, مَنز
n	न, ण, ण	ن	nākāra, नाकार, ناکارہ; wungun, वुङ्गुन, وُنْگُن; gandun, गण्डुन, گَنْدُن
ñ	ञ	ن	añēgoṭ ^u , अञ्जगोट, اَنِگُت
p	प	پ	poṭ ^u , पटु, پُٹ
ph, f	फ	ف, پ, پھ	phērun, फेरुन, پھیرن; rōph, र्फ, رُپ; phaisala (faisala), फैसल, فیصلہ
r	र	ر	rōph, र्फ, رُپ
s	स	ص, ث, س	sōn ^u , सोनु, سون; wōris, वारिस, وَارِث; phaisala, फैसल, فیصلہ
sh	श, ष	ش	shīn, शीन, شین; pōsh, पोष, پوش
t	त	ط, ت	tulun, तुलुन, تُلُن; khōt ^a ra, खातर, خَاطَرہ
ṭ	ट	ٹ	gāṭul ^u , गाटुल, گائل
th	थ	ت, تھ	thakun, थकुन, تھکُن; rāth, राथ, رات
ṭh	ठ	ٹ, تھ	ṭhagun, ठगुन, ٹھگُن; achīṭh, अछीठ, اچھیٹ
ṭh	च	چھ	ṭh ^a h, च्ह, چُھ
ṭh	छ	چھ, چھ	gaṣhun, गछुन, گچھُن; raṣh, रछ, رچ
v or w	व (never second member of a conjunct)	و	wātul, वातुल, وائل; vēth, व्यथ, وِتھ
y	य (never second member of a conjunct)	ي	yih, यिह, یہ
z	ज	ظ, ض, ذ, ز	zānun, जानुन, زَانُن; ozur, अजुर, عَذْر; arz, अर्ज, عَرْض; nazar, नजर, نَظَر

As regards consonants generally, the *virāma* has been omitted in the second column to avoid typographical complications. Kāshmīrī has no aspirated sonants (gh, jh, ḍh, dh, or bh). The only consonants that it possesses which are strange to the Nāgarī alphabet are the affricatives, च tsa, छ tsha, and ज za. Their corresponding nasal is न na; thus, च ntsa, छ ntsha, and ज nza; but when, according to the laws of phonetic mutation, dentals are changed to affricatives, the dental न na is changed to the palatal च ñe, which some native scribes then write as ज. The Sanskrit vowel ऋ r occurs only in words written by paṇḍits, and directly borrowed by them from that language. In Kāshmīrī it always becomes ru or (when epenthetically modified) rē. Hence, in this dictionary, it is, for purposes of alphabetical sequence, treated as identical with ru, rē, under the consonant r. The Arabic 'ain (ع) is always dropped in words borrowed by Kāshmīrī, though retained in writing when the Persian character is employed, as in عَذْر, عَرْض above.

ABBREVIATIONS

N.B.—Abbreviations of adjectives may also be used as abbreviations of the corresponding adverbs.

<p>ab. = above. abbr. = abbreviated. abl. = ablative. abs. = abstract. acc. = accusative. act. = active. adj. = adjective. adv. = adverb. aff. = affix. ag. = case of the agent. agric. = agricultural. an. = animate. anon. = anonymous. art. = article. auxil. = auxiliary.</p> <p>bel. = below. ben. = benedictive mood. B.Gr. = Burkhard, <i>Das Verbum, die Nomina, und die Präpositionen der Kāśmīrisprache</i>; the translation by G. A. Grierson, reprinted from the <i>Indian Antiquary</i>, is the edition quoted.</p> <p>card. = cardinal numeral. caus. = causal. cf. = confer, compare. e.g. or com. gen. = common gender. col. a = left-hand column of a page. col. b = right-hand column of a page. coll. = colloquial. com. = commonly. comm. = commentary. comp. = compound. compar. = comparative degree. comp. p.p. = compound past participle. con. = concrete. cond. = conditional. conj. = conjugation. conj. part. = conjunctive participle. conjunct. = conjunction. cons. = consonant. constr. = construction. cont. = contemptuous. contr. = contracted or contraction. cor. = corrupt. corr. = correct. correl. = correlative or correlative pronoun.</p> <p>D. = Drew, <i>Jummoo and Kashmir Territories</i>. dat. = dative. decl. = declension. defect. = defective.</p>	<p>dem. = demonstrative pronoun. den. = denominative. der. = derivation or derivative. dim. = diminutive. dir. = direct. dur. = durative.</p> <p>e.g. = exempli gratia, for example. El. = Elmslie, <i>Kashmīri Vocabulary</i>. emph. = emphatic. esp. = especial. etym. = etymology. euph. = euphonic. exam. = example. exc. = except or exception.</p> <p>f. or fem. = feminine. fac. = facetious. fig. = figurative. fr. = from. freq. = frequentative. fut. = future. fut. p.p. = future passive participle.</p> <p>gen. = genitive. gend. = gender. genl. = general. geog. = geographical. gram. = grammatical. Gr.Gr. = Grierson, <i>Essays on Kāśmīri Grammar</i>. Gr.M. = Grierson, <i>Kāśmīri Manual</i>.</p> <p>H. = <i>Hātīm's Tales</i>, collected by Sir Aurel Stein and edited and translated by Sir George Grierson (London, 1923).</p> <p>ib. = ibidem, in the same place as the preceding. id. = idem, the same meaning as that of the preceding word. I.K. = <i>Kāśmīra-śabdāmṛta</i> of Īśvara Kaula, edited by G. A. Grierson (Calcutta, 1898). impers. = impersonal. impf. = imperfect tense. impve. = imperative mood. inan. = inanimate. incorr. = incorrect. ind. = indicative mood. indel. = indeclinable. indef. = indefinite. inf. = infinitive. instr. = instrumental.</p>	<p>intens. = intensitive. inter. = interrogative or interrogative pronoun. interj. = interjection. intr. = intransitive. introd. = introduction. i.q. = id quod, the same as. irr. = irregular.</p> <p>K. = <i>Śrī-Kṛṣṇavatāra-carita</i> or <i>Śrī-Kṛṣṇavatāra-līlā</i> of Dīna-nātha, edited and translated by Sir George Grierson (Calcutta, 1928). K.Pr. = Knowles, <i>Dictionary of Kashmiri Proverbs</i>. Ksh. = Kāśmīri.</p> <p>L. = Lawrence, <i>The Valley of Kashmir</i>. l. = line. lit. = literally. loc. = locative. L.V. = <i>Lallā-Vākyañi</i>, edited by Sir George Grierson and Dr. L. Barnett (London, 1920).</p> <p>m. or masc. = masculine. m.c. = metri causa, for the sake of metre. med. = medical. met. = metaphorical. meton. = metonymical. myth. = mythological.</p> <p>N. = name. n. or neut. = neuter. n.ag. = nomen agentis, noun of agency. neg. = negative. nom. = nominative. num. = numeral.</p> <p>obj. = object. obl. = oblique. obs. = obsolete. obsc. = sensu obsceno. onomat. = onomatopoeic. opp. to = opposed to. ord. = ordinal numeral. orig. = original.</p> <p>p. = page. part. = participle. pass. = passive. past = past tense. 1 past = first past tense, and so on. perf. = perfect. pers. = person. phon. = phonetic. phr. = phrase. pl. or plur. = plural.</p>	<p>pleon. = pleonastic. plup. = pluperfect. poet. = poetical. pol. = polite. postpos. = postposition. p.p. = past participle. 1 p.p. = first past participle, and so on. pphr. = periphrastic. prec. = precative. pref. = prefix. prep. = preposition. pres. = present. pres.-fut. = present-future. prim. = primary. priv. = privative. prob. = probably. pron. = pronoun or pronominal. prop. = properly. prov. = proverb. pt. = particle.</p> <p>qual. = quality or qualitative. quant. = quantity or quantitative. q.v. = quod vide, which see.</p> <p>Rām. = <i>Śrī-Rāmavatāra-carita</i> of Divākara-Prakāśa Bhaṭṭa, edited by Sir George Grierson (Calcutta, 1930). Rām. P. = Printed edition of the above, in the Persian character. See Concordance, pp. xvii ff. red. = redundant. redupl. = reduplication or reduplicated. refl. = reflexive. reg. = regular. rel. = relative. resp. = respective. RT. = <i>Rāja-Taraṅgiṇī</i>, ed. Sir Aurel Stein. RT.Tr. = Translation of <i>Rāja-Taraṅgiṇī</i> by Sir Aurel Stein. The books of the poem are quoted in small roman numerals; thus, i, ii, iii. The volumes are quoted in large roman numerals; thus, I, II.</p> <p>scil. = scilicet, to be understood. sec. = secondary. sen. = sentence. sg. or sing. = singular. Śiv. = <i>Śiva-pariṇaya</i> of Kṛṣṇa Rāzdān, edited by Sir George Grierson (Calcutta, 1924).</p>	<p>Skt. = Sanskrit. st. = stem. subj. = subjunctive. subst. = substantive. suff. = suffix. superl. = superlative degree. s.v. = sub voce, under the word.</p> <p>tech. = technical. term. = termination. tr. = transitive. transl. = translated or translation.</p> <p>unphon. = unphonetic. u.w. = used with.</p> <p>v. = vide, see. vb. = verb. vb. intr. = intransitive verb. vb.n. = verbal noun. vb. suff. = verbal suffix. vb. tr. = transitive verb. vill. = used in villages, rural. voc. = vocative. vr.l. = varia lectio, different reading. vs. = verse. vulg. = vulgar.</p> <p>W. = Wade, <i>Kashmīri Grammar</i>. wom. = used by women.</p> <p>YZ. = Kāśmīri version of <i>Yūsuf and Zulaikhā</i>, ed. Burkhard.</p> <p>- indicates a compound word of which the first word is to be supplied, as indicated in the first word of the paragraph in which it occurs. — indicates that the leading word is to be repeated, but as an independent word, and not as the first member of a compound. -° at the end of a compound. ° at the beginning of a compound. + with. ± with or without. & and. &c. et cetera, and so forth. √ root.</p>
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Nouns substantive are quoted in the nom. sg., or, when only used in the plural, in the nom. pl.

Adjectives are quoted in nom. sg. masc.

Pronouns are quoted in the nom. sg. Those pronouns which distinguish between animate and inanimate forms are quoted in the nom. sg. inan.

Thus, **suh सुह** will be found under the inanimate form **tih तिह**. Cross-references are given in such cases.

Verbs whose roots end in consonants are quoted in the infinitive in **un**. The few verbs whose roots end in vowels are quoted in the infinitive in **nu**. They are as follows: **khyon^u ख्यनु**, to eat; **cyon^u च्यनु**, to drink; **hyon^u ह्यनु**, to take; **pyon^u प्यनु**, to fall; **zyon^u ज्यनु**, to be born; **dyun^u द्यनु**, to give; **nyun^u न्यनु**, to take; and **yun^u य्यनु**, to come.

The verb substantive is quoted under **chuh चुह**, the pres. masc. sg. 3.

CONCORDANCE TO THE TWO VERSIONS OF THE ŚRĪ-RĀMĀVATĀRA-CARITA

So far as I can ascertain, no complete manuscript copy of the *Śrī-Rāmāvatāra-carita* of Divākara Prakāśa Bhaṭṭa exists in Kashmīr. My edition, published in the Bibliotheca Indica, is a compilation of different sections, gathered together in manuscript from various quarters. While this dictionary was in course of publication, another edition of the poem, collected in the same way, was printed in the Persian character at the Kashmīr Pratāb Steam Press in Śrīnagar (1913). It naturally differs considerably in the order of the verses, and to a certain extent in the order of the subject matter, from my text which is that to which reference is made in this dictionary. On the other hand, making due allowance for this, the wording closely agrees in the two versions. For convenience of reference, I here give a concordance, showing the page and line of the Śrīnagar edition that correspond to each verse in that of the Bibliotheca Indica.

Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.	
	Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.
1			32	2	21	63	4	20	94	8	2	125	13	11
2			33	2	22	64	5	5	95	8	3	126	13	12
3			34	3	1	65	5	6	96	8	4	127	13	10
4			35	3	2	66	5	7	97	8	5	128	13	13
5			36	3	3	67	5	8	98	8	6	129	13	14
6			37	3	5	68	5	10	99	8	7	130	13	15
7			38	3	6	69	5	9	100	8	10	131	13	16
8			39	3	7	70	5	13	101	8	11	132	13	17
9			40	3	8	71	5	14	102	8	12	133	13	18
10	1	7	41	3	9	72	5	15	103	8	17	134	13	19
11	1	8	42	2	12	73	5	16	104	8	18	135	19	1
12	1	9	43	3	13	74	5	17	105	8	19	136	19	5
13	1	11	44	3	14	75	5	18	106	9	2	137	19	3
14	1	10	45	3	15	76	5	19	107	9	3	138	19	4
15	1	14	46	3	16	77	5	20	108	9	4	139	19	8
16	1	13	47	3	17	78	5	21	109	9	5	140	19	9
17	1	12	48	3	18	79	6	1	110	9	9	141	19	15
18	2	2	49	4	1	80	6	2	111	9	11	142	19	16
19	2	5	50	5	11	81	6	5	112	9	13	143	19	18
20	2	6	51	4	2	82	6	6	113	9	12	144	19	19
21	2	8	52	4	3	83	6	7	114	9	14	145	19	20
22	2	9	53	4	4	84	6	8	115	12	4	146	20	18
23	2	10	54	4	6	85	6	9	116	12	5-7	147	20	19
24	2	13	55	4	7	86	6	10	117	12	21	148	20	20
25	2	14	56	4	11	87	7	13	118	12	22	149	20	22
26	2	15	57	4	12	88	7	14	119	13	1	150	21	1
27	2	16	58	4	15	89	7	15	120	13	3	151	21	2
28	2	17	59	4	16	90	7	16	121	13	4	152	21	3
29	2	18	60	4	17	91	7	17	122	13	5	153	21	5
30	2	19	61	4	18	92	7	18	123	13	7	154	21	6
31	2	20	62	4	19	93	8	1	124	13	9	155	21	7

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157	21	10	216	25	14	275	29	20	334	43	21	393	48	8
158	21	11	217	25	15	276	30	4	335	43	? 22	394	48	15
159	21	12	218	25	17	277	30	8	336	44	5	395	48	16
160	21	13	219	25	19	278	30	10	337	44	1	396	48	17
161	21	14	220	25	21	279	30	12	338	44	6	397	48	18
162	21	15	221	25	22	280	30	14	339	44	7	398	48	20
163	21	16	222	26	1	281	29	22	340	44	8	399	48	22
164	21	17	223	26	2	282	30	6	341	44	9	400	48	21
165	21	18	224	26	3	283	30	18	342	44	10	401	49	1
166	21	19	225	26	4	284	30	20	343	44	11	402	49	2
167	21	20	226	26	5	285	30	22	344	44	13	403	49	3
168	21	21	227	26	7	286	31	2	345	44	18	404	49	4
169	21	22	228	26	8	287	31	4	346	44	19	405	49	8
170	22	2	229	26	9	288	31	8	347	44	20	406	49	9
171	22	3	230	26	11	289	31	10	348	44	21	407	49	10
172	22	4	231	26	12	290	31	14	349	45	2	408	49	11
173	22	5	232	26	13	291	31	18	350	45	3	409	49	13
174	22	6	233	26	14	292	31	12	351	45	4	410	49	14
175	22	7	234	26	15	293	31	22	352	45	on margin	411	49	? 17
176	22	8	235	26	16	294	32	10	353	45	6	412	49	21
177	22	10	236	26	17	295	32	12	354	45	7	413	50	1
178	22	11	237	26	18	296	29	17	355	45	8	414	50	2
179	22	12	238	26	19	297	37	15	356	45	9	415	50	? 4
180	22	13	239	26	20	298	37	18	357	45	10	416	50	5
181	22	14	240	26	21	299	37	19	358	45	11	417	50	8
182	22	16	241	26	22	300	37	20	359	45	12	418	50	9
183	22	18	242	27	1	301	37	22	360	45	13	419	50	10
184	23	8	243	27	3	302	38	1	361	45	15	420	50	11
185	23	4	244	27	4	303	38	2	362	45	20	421	50	12
186	23	5	245	27	5	304	39	10	363	45	? 22	422	50	13
187	23	6	246			305	39	12	364	46	1	423	50	14
188	23	10	247	27	6-7	306	39	13	365	46	2	424	51	9
189	23	11	248	27	9	307	39	14	366	46	4	425	51	10
190	23	12	249	27	11	308	39	16	367	46	5	426	51	? 11
191	23	18	250	27	13	309	39	17	368	46	6	427	51	12
192	23	16	251			310	39	18	369	46	8	428	51	? 13
193	23	14	252			311	39	19	370	46	9	429	51	14
194	23	19	253			312	39	21	371	46	12	430	50	15
195	23	15	254			313	42	3	372	46	13	431	52	7
196	23	1	255	28	7	314	42	4	373	46	15	432	53	14
197	23	20	256	28	8	315	42	5	374	46	16	433	53	15
198	23	21	257	28	10	316	42	6	375	46	18	434	53	16
199	24	1	258	28	11	317	42	7	376	46	20	435	53	17
200	23	22	259	28	12	318	42	8	377	46	22	436	53	18
201	24	2	260	28	16	319	42	12	378	47	5	437	53	? 20
202	24	3	261	28	20	320	42	13	379	47	2	438	53	21
203	24	4	262			321	43	2	380	47	7	439	53	22
204	24	6	263	28	22	322			381	47	8	439½	54	? 1
205	24	7	264	29	1	323	43	3	382	47	9	440½	53	22
206	24	8	265	29	12	324	43	4	383	47	10	441	54	3
207	24	9	266	29	8	325	43	7	384	47	13	442	54	4
208	24	10	267	29	6	326	43	8	385	47	14	443	54	5
209	24	11	268	29	7	327	43	9	386	47	17	444	55	18
210	24	13	269	29	9	328	43	12	387	48	1	445	55	19
211	24	16	270	29	10	329	43	15	388	48	3	446	55	20
212	24	18	271	29	13	330	43	16	389	48	5	447	55	21
213	25	8	272	29	14	331	43	17	390	48	6	448	56	1
214	25	12	273	29	17	332			391	48	7	449	56	2

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451	56	4	510			569	67	4	628	69	15	687	73	17
452	56	5	511	59	18	570	67	5	629	69	16	688	73	19
453	56	6	512	59	19	571	67	7	630	69	17	689	73	20
454	57	7	513	60	1	572	67	6	631	69	18	690	73	21
455	57	8	514	60	2	573	67	9	632	69	19	691	73	22
456	57	9	515	60	3	574	67	8	633	69	20	692	74	1
457	57	10	516	60	4	575	67	10	634	70	1	693	74	2
458	57	11	517	60	5	576	67	11	635	70	2	694	74	3
459	57	12	518	60	6	577	67	12	636	69	21	695	74	4
460	57	13	519	60	7	578	67	11	637	69	22	696	74	5
461	57	14	520	60	8	579	67	13	638	70	3	697	74	8
462	57	15	521	60	9	580	67	14	639	70	4	698	74	7
463	57	16	522	60	10	581	67	15	640	70	5	699	74	9
464	57	17	523	60	11	582	67	16	641	70	6	700	74	10
465	57	18	524	60	16	583	67	17	642	70	7	701		
466	57	19	525	60	18	584	67	18	643	70	8	702	74	16
467	57	20	526	60	19	585	67	19	644	70	9	703	74	17
468	57	21	527	60	20	586	67	20	645	70	10	704	75	3
469	57	22	528	60	21	587	67	21	646	70	11	705	75	4
470	58	1	529	60	22	588	67	22	647	70	12	706	75	7
471	58	2	530	61	1	589	68	1	648	70	13	707	75	8
472	58	3	531	61	2	590	68	2	649	70	14	708	75	5
473	58	4	532	61	3	591	68	3	650	70	16	709	75	6
474	58	5	533	61	4	592	68	4	651	70	17	710	75	9
475	58	6	534	61	6	593	68	5	652	70	18	711	75	10
476	58	7	535	61	5	594	68	6	653	70	19	712	75	11
477	58	8	536	61	7	595	68	7	654	70	20	713	75	12
478	58	9	537	61	8	596	68	8	655	70	21	714	75	13
479	58	10	538	61	9	597	68	9	656	71	20	715	75	14
480	58	11	539	61	11	598	68	10	657	71	21	716	75	15
481	58	12	540	61	10	599	68	11	658	71	22	717	75	16
482	58	13	541	61	12	600	68	12	659	72	2	718	75	17
483	58	14	542			601	68	13	660	72	1	719	75	18
484	58	15	543	61	14	602	68	14	661	72	3	720	75	19
485	58	16	544	61	19	603	68	15	662	72	4	721	75	21
486	58	17	545	61	20	604	68	16	663	72	5	722	75	22
487	58	18	546	61	21	605	68	17	664	72	6	723	76	1
488	58	19	547	61	22	606	68	18	665	72	7	724	76	2
489			548	62	1	607	68	19	666	72	8	725	76	3
490	58	20	549	62	2	608	68	20	667	72	9	726	76	4
491	58	21	550	62	3	609	68	21	668	72	10	727	76	5
492	58	22	551	62	4	610	68	22	669	72	11	728	76	6
493	59	1	552	62	5	611	69	1	670	72	12	729	76	8
494	59	2	553	62	7	612	69	2	671	72	13	730	76	9
495	59	3	554	62	8	613	69	3	672	72	14	731	76	10
496	59	4	555	62	10	614	69	5	673	72	16	732	76	12
497	59	5	556	63	11	615			674	72	18	733	76	13
498	59	6	557	63	16	616			675	72	20	734	76	14
499	59	7	558	63	17	617	69	6	676	72	22	735	76	15
500	59	8	559	63	18	618	69	7	677	73	1	736	76	16
501	59	9	560	63	20	619	69	8	678	73	3	737	76	17
502	59	10	561	64	3	620	69	9	679	73	9	738	76	18
503	59	11	562	64	4	621	69	10	680	73	11	739	76	19
504	59	12	563	64	8	622	69	11	681	73	12	740	76	20
505	59	13	564	64	9	623	69	12	682	73	13	741	76	21
506	59	14	565	64	10	624	69	13	683	73	14	742	76	22
507	59	15	566	67	1	625	69	14	684	73	15	743	77	1
508	59	16	567	67	2	626			685	73	16	744	77	2

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746	77	5	805	80	7	864	85	21	923	91	11	982	115	17
747	77	6	806	80	8	865	86	1	924	91	12	983	115	18
748	77	7	807	80	10	866	86	2	925	91	13	984	115	19
749	77	8	808	80	11	867	86	3	926	91	14	985	115	20
750	77	9	809	80	12	868	86	4	927	91	15	986	115	21
751	77	10	810	80	13	869	86	5	928	91	16	987	116	1
752	77	11	811	80	14	870	86	6	929	91	17	988	116	2
753	77	12	812	80	15	871	86	7	930	91	18	989	116	3
754	77	13	813	80	16	872	86	8	931	91	19	990	122	19
755	77	14	814	80	17	873	86	9	932	91	20	991	122	20
756	77	15	815	80	18	874	86	12	933	91	21	992	122	21
757	77	16	816	80	19	875	86	13	934	91	22	993	123	2
758	77	17	817	80	20	876	86	14	935	92	1	994	123	1
759	77	18	818	80	21	877	86	15	936	110	8	995	123	3
760	77	19	819	81	1	878	86	16	937	110	11	996	123	4
761	77	20	820	81	2	979	86	17	938	110	12	997	123	5
762	77	21	821	81	3	880	86	18	939	110	13	998	123	6
763	78	1	822	81	6	881	86	19	940	110	14	999	126	8
764	78	2	823	81	7	882	86	20	941	110	15	1000	126	9
765	78	4	824	81	8	883	86	21	942	110	16	1001	128	1
766	78	5	825	81	9	884	87	1	943	110	17	1002	128	2
767	78	6	826	81	10	885	87	2	944	110	18	1003	128	4
768	78	7	827	81	11	886	87	5	945	110	19	1004	128	3
769	78	8	828	81	12	887	87	6	946	110	20	1005	128	5
770	78	10	829	81	13	888	88	13	947	110	21	1006	128	6
771	78	11	830	81	14	889	88	14	948	111	1	1007	128	7
772	78	13	831	81	16	890	88	15	949	111	2	1008	128	8
773	78	14	832	81	17	891	88	16	950	111	3	1009	128	9
774	78	15	833	81	18	892	88	17	951	111	4	1010	128	10
775	78	16	834	81	19	893	88	18	952	111	5	1011		
776	78	17	835	81	20	894	88	19	953	111	6	1012	128	11
777	78	21	836	82	2	895	88	20	954	111	7	1013	128	12
778	79	1	837	82	1	896	88	21	955	111	8	1014	128	13
779	79	2	838	82	3	897	88	22	956	111	9	1015	128	14
780	79	3	839	82	4	898	89	1	957	111	10	1016	129	8
781	79	4	840	82	5	899	89	2	958	111	11	1017	129	9
782	79	5	841	82	7	900	89	3	959	111	12	1018	129	13
783	79	6	842	82	8	901	89	5	960	111	13	1019	129	10
784	79	7	843	82	9	902	89	6	961	111	14	1020	129	11
785	79	8	844	82	10	903	89	7	962	111	15	1021		
786	79	9	845	82	11	904	89	8	963	111	16	1022	129	12
787	79	10	846	82	12	905	89	9	964	111	17	1023	129	15
788	79	11	847	82	13	906	89	10	965	111	18	1024		
789	79	12	848	82	16	907	89	12	966	111	19	1025	129	14
790	79	13	849	82	17	908	89	13	967	111	21	1026	129	16
791	79	14	850	82	14	909	90	16	968	111	22	1027	129	17
792	79	15	851	82	15	910	90	19	969	111	20	1028	129	18
793	79	16	852	82	18	911	90	20	970	112	1	1029	132	18
794	79	17	853	82	19	912	91	1	971	112	2	1030	133	3
795	79	18	854	82	20	913	90	21	972	115	7	1031		
796	79	19	855	85	12	914	91	2	973	115	8	1032	133	1
797	79	20	856	85	13	915	91	3	974	115	9	1033	133	9
798	79	21	857	85	14	916	91	4	975	115	10	1034	133	= 7
798	79	22	858	85	15	917	91	5	976	115	11	1035	133	11
800	80	1	859	85	16	918	91	6	977	115	12	1036	133	13
801	80	2	860	85	17	919	91	7	978	115	13	1037	133	15
802	80	4	861	85	18	920	91	8	979	115	14	1038	133	17
803	80	3	862	85	19	921	91	9	980	115	15	1039	133	19

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1042			1101	139	19	1159	145	9	1218	149	6	1277	152	6
1043	134	= 1	1101½	138	1	1160	145	10	1219	149	7	1278	152	7
1044	135	9	1102	140	1	1161	145	11	1220	149	8	1279	152	8
1045	135	10	1103	140	3	1162	145	12	1221	149	9	1280	152	9
1046	135	11	1104	140	7	1163	145	13	1222	149	10	1281	152	10
1047			1105	140	9	1164	145	15	1223	149	11	1282	152	11
1048	135	12	1106	140	11	1165	145	16	1224	149	17-18	1283	152	12
1049	135	13	1107			1166	145	19	1225	149	12	1284	152	13
1050	135	14	1108½	140	5	1167	146	1	1226	149	14	1285	152	14
1051	135	15	1109			1168	146	2	1227	149	16	1286	152	15
1052	135	16	1110	140	14	1169	146	3	1228	149	15	1287	152	16
1053	135	17	1111	140	15	1170	146	4	1229	149	19	1288	152	17
1054	135	18	1112	140	16	1171	146	5	1230	149	20	1289	152	18
1055	135	19	1113	140	19	1172	146	6	1231	149	21	1290	152	19
1056	135	20	1114			1173	146	7	1232	150	1	1291	152	20
1057	135	21	1115	141	18	1174	146	8	1233	150	2	1292	152	21
1058	136	1	1116	141	19	1175	146	9	1234	150	3	1293	153	1
1059	136	2	1117	142	1	1176	146	10	1235	150	4	1294	153	2
1060			1118	142	3	1177	146	11	1236	150	5	1295	153	3
1061	136	3	1119	142	5	1178	146	12	1237	150	6	1296	153	4
1062	136	4	1120	142	7	1179	146	13	1238	150	7	1297	153	5
1063	136	5	1121	142	9	1180	146	14	1239	150	8	1298	153	8
1064	136	6	1122	142	13	1181	146	16	1240	150	9	1299	153	9
1065	136	7	1123	142	11	1182	146	15	1241	150	10	1300	153	10
1066	136	8	1124	142	19	1183	146	17	1242	150	11	1301	153	12
1067	136	9	1125	142	15	1184	146	18	1243	150	12	1302	153	13
1068	136	10	1126	142	21	1185	146	19	1244	150	14	1303	153	14
1069	136	11	1127	143	1	1186	146	20	1245	150	13	1304	153	18
1070	136	12	1128	143	8	1187	146	21	1246	150	15	1305	153	19
1071	136	14	1129	143	9	1188	146	22	1247	150	17	1306	153	20
1072	136	15	1130	143	=10	1189	147	1	1248	150	18	1307	154	1
1073	136	16	1131	143	11	1190	147	2	1249	150	19	1308	154	3
1074	136	17	1132	143	12	1191	147	3	1250	150	20	1309	154	2
1075	136	18	1133	143	16	1192	147	4	1251	150	22	1310	154	4
1076	136	19	1134	143	13	1193	147	5	1252	150	21	1311		
1077			1135	143	14	1194	147	6	1253	151	1	1312	154	6
1078	136	20	1136			1195	147	7	1254	151	2	1313	154	7
1079	136	21	1137	143	18	1196	147	8	1255	151	3	1314	154	8
1080	137	1	1138	144	4	1197	147	9	1256	151	4	1315	154	9
1081	137	2	1139	144	5	1198	147	10	1257	151	8	1316		
1082	137	3	1140	144	6	1199	147	11	1258	151	9	1317	154	5
1083	137	4	1141	144	7	1200	147	12	1259	151	10	1318	154	11
1084	137	6	1142	144	8	1201	147	15	1260	151	12	1319	154	10
1085	137	7	1143			1202			1261	151	11	1320	154	12
1086	137	8	1144			1203			1262	151	15	1321	154	13
1087	137	9	1145	144	13	1204			1263	151	13	1322	154	15
1088	137	10	1146	144	14	1205	147	13	1264	151	16	1323	154	16
1089	137	11	1147	144	15	1206	147	14	1265	151	14	1324	154	18
1090	137	12	1148	144	16	1207	147	16	1266	151	17	1325	154	17
1091	137	13	1149	144	17	1208	147	17	1267	151	18	1326	154	19
1092	137	14	1150	144	18	1209	147	18	1268	151	19	1327	154	20
1093	137	15	1151	144	19	1210	147	19	1269	151	20½	1328	154	21
1094	137	16	1152	144	21	1211	147	20	1270	151	20½	1329	155	1
1095	137	17	1153	144	22	1212	147	22	1271	151	21	1330	155	5
1096	137	18	1154	145	1	1213	148	1	1272	152	1	1331	154	22
1097	137	22	1155	145	2	1214	148	2	1273	152	2	1332	155	2
1098			1156	145	3	1215	148	3	1274	152	3	1333	155	3

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1335	155	6	1394	158	13	1453	161	18	1512	165	16	1571	168	15
1336	155	7	1395	158	14	1454	161	19	1513	165	15	1572	168	17
1337	155	8	1396	158	15	1455	162	2	1514	165	17	1573	168	19
1338	155	9	1397	158	17	1456	161	20	1515	165	18	1574	168	21
1339			1398	158	21	1457	161	17	1516	165	19	1575	169	1
1340			1399	159	1	1458	161	21	1517	165	20	1576	169	5
1341	155	11	1400	159	4	1459	163	3	1518			1577	169	7
1342	155	12	1401	159	5	1460	163	1	1519			1578	169	9
1343			1402	159	8	1461	162	3	1520	166	7	1579	169	11
1344	155	14	1403	159	9	1462	162	4	1521	165	21	1580	169	13
1345	155	15	1404	159	10	1463	162	5	1522	165	22	1581	169	15
1346	155	16	1405	159	12	1464	162	6	1523	166	1	1582	169	17
1347	155	17	1406	159	13	1465	162	7	1524	166	2	1583	169	21
1348	155	18	1407	159	14	1466	162	8	1525	166	3	1584		
1349	155	19	1408	159	15	1467	162	9	1526	166	6	1585	170	1
1350	155	20	1409	159	16	1468	162	10	1527	166	9	1586	170	3
1351	156	2	1410	159	17	1469	162	11	1528	166	10	1587	170	5
1352	156	3	1411	159	18	1470	162	12	1529	166	11	1588	170	7
1353	156	4	1412	159	19	1471	162	13	1530	166	12	1589	170	9
1354	156	5	1413	159	20	1472	162	14	1531	166	13	1590	170	11
1355	156	6	1414	159	21	1473	162	15	1532	166	4	1591	170	13
1356	156	7	1415	159	22	1474	162	16	1533	166	5	1592	170	19
1357	156	8	1416	160	1	1475	162	17	1534	166	15	1593	170	21
1358	156	9	1417	160	2	1476	162	18	1535	166	16	1594	171	7
1359			1418	160	3	1477			1536	166	17	1595	171	9
1360	156	12	1419	160	4	1478	163	8	1537	166	18	1596	171	11
1361	156	13	1420			1479	163	9	1538	166	19	1597	171	13
1362	156	11	1421	160	5	1480	163	7	1539	166	20	1598	171	15
1363	156	14	1422	160	6	1481	163	10	1540	166	21	1599	171	19
1364	156	15	1423	160	7	1482	163	11	1541	167	3	1600	171	17
1365	156	16	1424	160	8	1483	163	12	1542	167	5	1601	171	21
1366	156	17	1425	160	9	1484	163	14	1543	167	4	1602	172	3
1367	156	18	1426	160	10	1485	163	16	1544	167	6	1603	171	1
1368	156	19	1427	160	11	1486	163	18	1545	167	7	1604	171	3
1369	156	20	1428	160	12	1487	163	20	1546	167	8	1605	171	5
1370	156	22	1429	160	13	1488			1547	167	9	1606	172	1
1371	157	1	1430	160	14	1489	164	1	1548	167	10	1607	172	5
1372	157	3	1431	160	15	1490	164	3	1549	167	11	1608	172	9
1373	157	4	1432	160	16	1491	164	5	1550	167	12	1609	172	7
1374	157	5	1433	160	17	1492	164	9	1551	167	13	1610		
1375	157	6	1434	160	18	1493	164	7	1552	167	14	1611	172	13
1376	157	9	1435	160	19	1494	164	11, 12, 13, 14	1553	167	15	1612	172	15
1377	157	11	1436	160	20	1495			1554	167	16	1613	172	17
1378	157	12	1437	160	21	1496	164	15	1555	167	17	1614	173	1
1379	157	13	1438	160	22	1497	164	17	1556	167	19	1615	173	5
1380	157	15	1439	161	1	1498	165	1	1557	167	20	1616	173	3
1381	157	16	1440	161	2	1499	165	2	1558	167	21	1617	173	7
1382	157	18	1441	161	3	1500	165	3	1559	168	1	1618	173	9
1383	157	17	1442	161	4	1501	165	5	1560	168	2	1619	173	11
1384	157	19	1443	161	7	1502	165	4	1561	168	3	1620	173	15
1385	157	20	1444	161	8	1503	165	6	1562	168	4	1621	173	17
1386	158	1	1445	161	9	1504	165	7	1563	168	5	1622	173	19
1387	158	2	1446	161	10	1505	165	8	1564	168	6	1623	173	21
1388	158	3	1447	161	11	1506	165	9	1565	168	7	1624	174	1
1389	158	4	1448	161	5	1507	165	10	1566	168	8	1625	174	3
1390	158	5	1449	161	12	1508	165	11	1567	168	9	1626	174	5
1391	158	6	1450	161	14	1509	165	12	1568	168	10	1627	174	7
1392	158	10	1451	161	15	1510	165	13	1569	168	11	1628	174	9

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1629	174	13	1661	176	5	1693	178	13	1725	182	17	1757	185	5
1630	174	15	1662	176	10	1694	178	14	1726	182	19	1758	185	6
1631	174	17	1663			1695	178	15	1727	182	20	1759	185	7
1632	175	5	1664	176	11	1696	178	16	1728	182	21	1760		
1633	174	19	1665	176	12	1697	178	17	1729	183	1	1761	185	8
1634	175	3	1666	177	2	1698	178	18	1730	183	2	1762		
1635	175	7	1667	177	3	1699	178	19	1731	183	5	1763	185	10
1636	175	9	1668	177	4	1700	178	20	1732	183	6	1764		
1637	175	11	1669	177	8	1701	178	21	1733	183	3	1765	134	3
1638	175	12	1670	177	9	1702	178	22	1734	183	4	1766	134	5
1639	175	15	1671	177	10	1703	179	1	1735	183	8	1767	134	7
1640	175	14	1672	177	11	1704	179	2	1736	183	10	1768	134	9
1641	175	13	1673	177	12	1705	179	3	1737	183	11	1769	134	11
1642			1674	177	13	1706	179	4	1738	183	13	1770	134	13
1643			1675	177	14	1707	179	5	1739	183	14	1771	134	15
1644			1676	177	15	1708	179	6	1740	184	13	1772	134	19
1645			1677	177	16	1709	179	7	1741	184	14	1773	134	17
1646			1678	177	18	1710	179	8	1742	184	15	1774		
1647			1679	177	19	1711	179	9	1743	184	16	1775		
1648			1680	177	20	1712	179	10	1744	184	17	1776 $\frac{1}{2}$	134	21
1649	175	16	1681	178	1	1713	182	5	1745	184	18	1777 $\frac{1}{2}$	135	1
1650	175	17	1682	178	2	1714	182	8	1746	184	19	1778 $\frac{1}{2}$	135	3
1651	175	18	1683	178	3	1715	182	6	1747	185	2	1779		
1652	175	19	1684	178	4	1716	182	7	1748	184	20	1780		
1653	176	2	1685	178	6	1717	182	9	1749			1781		
1654	175	21	1686	178	7	1718	182	10	1750	185	3	1782		
1655	176	4	1687	178	8	1719	182	11	1751	185	4	1783		
1656	176	7	1688	178	9	1720	182	12	1752			1784		
1657	176	8	1689)			1721	182	13	1753			1785 $\frac{1}{2}$	135	2
1658	176	16	1690)	178	10	1722	182	14	1754					
1659	176	17	1691	178	11	1723	182	15	1755					
1660	176	18	1692	178	12	1724			1756					

that are not initial:—**phītun** or **phīṭun**, a rag; **pitun** or **pīṭun**, to become weary; **musht-**, a fist, compared with Skt. *muṣṭi-*; and **pāthun**, to become, compared with **pāṭhi** (p. 794a, l. 13), may it become. There are many other similar cases that have not yet been collected.

ta 1 त conjunct. and (W. 99 *ta*; L.V. 3, 4, 13, etc.; Śiv. 12, 13, 39, 43, etc.; Rām. 22, 68, 85, 87, 98, etc.; K. 18, 21, 24, 31, 36, 53, etc.; H. i, 5; iii, 5; v, 4, 9, 12, etc.).

This conjunction is used to connect single words in the singular number, as in **suh ta ṭ^{ah}**, he and thou. For connecting plural words, **ti** (q.v.) is used in preference to **ta**, as in **mahanivⁱ ti gupan ti āy**, both the men and the cattle came (Gr.Gr. 255); but this distinction is not always observed in conversation.

If it is required to connect clauses, instead of words, **biyē** is generally used (El. s.v. *taḥ*; so Śiv. 163, 799; YZ. 82), but **ta** is also occasionally employed for this purpose (see Gr.M., s.v. for examples; so, e.g., Rām. 123, 135-6, 221, 867, and elsewhere).

ta sometimes has a slightly adversative sense, almost equivalent to 'but' as in **jism chuh fōnī, ta rūh chuh bōkī**, the body is mortal, and (or but) the soul is immortal (Gr.M.; K.Pr. 152, 178).

na-ta 1 न-त, and not, nor (see p. 618a, l. 3); **yā . . . na ta**, either . . . or (W. 153); **na . . . ta na**, neither . . . nor (W. 153); **na . . . na . . . ta**, not . . . nor . . . nor (L.V. 15).

ta biyē त बिय, conjunct. and also, moreover, (this) as well as (that) (Gr.M.; Rām. 124, 1389, 1534). **ta . . . biyē त . . . बिय**, conjunct. both . . . and (H. viii, 9). **ta . . . ta त . . . त**, conjunct. both . . . and.

With emph **y**, **ta** becomes **tay 1** or **tōy 1**, qq.v. **ta 2 त**, conjunct. then, so, accordingly, therefore (L.V. 21, 30, 33, 42, etc.; K.Pr. 173); then, and then, and next, thereupon (L.V. 1, 4, 19, 23, etc.); then, and then, thereafter, but (L.V. 98); then, so that (L.V. 66);

then, indicating the apodosis of a conditional, or quasi-conditional, sentence (Gr.M.; L.V. 2, 27, 55, 87; H. ii, 7; iii, 4; vii, 9; viii, 10); or the antecedent clause of a relative clause (L.V. 61).

Sometimes **ta** connects a conjunctive participle with the main verb of a sentence, as in **yēd phōllavith ta mōyē**, having distended her belly, (then) she died (Gr.M.). This last idiom is especially common in K. Typical examples will be found in K. 553, 582, 838.

Added to an Imperative, something like the Hindī *tō*, **ta** makes it polite, as in **kar**, do; **kar-ta**, please to do (Gr.Gr. 249. Cf. K. 201, 1174; K.Pr. 238, *tai* for **tay 2**, see bel.).

This word is often almost untranslatable, or equivalent to 'in fact', 'forsooth' and so on, as in **bōh ta suh zānan-na**, (how can I judge him) I, in fact, don't know him (Gr.M.; H. viii, 9). Sometimes it has the force of 'still', 'nevertheless' as in **katiy rūzⁱtan, ta nākhōsh^ūy chuh**, stay where he may, still he is unhappy (Gr.M.; so L.V. 60). It is sometimes a pure expletive, as at the end of two lines of every verse in K.

With emph. **y**, **ta** becomes **tay 2** or **tōy 2**, qq.v.

na-ta 2 न-त or **na-tay न-तय** is used to mean 'or else' 'otherwise' (see p. 618a, ll. 4, 11); **yā-tay . . . na-ta**, either . . . or else (K.Pr. 239).

tā ता ८ preposition, to, until, as far as (Rām. 259, 797, 1058 *tā ba-ī-hāl*, up to the present time); adv. as long as, whilst (YZ. 7).

tai another spelling of **tay 1, 2**, and **3**, qq.v.

tao, see **tāv**.

ti 1 ति, see **tih**.

ti 2 ति, adv. and conjunct. also, indeed, even, as in **suh ti ṭ^{ah} ti**, he also, thou also (Gr.Gr. 255); **tō-ti** (Hindī *tau bhī*), even then, etc., see **tōti**; **kari-ti**, he will indeed make (Gr.Gr. 180; Gr.M.; W. 99, 153; L.V. 32, 48, 106; Śiv. 3, 21, 73, 119, 171, 211, 364, 498, 582, 622, 656 (*tī* m.c.), 704, and elsewhere; Rām. 166, 216, 236, 262, 295, etc.; K. 18, 20, 26, 48, 61, etc.; H. ii, 4; vi, 11; viii, 5, 8, etc.; K.Pr. 146).

ti is also used as a conjunct. connecting plural words (**ta 1**, q.v., being used to connect singular words), as in **mahanivⁱ ti gupan ti ay**, both the men and the cattle came (Gr.Gr. 255; W. 153; Śiv. 1776; H. iii, 8). **ti na . . . ti na**, neither . . . nor (W. 153). **ti ta ति त** conjunct. and also (K. 611). **ti ti 1 ति ति**, that also (K. 582), see **tih**, but **ti . . . ti 2, ति . . . ति**, conjunct. both . . . and (H. x, 13; xii, 12).

Added to an indefinite pronoun, it strongly emphasizes the indefiniteness, as in **kāh ti**, anyone even, anyone at all (p. 390a, l. 12; H. i, 5; vii, 23); **kēh ti nā**, nothing at all (L.V. 9, 11; so Śiv. 1072, 1476; Rām. 710, 1295, 1492; K. 78, 87, 97, etc.); **kāṭh ti nō sath**, no substance at all (L.V. 41); **kōh ti na khēth**, no harm at all (L.V. 77); so **kāh ti** (Rām. 164, 1497); **kēh ti** (H. viii, 9).

tī ती, see **tih**.

tō तो i.q. **ta**, in **tōti**, s.v. **ti 2**, q.v.

tū तु, in **tū-tū तु-त** m. (onomat.), noise in the ears (El.).

tū टू in **tū-tū टू-टू** । **बाजरोदनम** m. pretended weeping, e.g. as when a child cries in order to get something from a parent.

tū टू । **अपवाददोषः** m. false accusation, falsely charging

(one) with a crime, aspersion, detraction, calumny, slander; cf. *tōch^u*. —*khārun* —खारुन् । अपवादारोपणम् m.inf. to accuse (falsely), to charge (someone) with having caused harm (e.g. to charge someone who has merely touched an article with being the cause of its breaking, when really it had been broken in some other way); cf. *tōch^u khārūn^u*. —*khasun* —खसुन् । अपवादलग्नम् m.inf. such a charge as the ab. to be brought against a person.

tab तब् تب । ज्वरः m. heat; ague, fever (cf. *khām t^o*, p. 400a, l. 23; *lōsa t^o*, p. 533a, l. 26; *pok^u t^o*, p. 724b, l. 49; *sōt^u t^o*, p. 943a, l. 23) (El.; L. 458; H. v, 3, 10). —*gaṣhun* —गह्नुन् । महारोषावेशः m.inf. fever to occur; to be filled with great anger (so that, as in a fever, one does not desire to converse, to hear, or even to eat). —*karun* —करुन् । ज्वरप्रादुर्भावः m.inf. fever to appear, signs of fever to become evident.

tāb ताब् تاب heat, warmth; power, ability, in *bē-tāb*, q.v.; enduring, brooking (Śiv. 584, Rām. 1324); heat of the sun (= *tāv*, q.v.) (H. 397). Cf. *bē-tāb*.

tauba توبه or *tōba* तोब m. repentance, repenting, penitence (Gr.M.); as interj. repent! shame! fie! (W. 101). —*karun* —करुन् m.inf. to repent (Gr.M., W. 149, K.Pr. 260).

tēb 1 टेब् । कालप्रतीक्षा f. awaiting a particular occasion (e.g. even when hungry waiting for the proper meal-time), patient waiting, enduring. —*hēn^u* —ह्यैन् । तितिचा f.inf. to show patience, wait patiently, endure.

tēb 2 टेब् । स्यूतिः f. a stitch (in sewing) (El. *tēb*, m.); sewing, stitching. —*diñ^u* —दिन् । स्यूतिकर्म f.inf. to sew (esp. in mending a tear, putting on a patch as a repair, or the like). —*tōkh* —टौख् । स्यूतिकर्म f. (sg. dat. —*tōki* —टौकि) slight or little sewing (in some particular place, e.g. in mending a tear, or in making some slight alteration to a finished garment).

tōba तोब, see *tauba*.

tōbⁱ ताबि or *tōbi* ताबि (= تابع) adj. e.g. dependent (on, dat.) subject (to), subdued (Gr.M.); f. (with suff. of indef. art.) *tōbⁱyāh* ताबियाह (H. xii, 18). —*rōzun* —रोज़ुन् m.inf. to be submissive (to, dat.) (Gr.M.).

tub टुब् । सर्वनाशः m. widespread destruction (e.g. that caused by an earthquake or inundation) (cf. *naba-t^o*, p. 619a, l. 19). —*yun^u* —यिन् । सर्वनाशापातः m.inf. such destruction suddenly to occur.

tibba टिब्ब । लघुवराटकः m. a tiny unbroken cowry.

tab^ac तब्च्, *tab^uc^u* तब्चू, or *tabūc^u* तबचू । शरावविशेषः f. a kind of earthenware dish or saucer (cf. *diw^aṣa-t^o*, p. 265a, l. 49; *mala-t^o*, p. 565a, l. 2). Cf. *tabakh*. *tabacē pēñē* तबच्च प्यन्न । आक्रोशपात्रीभवनम् f. pl. inf.

saucers (of abuse) to fall, i.e. (of a son, a servant, or the like) to become subjected to scolding (by an angry parent, master, or the like). —*parañē* —परन्न । आक्रोशदुर्कृत्यावणम् f. pl. inf. to recite saucers (of scolding), to scold, as ab.

tāba-dāna ताब-दान (= تابدان) m. a lattice, window; (in Ksh.) an umbrella, sunshade; met. a leaf hut (which is merely a protection from the sun) (Rām. 1253). Cf. *tāpa-dāna*, s.v. *tāph*.

tabadār, see *tabar*.

tābēdār ताबेदार, *tōbīdār* ताबीदार (= تابعدار) adj. e.g. obedient, subject (to), submissive (Gr.M.; Śiv. 340, *tābē^o*); servant, etc.

tabāh तबाह تباہ adj. e.g. ruined, destroyed. —*gaṣhun* —गह्नुन् m.inf. to be ruined; (of a ship or boat) to be wrecked (Gr.M.).

taubah توبه, i.q. *tauba*, q.v.

tabakh तबख طبق or *tabukh* तबुख् । महाशरावः, कुचिरोगविशेषः m. (sg. dat. *tabakhas* तबखस्), a cover, lid; a large dish or plate, a tray (cf. *dachē-t^o*, p. 186a, l. 9); a basin, bowl; a large jar (cf. *māch-t^o*, p. 547b, l. 10); a vessel for kneading dough in; (in Ksh.) a certain severe disease involving intestinal tumour. —*bata* -बत । महाशरावेषु विशिष्टभोजनम् m. a great festival dinner served in large dishes. —*nāl* -नाल् । वसनगलोद्देशविशेषः, समसर्वमतः m. a kind of coat-collar (the same shape in front and behind, so that, as required, it can be worn back to front); met. one who always agrees with the majority (e.g. who follows, as occasion demands, the religion of the people among whom he finds himself:—a Śaiva among Śaivas, a Vaiṣṇava among Vaiṣṇavas, a Jain among Jains, and so on). —*pūt^u* —पटू । पटलान्ताधस्तनपट्टिका f. (sg. dat. —*pacē* -पच्च), a kind of shelf close up to the edge of the ceiling, forming a recess in which articles can be placed or kept. —*pyon^u* —प्यन् । कुचिविस्फोटरोगापातः m.inf. intestinal tumour to occur in a person.

tabal तबल् (= تبل) । (पणव)वाद्यविशेषः m. a large drum; a drum, a tambourine; (esp.) a kettle-drum (Rām. 831, 975).

tabēla तबेल (= طبله) m. a stable, stall (El., W. 131).

tābun ताबुन् conj. 3 (2 p.p. *tābyōv* ताब्योव्), to be brilliant, to shine (of the sun or moon) (Rām. 1002, 1278, 1372).

tabra m. abuse (El.). —*kaḍun* —कडुन् or —वनुन् m.inf. to abuse (El.).

tabar तवर् تبر f. a hatchet, an axe (Rām. 934, 1096, 1176). *tabar-dār* तवर्-दार تبردار । कुठारायुधः m. an axe-bearer, armed with an axe (L. 458 *tabadār*); a

wood-cutter, a woodman (El., K.Pr. 137). -dārēñ
-दार्यन् । कुठारायुधिकस्त्री f. a female wood-cutter;
a wood-cutter's wife. -dōrī -दारी । कुठारायु-
धिकवृत्तिः f. the profession or occupation of a wood-
cutter. tabar-tēg तवर्-तेग् تبرتغ । कुठारविशेषः m.
a kind of axe with a long edge, and a sharp spike on
the upper side.

tabar टवर् m. a family, household (El.).

tab^ūr^ū तवर् । कुठारः f. a small axe useful for splitting
firewood or the like (Śiv. 860).

tībar तीवर् or tībrū तीवर् m. *Xanthoxylon hostile* (El.
tīmbar, tīmbrū).

tōbur टुबर् । कंसविशेषः m. (sg. dat. tōbaras टुबरस), a
kind of large drinking-vessel.

tōbīr तावीर تعبیر m. interpretation, explanation
(particularly of dreams) (cf. *khābuk^u tōbīr*, p. 390b,
l. 44) (H. vi, 11-16).

tūbra तूवर् । चर्ममयपिटविशेषः m. a horse's nose-bag.

tab^arēza तवरेज़ । शिरोवेष्टनविशेषः m. a kind of turban
made up of a long narrow strip of cotton or woollen
cloth.

tibis टिबिस्, see *tyub^u*.

tabāshīr तवाशीर् تاباشیر । त्वक्कीरी f. the sugar of the
bamboo, bamboo-manna (a siliceous deposit on the
joints of the bamboo).

tabatū *Nicotiana tabacum* (El.). I.q. *tamōk^u*, q.v.

tābūt ताबुत (? gend.) a bier, a kind of temporary coffin
used at Moslem funerals (L. 271 *tabut*); an oblong
case put over a grave.

tabiyēth तबीयथ طبیعت (sg. dat. *tabiyētas* तबीयतस्),
nature, personal character, disposition (Gr.M.).

tabiyēta-kinⁱ तबीयत-किनि adv. by nature, naturally,
by natural disposition (Gr.M.).

tēc^ū तैच् । तिलः, पद्मविशेषः f. a spot (differing in colour
from the article on which it occurs) (cf. *machē-tēcē*,
p. 547a, l. 41); a certain kind of small edible bird
(El. *tech*, a species of waterfowl, and *taich*, a bird of
Kashmir; L. 122, *téch*, the water hen (*Gallinula*
chloropus). Cf. *tyok^u*.

tēcē-āyir^ū तैच-आयिर । परितो निरोधः f. 'hunting
these birds'; hence, obstruction on all sides (of some
body of persons surrounded by another more power-
ful). -hōr^ū -होर । श्वलः adj. (f. -hōr^ū -हार्),
spotted with white, covered with white spots (El.
techihor, spotted). -hōr^ū s^ah, m. a leopard (El.
techihōr suh). -shikār -शिकार । प्रद्रावणम् m.
'hunting these birds,' attacking and dispersing a
number of people (as one disperses a flock of these
birds with a shot-gun).

tōc^ū टौच् । शिरस्त्रभेदः (sg. dat. *tācē* टाच), a kind of

cap, round in shape and embroidered (cf. *bandra-t^o*,
s.v. *band^ar*).

tōc^ū टौच् । चुद्रटङ्कफलविशेषः f. a kind of small pear,
similar to *tōj^ū*, q.v. (cf. *khar-t^o*, p. 407a, l. 34;
phaka-t^o, p. 689a, l. 20) (W. 17 *tanch*); cf. *tang*.

tācē-kujⁱ टौच-कुजि or -kuj^ū -कुजू । फलजातिलता
f. a small or dwarf tree of this pear. -kul^ū -कुलु ।

टङ्कफलजातिवृक्षः m. a large-sized tree of the same.

tuca टुच । अलसः adj. e.g. lazy, indolent.

tuc^ū टुच्, see *tukun*.

tūc^ū टूच् । शिश्नमूर्धा m. the glans penis (cf. *kōla-t^o*, p.
437b, l. 25).

tūc^ū टूच्, see *tok^u*, *takun*, and *takh-tūc^ū*, s.v. *takh*.

tach 1 तक् । तृणभेदः m. a certain tender grass, a favourite
fodder for horses.

tach 2 तक् f. (sg. dat. *tachi* तक्छि), scratching (Gr.Gr.
125); itchiness, itch. Cf. *tūch^ū 1*.

tacha-bacha तक्-वक् । जीविकानिर्वाहः m. a means
of employment, livelihood (esp. as a master).

-bacha karun -वक् करन् । जीविकानिर्वाहणोद्योगः
m.inf. to work at such a means of livelihood.

-tacha -तक् । अत्युत्कण्ठा m. longing, desire, great
anxiety (for something lost or beyond reach, but very
necessary; *quasi*, scratching about to find it); cf.

tachun. -tacha karun -तक् करन् । अत्यन्विषणम्
m.inf. 'to scratch about', (when something in a house
has disappeared and it is feared that it has been
carried off by rats or the like) to go about searching in
every little hole or hollow in the walls.

tāch ताक् । नेत्रौषधविशेषः m. N. of a remedy for eye
disease, made of the flour of a certain grain (cf.
nēnd^ari-t^o, p. 642b, l. 16).

tāchē टाक्छ, see *tōth^u*.

tāchē टौक्छ, see *tōth^u*.

taich, see *tēc^ū*.

tēcē टैक्छ, see *tyoth^u*.

tīchē टीक्छ, see *tīth^u*.

tōchē तोक्छ, see *tōthun*.

tōch^ū टौक् । दोषः f. (sg. dat. *tāchē* टौक्छ), guilt (of some
crime, or the like); cf. *tū*. —*khārūn^ū* —खार्न् ।

दोषदीर्घीकरणम् f.inf. to bring a charge of guilt
cf. *tū khārūn*, p. 962a, l. 2; (in a discussion) to argue
out the fallacies in a statement.

tūch^ū 1 तक् (for 2, see *tachun*) । खर्जुः f. itchiness, itch;
scratching (Gr.Gr. 121); cf. *tach 2*. —*lagūn^ū*

—लगन् । कण्डूत्युद्भवः f.inf. an attack of itchiness to
come on.

tachun तकुन् । तचणम् conj. 1 (1 p.p. *toch^u* तक्, f.
tūch^ū 2 तक्, for 1, see s.v.), to pare, shave, scrape;
to plane (wood or the like) (Gr.Gr. 121, 125); to

excoriate (of. *khōrě tachañě*, p. 412a, l. 40); to scratch (with the nails or the like) (K.Pr. 82); to scratch (the ground, as a fowl) (Rām. 97, K.Pr. 118). *toch^u-mot^u* तच्छु-मत् । तष्टः perf. part. (f. *tüch^u-müs^u* तच्छु-मसू), pared, planed, excoriated, scratched, etc., as ab.

tachiñ तच्छिञ् । कण्डूः f. itching, itchiness, itch.

tachün^u तच्छू f. scratching, a scratch (with the nails etc.) (cf. *gāla-tachañě*, p. 282b, l. 1).

tächēr टाछर् । प्रीतिः m. love, affection (for anything animate or inanimate) (Gr.Gr. 139). Cf. *tōth^u*.

tēcēr व्यच्छर् । तिक्तता m. bitterness (W. 112 *techar*); pungency (cf. *marša-t^o*, p. 594b, l. 25); anger, wrath (at someone or something). Cf. *tyōth^u*.

—*nērun* —नेरुन् । विरोधोद्भवः m.inf. wrath to issue, a quarrel to arise.

tāchyun^u तच्छिनु । तचणमलम् m. (sg. dat. *tāchinis* तच्छिनिस), wood-shavings, planings.

tōchyōv तोच्छोव्, see *tōshun* and *tōthun*.

tēcēl व्यच्छल् । तिलकितः adj. c.g. spotted, marked with spots (cf. *machē-t^o*, p. 547a, l. 43). Cf. *tēc^u*.

tīcēm टीचम् । तिलकविशेषः m. a kind of *tilak* or sectarian mark on the forehead of a Hindū.

tacēr टचर् । तीक्ष्णता m. forwardness, boldness, insolence, daring; sharpness, keenness (Gr.Gr. 139). Cf. *tok^u*.

tacyōv टचोव्, see *ṭakun*.

ṭacyōv टुचोव्, see *ṭukun*.

ṭaḍ टड् । अपह्रवः m. embezzlement, peculation, squandering property entrusted to one (e.g. in gambling, in in wantonness, or the like). —*karun* —करुन् । अपह्रवविधानम् m.inf. to embezzle, as ab.

tīdī टीडि । उष्णीषोर्ध्वभागः f. the upper part of a turban (which lies on the crown of the head) (K.Pr. 156).

tōdī तोदी । क्लेशः m. care, trouble, distress (caused by loss or damage). —*wātanāwun* —वातनावुन् । क्लेशदानम् m.inf. to bring trouble, to cause distress to a person (by doing injury), to cause loss or damage (to a person).

tōd^u तोडु, see *tōr^u*.

tūda तूद *تود* m. a heap, mound (Śiv. 1289); a stack; a granary (El.); a butt for shooting at; cf. *tōzⁱ*. —*gathānⁱ* —गथनि । राशीभवनम् (समुच्चयोत्पत्तिः) m. pl. inf. heaps or piles to arise (e.g. of grain, of rubbish, and so on); great accumulation to occur. —*karānⁱ* —करनि । अति समुच्चितोत्पत्तिः m. pl. inf. to make piles (e.g. of grain); to accumulate great wealth.

ṭuḍī टुडि । कल्पितवार्ता f. a trumped-up story (esp. when told with intent to deceive), a cock-and-bull yarn (invented by the teller). *ṭuḍi-gor^u* टुडि-गर् ।

कल्पितभाषी m. (f. *-gür^u* -गर्), one who is in the habit of inventing and telling such trumped-up stories.

tadbīr تدبير m. (this word is fem. in Urdū) a device, contrivance (Gr.M.; Rām. 349, 360, 823, 869, 882); counsel, advice, as in *cyāni tadbīra mājūb*, according to thy advice (Gr.M.; so Rām. 117). —*karun* —करुन् m.inf. to consult, take mutual advice (Rām. 544); to consider, take counsel with oneself (Rām. 1413).

tēdākur^u यडाकुरु । अजीर्णोद्धारः m. (sg. dat. *tēdākaras* यडाकरस्), eructation of undigested food. *tēdākar-pāndith* यडाकर्-पंडिथ् । मदोद्धारशीलः m. a conceited ignoramus who imagines himself a learned man (*quasi*, who eructates undigested learning).

ṭadam टडम् । निरुष्टव्यभिचारिणी f. a vile unchaste woman, a low strumpet.

tēdama टेडम । अत्यभिमानी m. a boaster, braggard (without due ground for so acting).

tādanā ताडना । कोपपूर्वं विनयनम् f. angry admonition (of a naughty boy, or the like), angry reproof (including, if necessary, slapping or the like).

tādun ताडुन् । कोपाद्विनयनम् conj. 1 (1 p.p. *tōd^u* तोडु, f. *tōd^u* ताडू, f. sg. dat. *tājē* ताज्य; 2 p.p. *tājyōv* ताज्योव्, or (Gr.Gr. xxxiv), according to some, *tādyōv* ताड्योव्), to admonish angrily, to reprove in anger or slap (a naughty boy, or the like), to punish (by beating). *tōd^u-mot^u* तोडु-मत् । ताडितः perf. part. (f. *tōd^u-müs^u* ताडू-मसू, with sg. dat. *tājē-masē* ताज्य-मस्य), reprov'd, punished, etc., as above.

tadrū m. *Rhamnus virgatus* (El.).

tadrēlū m. *Coriaria Nepalensis* (El.).

tudth (L. 459), see *tōt^u*.

tāḍav ताडव् । फूत्कारः m. puffing with the cheeks blown out; arrogant puffing.

tāḍav टाडव् । शोफः m. slight swelling of the face, eyelids, etc., due to indigestion; met. pride, arrogance.

taday तदय् adv. then only, then and not till then (L.V. 77).

tāf تاف m. glory, brilliancy (of the sun, or the like) i.q. *tāph*, q.v. (YZ. 174).

tā'ifdār طائفدار, see *tōyiphdār*.

tūfān طوفان, see *tūphān*.

tafāwat تافاوت, see *taphāwath*.

tag तग् । पङ्क्तिः f. a long line or row. —*dīn^u* —दिनू । प्रक्षेपणम् f.inf. to cast (grain, or the like) in lines. —*lagūn^u* —लगनू । प्रक्षिप्तीभवनम् f.inf. to become laid in rows (automatically).

tagⁱ-tagay तगि-तगय् । समया पङ्क्तिः f. a complete row.

tagi tagi तगि तगि adv. in rows, in lines (Śiv. 1857).

tagi tagi bēhun तगि तगि व्यङ्गन् । पङ्क्तिक्रमेणोपनिवेशः

m.inf. to sit in rows. —tagi rōzun —तगि रोजुन् । पङ्क्तिमेण स्थितिः m.inf. to remain in lines. —tagi thawun —तगि थवुन् । पङ्क्तिमेण स्थापनम् m.inf. to arrange in rows.

tāg टाँग or tōg टोंग । खररवः f. the braying of an ass (cf. khar-t°, p. 407a, l. 26) (Gr.M.); the lowing of cattle (El.). Cf. tūg. tāga-tāg टाँग-टाँग । खरवत्-शब्दनम् f. loud and excessive braying of asses; similar cries uttered by other animals.

tēg तेग تیغ । कुरिकादेः अयम् m. a sword, scimitar, cutlass, dagger (W. 119, K.Pr. 54); (in Ksh.) the blade of a sword or the like (cf. tabar-t°, p. 963a, l. 5) (Rām. 431; H. viii, 6, 13).

tēg टेंग । उच्चभूभागः m. rising ground, hillock, eminence (cf. rēyē-t°, p. 854b, l. 44; shihāl-t°, p. 875a, l. 14) (Śiv. 1245); ostentation (El.).

tēga pēṭha hāwun टेंग पठ हावुन् । पलायनम् m.inf. to run away, abscond (esp. with someone else's property). -pēṭhuk^u -पठुक । उच्चस्थलजः adj. gen. (f. -pēṭhuc^u -पठूचू), of, or belonging to, or produced on high ground.

tōg तोंग or tōg टोंग । आघातविस्फोटः, अङ्कुशः m. a bruise, tumour, or swelling on the forehead, etc., caused by a blow (cf. nīla-t°, p. 634a, l. 21); an elephant-goad, the iron hook with which elephants are driven. —khārānⁱ —खारनि । आहननम् m. pl. inf. to cause bruises by a blow or blows. —khasānⁱ —खसनि । रुधिरस्फोटोद्भवः m. pl. inf. such bruises to occur.

tōga-(tōga)-wōl^u तोंग-(टोंग)-वोलु । हस्तिविनेता n.ag. (f. tōga-(tōga)-wājēn तोंग-(टोंग)-वाज्यञ्), an elephant driver.

tōg टोंग, see tāg.

tūg 1 तूंग (El. tūng), see tōng^u.

tūg 2 तूंग m. the yew-tree, *Taxus baccata* (cf. brāhmī and pōstal) (El. tūng); *Picea Webbiana* (cf. birre, budul^u, and rōyil) (El. tūng).

tūg टूंग or (q.v.) tūng टुंग । गोमायुरुतम् f. the cry of a jackal (El.). Cf. tāg. tūga-tūg टूंग-टूंग । परितो गोमायुशब्दः f. a concert of jackals' cries.

tūga टूंग m. a sob (El. tūnga).

tūg^u टूंगु m. (sg. voc. tōgi टोंगि), a man who has a tumour, etc. (see tōg or tōg) (K.Pr. 74, voc. written tōni).

tōg^ajē टूग्य । रहःसंमतिः f. pl. secret agreement, private consultation, conspiracy.

tēgalas तेंगलस्, see tēngul.

tāgan टाँगन् । रक्तस्फोटाः m. pl. inflamed or bloody bruises (resulting from a blow). Cf. tōg or tōg.

tāgān टाँगान् । घोरवाशितकृत् e.g. one who howls in anguish (cf. tāgun 1).

tagun तगुन् । तज्ज्ञता conj 2 (1 p.p. tog^u तगु, f. tūj^u 1

तजू, for 2, see talun; 2 p.p. tajyōv 1 तज्योव्, for 2, see id.) to be known how to be done, to be possible (in this sense,—as compared with hēkun, which means, generally, to be physically able,—tagun, on the contrary, implies skilled knowledge, as in kamis tagi wanun^u, to whom is saying possible? i.e. who can tell) (cf. mangun t°, p. 579a, l. 30) (Gr.Gr. 204; Gr.M.; W. 86; L.V. 24, 37; Śiv. 1276, 1727, 1852; Rām. 325, 360, 988; K. 364; H. i, 15; v, 3, 8, 9; viii, 9; x, 5; K.Pr. 208). tog^u-mot^u तगु-मंतु । तज्ज्ञतया संपादितः perf. part. (f. tūj^u-mūṣ^u 1 तजू-मंचू, for 2, see talun), done by being known how to be done, done successfully.

tāgun 1 टाँगुन् । घोरवाशितम् conj. 1 impers. (1 p.p. tōg^u टोंगु; 2 p.p. tājyōv टाँज्योव्), to emit a loud cry or roar, (esp.) to bray (of an ass) (Gr.Gr. xxx); to howl in anguish.

tāgun 2 टाँगुन् । अश्वकः m. a small horse, a pony.

tagōphul तगोफुल् (= تغافل) m. unmindfulness, heedlessness, negligence, indifference (Rām. 1005).

tagāra तगार (= تگار) । स्थालीविशेषः, अल्पखेयम् a platter, pail, bucket, tub, trough; a mason's mud- or lime-pit (cf. rabi-t°, p. 823b, l. 5). —karun —करुन् । मृज्जलादिसंसर्जनम् m.inf. to make mud plaster or mud mortar; to make liquid mud (to serve the purpose of writing or daubing large letters or the like).

tagōrⁱ 1 तगारि । लेपमृत्संसर्जकः m. a man who makes mud plaster or mortar.

tagōrⁱ 2 तगारि । बृहत्स्थाली f. a large tub or trough, a kneading trough.

tagūr^u तगूरु or tāg^ur^u तागूरु । रशना, मेखला f. the thread (of silver or gold and ornamented) worn round the waist by Hindū women, a woman's girdle.

tāgarahāray टाँगरहारय् । खरवत् शब्दायनम् f. 'uttering repeated cries like the braying of an ass', i.e. the utterance of cries of alarm or pain by cattle.

tāgath तागथ् (Śiv. 711), see tākath.

tāgyuw^u टाँगिवु । टङ्कदारुमयः (f. tāgiv^u टाँगिवू), made of pear-wood. Cf. tang.

thái, see thōyī.

tāh ताह (= تاه, cf. ताह) । क्रमपरिवेष्टनम् ground, site, floor; bottom, underneath, foundation; layer, stratum; fold plait, ply, the fold of a folded garment, etc. (Śiv. 129); a fold or sheet of paper or the like (Gr.M.). —karun —करुन् । क्रमस्थापनम् m.inf. to fold, to fold up (W. 143); to arrange in folds or layers; (generally) to put into neat order (Śiv. 1148); to take care of (K.Pr. 173). —karith thawun —करिथ् थवुन् । बद्धीकरणम् m.inf. to fold up; carefully and neatly to put by.

tāha bēhanāwan ताह ब्यहनावुन् । पश्चात्करणम्
m.inf. to leave at the bottom, throw into the back-
ground, surpass. tāha tāha thawun ताह ताह
यवुन् । क्रमेण निधानम् m.inf. to put one over the other,
to pile up in an orderly manner.

tāhas bēhanāwun ताहस् ब्यहनावुन् । पश्चात्करणम्
m.inf. to put at the bottom, put in the background;
(by showing superiority), to cause another to abandon
work on which he is engaged.

tāh टाह । काकवारणध्वनिः m. the noise made in driving
away crows.

tēh त्यह् । मदोत्कर्षः f. (sg. dat. tēhi त्यहि), pride, haughti-
ness, arrogance (whether proper or improper)
(K.Pr. 254); cf. tēh and thēh. —mōrūñ^u —मोरञ्जू ।
तेह्णमदशान्तिः f.inf. pride to become mitigated.

tēhi-wōl^u त्यहि-वोलु । गर्वयुक्तः adj. (f. -wājēñ
-वाज्यञ्), one who is arrogant.

tēh त्यह् in tēh tēh त्यह् त्यह् । अग्निशब्दः m. the sound
emitted by the flames of burning straw, dry wood, or
the like.

tēh तेह् । तीक्ष्णता f. fire, passionateness, crossness,
acrimony, sharpness; arrogance; cf. tēh. tēhi-
wōl^u तेहि-वोलु । तीक्ष्णतायुक्तः n.ag. (f. -wājēñ
-वाज्यञ्), one of a passionate, arrogant nature.

tih तिह । तत् pron. dem. (in a compound, or in an
idiomatic phrase approaching the nature of a compound,
this word sometimes takes the form ti ति; for ex-
amples, see bel.) that (not within sight).

[sg. nom., an.m. suh सुह्, f. sōh खह् or sa स; inan.
tih तिह, also written ti ति. Acc.-dat., an. e.g. tamis
तमिस् or tas तस्; inan. tath तथ्. Ag., an.m. tāmī
तमि, f. tami तमि; inan. tāmī तमि. Abl., an. and inan.
e.g. tami तमि or tawa तव. Gen., an. m. and f.
tāmī-sond^u तमि-संदु or tasond^u तसंदु; inan. e.g.
tamyuk^u तम्युकु or tawuk^u तवुकु.

In the plural there is no distinction between an. and
inan., and gender is distinguished only in the nomina-
tive case. Thus, nom., m. tim तिम, f. tīma तिम.
Acc.-dat. e.g. timan तिमन्. Ag. and abl. e.g. timau
तिमौ. Gen. timan-hond^u तिमन्-हंदु or tihond^u
तिहंदु. For most of the above forms, see Gr.Gr. 88
and Gr.M. See also the references bel.

In the sing. this pronoun is an. or inan., and the
an. forms in some cases distinguish between the masc.
and fem. genders. As regards the plural, see above.

When this word is used as an adjectival pronoun,
the inanimate forms, with one exception, are not
employed. The only exceptions are tath तथ्,
the inan. dat. sing., and (very rarely) tih तिह,
the inan. nom. sing. The former is used only as

an adjective when agreeing with an inan. noun of
either gender in the dative singular. In other cases,
when an adjectival use is required, the animate forms
are used, according to gender, even when agreeing
with an inan. noun, except that the adjectival
feminine dative is tami तमि as well as tamis
तमिस्, although, when used substantively, only the an.
form tamis तमिस् is used for the feminine as well as
for the masculine. When agreeing with a genitive,
the usual rule for adjectives is observed. When the
genitive is the genitive of a masculine singular in-
animate noun, and therefore ends in uk^u, etc., the
pronoun is put into the ablative singular, and, when
the genitive is not of this description, the pronoun is
put into the dative singular. Thus, suh (not tih)
jahāza, that ship; sa (not tih) shēlph, that art;
but tath (not tas or tamis) kulis, to that tree (inan.
m. sg. dat.); tath kāmē, for that work (inan. f. sg.
dat.); tami (m. sg. abl.) chīzūk^u, of that thing;
tas (m. sg. dat.) sōhiba-sond^u, of that gentleman;
tami (not tamis) jyāyē-hond^u, of that place.

It therefore follows that the nominative singular in-
animate form tih, it, that, is hardly ever used as an
adjective, but is used almost always as a substantive.
But suh and sa, the masculine and feminine forms,
are also used as substantive inanimate forms, instead of
tih, when the pronoun is correlate to a preceding
adjective pronoun that (as all these pronouns follow
the same rules) is used, though inanimate, in the
animate masculine or feminine gender, as explained
above for adjectival suh and sa. The preceding
pronoun is usually the relative, as in yus asbāb
tōhē hyot^uwa, suh (not tih) chuh drōg^u, what
property you purchased, that is dear; yēmi murāda
khōt^ara tē sōzōthas bōh, suh (not tih) sapod^u
pūra, the purpose for which you sent me has been
fulfilled; tē yōssa kitāb mē lüz^uth, sa (not tih)
āyē mē khōsh, the book which you sent me, was
acceptable to me. The preceding pronoun is not
necessarily a relative; thus, suh phal chuh tōk^u,
suh (not tih) ma khēh, that fruit is sour, do not
eat it.

When, however, the demonstrative pronoun is
correlate to a substantive inanimate pronoun, tih is
used, as in yih bōh wanān chus, tih chwā poz^u
kina apoz^u, is what I say true or false? Also, as the
pronoun yih, this (not the relative pronoun yih, what),
in the direct singular, is the same in form for both
genders, whether animate or inanimate, when the
substantive demonstrative pronoun is correlate to it, it

is, in the direct singular, always **tiḥ**, not **suh** or **sa**. Thus, **yih** (adj. m. inan.) **sôruy kur^akoṭ^u kyāzi chuh yiti pyō-mot?** **tiḥ nih tulith**, why is all this refuse here? take it away.

In the plural nominative the masculine agrees with all masculine nouns, and the feminine agrees with all feminine nouns, without any distinction between animate and inanimate. But, if the adjective pronoun agreeing with a feminine nominative plural is separated from it by some word that does not indicate its gender by its form, then the masculine form of the plural pronoun is used instead of the feminine. Thus, **tim** (not **tima**) **z^ah pacē** (fem. plur. nom.), those two boards, but **tima pacē**, those boards. The other cases of the plural are all of common gender, and make no distinction between animate and inanimate. [For ab. generally, see Gr.M. s.v. **tiḥ**.]

sa स or **sōh स्वह** f. sg. nom., f. of **suh**, bel., q.v. (Śiv. 434, 493, 651, 691, 903, 1090, etc., *sa*; Rām. 113, 115, 116, 137, etc., *sa*; K. *sa*, she, 290, 694, 703, 738, 806, 1080; adj. 72; H. *sa*, v, 5, 9; viii, 11; x, 14, etc.; *sōh*, xii, 5; (adj.) *sa*, x, 1, 6, 12; *sōh*, iii, 5; (adj. inan. f.) *sa*, viii, 7; x, 10; *sōh*, xii, 26).

suh सुह । **सः** dem. that (not within sight), both pronoun and pronominal adj. The corresponding dem. for persons or things within sight is **huh**, q.v. It is also used as a pronoun of, the third person, meaning 'he', 'she', or 'it', (not within sight); (as pronoun) (Śiv. 1035, 1225, 1229, etc.); (as pron. adj.) (L.V. 104; Śiv. 495, 531, 681, 903, 920, etc.; Rām. 62, 81, 287, 344, 362, 385, 388, etc.; H. ii, 8, 9; viii, 7, 10, 13; x, 12, 14; K.Pr. 205); (as personal pron.) (L.V. 8, 24, 31, 33; Śiv. 536-7, 554, 578, 585, 619-20, etc.; Rām. 18, 26, 29, 72, 78, etc.; K. 6, 26, 40, 43, 261, 335, 370, 521, 571, 576, 672, 678, 686, 691, etc.; H. ii, 8, 11; v, 9, 10, etc.; (inan.) xii, 4, 11, 14, 15).

say सय् or **sōy स्वय्** । **सैव** f. that (fem.) verily, that very, that indeed, she verily (L.V. 52, 81, (*sōy*); Śiv. 37, 46, 93, 105, 210, 439, 669, 881, etc., *say*; Rām. 44, 255, 424, 872, 1514, 1516, *say*; K. 683, 850, *say*; 39, *sōy*; H. *say*, iii, 1, 4; xii, 14; *say*, (adj. inan.) ii, 6; viii, 7, 10, 13; ix, 4; xi, 5; *sōy*, vii, 16).

suy सुय् । **स एव** m. (f. **say सय्** or **sōy स्वय्**), that (masc.) verily, that very, that indeed, he verily (L.V. 3, 15, 31, 34, 37; Śiv. 48-50, 56, 91, 247-8, etc.; Rām. 15, 178, 316, 909, 958, etc.; K. 41, 52, 213, 321, 492, 607, 640, 684, etc.; H. i, 4, 8; iii, 3; v, 1; vi,

16, etc.; adj. xii, 19; (inan.) ii, 4; vii, 8, 13; ix, 11).

ti ति, in **ti karith** ति करिथ् । तथापि adv. having done that; hence, as adv., even then, still, yet, nevertheless.

—**warā karith** —वरा करिथ् । तदन्यथा adj. having done without that; hence, as adv., otherwise, or else.

tī ती, see **tiy**, bel.

tiḥ तिह, sg. nom. inan. it, that, (pron.) (L.V. 24, 37, 70, 107; Śiv. 41, 308, 533, 893, 999, 1007, 1086, 1757, 1852; Rām. 45, 60, 93, 162, 172, etc.; K. 296, 506, 569, 610, 676, 1089; H. iii, 4, 9; viii, 3, 9, 11, etc.); (rarely as a pron. adj.) (Śiv. 1836; Rām. 292, 1133, 1419).

tihond^u तिहंदु or (q.v. bel.) **timan-hond^u तिमन्-हंदु** । तेषां संबन्धी pl. gen. (f. **tihünz^u तिहंज्**), of them (an. or inan., c.g.) (L.V. 71; Śiv. 499, 1073, 1083, 1209, 1257, 1519, 1665; Rām. 1156, 1379, 1764; K. 62, 290, 310, 312, 453, 1002, etc.; H. viii, 3, 11; xii, 16).

tāmⁱ तमि instr. sing. an. m. and also inan. c.g. (an. f. **tami तमि**), by him, by that, (as pronoun) (Śiv. 41, 121, 449, 536, 636, etc.; Rām. 8, 62, 71, 78-9, 102, 106, 110, 113, etc.; K. 233, 254, 383, 438, 492, 550, 635, etc.; H. ii, 1; iv, 3-6; x, 3, 12). **tāmⁱ-sond^u तमि-संदु** or (q.v. bel.) **tasond^u तसंदु** । तत्संबन्धी sg. gen. adj. (f. **-sünz^u -संज्**). This form may refer to any an. m. or f. noun, but not to an inan. noun, in which case the sg. gen. is **tamyuk^u**, q.v. bel.) of him (Śiv. 505, 995, 997, 1000, 1003, 1020, 1666; Rām. 386, 657, 697, 1577, 1644; K. 573; H. i, 3; vii, 6, 13); of her (Śiv. 433; Rām. 355, 775, 1289, 1694; H. xii, 15).

tami 1 तमि f. sg. ag. an. of **tiḥ**, see ab. (Śiv. 431, 496 (pron. adj.), 635, 654, 837, 870, 1114; Rām. 149, 153, 165, 184-9, 190-7, 233, etc.; K. 428, 537, 583, 601, 709-10, 803, 1146).

ami 2 तमि, f. sg. dat. of **tiḥ**, when used as an adj., see ab. (H. x, 10).

tami 3 तमि, or (q.v. bel.) **tawa तव** abl. sg. c.g. an. and inan. of **tiḥ**; (as pron. an.) (Śiv. 31 (f.); Rām. 804 (m.)); (as pron. inan.) (Śiv. 102, 239 (f.), 1191, 1422; Rām. 1581; K. 601, 775); (as pron. adj.) (Śiv. 673, 708, 741, 1315, 1344, 1428; Rām. 233, 822, 829; K. 920; H. ii, 7; iii, 9; v, 5; viii, 9; x, 10, 12, 14; xii, 4, 6); (used adverbially) for that reason, on that account, therefore (Śiv. 1287). Frequently used in phrases, such as the following:—**tami dōha तमि द्वह** । तद्दिने adv. on that day. —**gari** —गरि । तत्काले adv. at that hour, at that time. —**khōta** —खुत, —**khōta** —खोत, or —**khōtan** —खुतन् । तदुत्कृष्टः, ततो विशिष्टः adv. (in comparison) than that (not within sight) (as

in 'better than that') (Rām. 1581; K. 319, 935).
 —kani —कनि or —kanēn —कन्यन् । तत्कारणेन adv.
 for that (not within sight) reason, on account of that,
 therefore (Gr.Gr. 159). —mōkha —मुख । तन्निमित्तम्
 adv. on that (not in sight) account, for that reason,
 therefore. —nishē —निश् । तत्सकाशात्, तत्प्रतिरूपकेण
 adv. (with signification of abl. sg.) from that (not
 within sight); than that, rather than that; in ex-
 change for that. —phiri —फिरि । तत्समये adv. at
 that time, on that occasion (past or future, but not
 present). —pōrⁱ —पोरि or (q.v.) tapōrⁱ तपोरि ।
 तद्देशतः adv. in or from that (not within sight) direction
 (Gr.Gr. 151, 159). —pata —पत or —patan —पतन् ।
 तस्मादनु, तत्पश्चात् adv. after that (not within sight),
 after then (Gr.Gr. 159; Śiv. 131; K. 873; H. x, 12;
 xii, 16). —path-kun —पथ्-कुन् । तत्पश्चाद्भागे adv.
 behind that (not within sight). —patuk^u —पतुकु ।
 तत्पश्चाद्भवः, तत्पश्चात्त्यः adj. (f. —patiuc^u —पतचू), of, or
 belonging to, what is behind that (not within sight);
 cf. tamis-patuk^u, bel. —patyum^u —पत्युम् ।
 तत्पश्चाद्भवः adj. (f. —patim^u —पतिसू), of, or belonging
 to, or produced in what is behind that (not within
 sight); cf. tamis patyum^u, bel. —putshⁱ —पुत्शि or
 —putshy —पुत्थि । तदर्थम् adv. with that (not within
 sight) purpose, for that. —ranga —रंग । तत्कारणेन
 adv. in that manner (Gr.Gr. 154); on account of that
 (not within sight), for that reason, therefore.
 —wushōtⁱ —वुशोति । तत्कारणेन, तेन हेतुना adv. for
 that (not within sight) cause, for that reason, therefore.
 —vizi —विजि । तस्यां वेलायाम् adv. at that time, then
 (Gr.Gr. 157).

tim तिम । ते m. pl. nom. (f. tima तिम), they (L.V.
 6, 76, 77; Śiv. 72, 78, 81, 129, 132, 433, etc.; Rām.
 2, 54-5, 68, 94, 108, etc.; K. 64, 67, 200, 414, 452, 468,
 etc.; H. v, 438; viii, 3, 4, 11, etc.); (f.) (Śiv. 1453,
 1667); (as adj.) those (L.V. 28; Rām. 133, 466, 542,
 634, 856, 864, etc.; H. viii, 13; x, 12); f. (Śiv. 38,
 1664; K. 766, 768; H. viii, 11; xi, 9; adj. xii, 19).

timau तिमौ pl. ag. and abl. by them (pron.) (Śiv.
 695, 1084; Rām. 7, 81 f., 82, 142, 445, 517, 528, 540,
 542, etc.; H. vi, 11; x, 12; xii, 7); from them (pron.);
 by those (pron. adj.); from those (pron. adj.)
 (Rām. 1209). —pēṭha —पेट । तेभ्य आरभ्य adv. (with
 signification of abl. pl.) from those; than those.

timan तिमन्, pl. dat. e.g. to them (pron.) (Śiv. 498,
 639, 675-6, 679, 694, 706, 1094, 1184, 1187; Rām.
 18, 54, 56, 87, 134, 235, etc.; K. 213, 478, 842, 863,
 981, 1002, 1071; H. viii, 1; xi, 8; xii, 1; fem. xii, 6,
 17); to those (pron. adj.) (Rām. 138, 586, 710-1, 864,
 1463, 1553; H. x, 6; xi, 6); with emphatic y, we

have timanay तिमनय् (Śiv. 20, 34, 1209, 1361; K.
 290 (timan^uy); H. (timan^uy) viii, 11; xii, 1).
 —hond^u —हन्दु or (q.v. ab.) tihond^u तिहन्दु । तेषां संबन्धी
 pl. gen. adj. (f. —hūnz^u —हंजू), of them, of those (not
 within sight) (K. 67).

tamis तमिस् or (q.v. bel.) tas तस्, acc.-dat. sg.,
 e.g., an. of tih, see ab.; (pron. m.) (Śiv. 30 (tamisay),
 432, 641, 645, 670, 708-9, 742, etc.; Rām. 72, 74, 113,
 233, 287, 308, 313, 351 (tamisay), etc.; K. 519 (tāmⁱs^uy);
 H. ii, 7; viii, 9; (tamis^uy) ii, 1; viii, 9; xii, 1); (pron. f.)
 (Śiv. 532, 844; Rām. 419, 563, 665-7, 754, 761, 878,
 etc.); (pron. adj.) (Śiv. 431; Rām. 319 f., 396 f., 420 f.,
 541 f., 1262 m., etc.; H. iii, 9; viii, 9; xii, 10, 19).
 tamis-kun तमिस्-कुन् । तस्य पार्श्वे, तमनु adv. towards
 him or her (not within sight), in that direction (Gr.Gr.
 161; Rām. 495, 1016); (after vbs. of speaking, etc.) to
 him or her. —patuk^u —पतुकु । तस्य पश्चाद्भवः gen.
 adj. (f. —patiuc^u —पतचू), i.q. tami patuk^u, ab.
 —patyum^u —पत्युम् । तस्य पश्चाद्भवः adj. (f. —patim^u
 —पतिसू), i.q. tami patyum^u, ab. —sath —सठ् ।
 तत्समानः adj. e.g. like that (or it) (not within sight),
 (indicating non-identity, but similarity, as if to the
 question 'is it that?' we should reply 'no, but it is
 like it').

tamiy 1 तमिय्, emph. form of tami 1, 2, and 3,
 ab., as in tamiy rōṣ^u, on that very night (p. 848b,
 l. 12) (L.V. 25, Rām. 147; so Rām. 149 (m. adj.),
 311 (id.), 377 (f. adj.), 839 (m. pron. abl.), 1145 (f.
 pron. instr.), 1709 (f. adj.); K. 841 (m. adj.), 1004
 (id.); H. (f. adj.) xii, 14, 15). tamiy 2 तमिय् । तद्देतोः
 adv. (emph. form of tami 3, ab.) for that very reason,
 from that very cause (Śiv. 581, 677; Rām. 1631, cf.
 1754; H. x, 14).

tāmiy तमिय्, emph. form of tāmⁱ, ab., by him or
 that only, by him or that verily (L.V. 5, 43; Śiv.
 884; H. iii, 1).

timay तिमय्, emph. form of tim, ab., they only,
 they alone, those alone (L.V. 13, 27; Rām. 52; H. v, 9;
 viii, 4; tim-hay, ix, 8-10; (adj.) v, 5). timay तिमय्,
 id., but f. (H. x, 14).

tamyuk^u तम्युकु । तद्भवः sg. gen. adj. (f. tamic^u
 तमिचू). This form refers to an inan. noun of either
 gender. If the noun is an. the form is tāmⁱ-sōnd^u,
 q.v. ab., or tasond^u, q.v. bel.) of that (not within
 sight) (Śiv. 920-1; Rām. 17, 61, 161, 282, 464, 667,
 etc.; K. 589; H. vii, 12; K.Pr. 248, tamukū, for
 tamyuk^u with emph. i).

tas तस् i.q. tamis, ab. (of. tas pata, p. 792b, l. 28)
 (pron. m.) (L.V. 20, 34, 37, 105; Śiv. 33, 38, 51, 58-9,
 65, 72, 83, etc.; Rām. 57-8, 59, 71, 76, etc.; K. 2, 6,

15, 22, 35, 39, 41, etc.; H. i, 5, 8; ii, 8; iv, 2, etc.); (pron. f.) (Śiv. 35, 435-8, 508, 530, 653-7, etc.; Rām. 84, 120, 336, 350, etc.; K. 535; H. xii, 2, 15, 25); (pron. adj.) (Śiv. 319, 683, 1155, 1232, 1599; Rām. 28, 83 f., 488, 537-8, 576, etc.; K. 8, 10, 50, 88, 102, etc.; H. ii, 7; vii, 4; viii, 7, etc.). The word is occasionally used with the meaning of the genitive, as in K. 147, or of the accusative, as in K. 165, 382, 441, 747, 836. An emphatic form is **tāsⁱ** तसि, to him or her only, etc. (L.V. 65; Śiv. 883, 1366, 1578; Rām. 308, 1760; K. 321, 448, 598, 621, etc.). **tas-kun** तस्-कुन् । तमनु adv. i.q. **tamis-kun**, ab. (Śiv. 596, 1196; Rām. 79, 148, 258, 411, etc.).

tasond^u तसन्दु or (q.v. ab.) **tāmⁱ-sond^u** तमि-संदु । तसंबन्धी sg. gen. adj. (f. **tasünz^u** तसंजू. This form may refer to any an. m. or f. noun; but not to an inan. noun, in which case the sg. gen. is **tamyuk^u**, q.v. ab.); of him (Śiv. 46, 214, 247-8, 597, 639, 744, 798, 919, 1173, 1496, 1619; K. 3, 95, 101, 117, 126, 395, 582, 601, 621, 1111, 1124, etc.); of her (Śiv. 100, 102, 105, 433-4; Rām. 61, 240, 304-5, 474, 705, 894, etc.; K. 114, 520; H. ix, 3). **tasandⁱ pōthⁱ** तसन्दि पांठि adv. like, in the manner of, that person (not within sight), like him, like her (or other an. noun) (Gr.Gr. 154). **tasonduy** तसन्दुय् (f. **tasünz^uy** तसंजूय्), his or hers only, even his or hers, even of that animate being (Gr.Gr. 92; L.V. 72; Śiv. 49, 599, 651, 724, 1121-2; Rām. 110, 115, 805, 1442, 1448; K. 321, 448, 598, 625, 720, 764, 882, 1082, 1084, 1088, 1146).

ti ti ति ति, that also (K. 582).

tath तथ् inan. sg. dat. to it, to that (not within sight) (inanimate thing) (cf. **tath-pata**, p. 792b, l. 26) (as pron.) (Śiv. 353, 367, 474, 476, 509, etc.; Rām. 26, 118, 122-3, 343, 477-8, etc.; K. 162, 261, 377, 673, 686, 1150, 1153, etc.; H. ii, 1; v, 4; vii, 27, 28, etc.); (as pron. adj.) (L.V. 47; Śiv. 63, 85, 319, 357, 412, 494, etc.; Rām. 121, 128, 188, 738, 1294, etc.; K. 16, 24, 60, 62, 85, 94, 126, 139, etc.; H. (inan.) ii, 1; v, 5; viii, 9; x, 12, etc.; (inan. f.) xii, 15). **tath-kun** तथ्-कुन् । तत्स्थानमनु adv. towards that (inanimate thing, place, etc., not within sight); in that direction (Gr.Gr. 160, Rām. 536).

tāthⁱ तथि or **tathy** तथ्य, emph. form of **tath**, ab., as in Rām. 314, etc.; K. 23, 279, 429, 925, etc.; H. iii, 8; xii, 4, 11, 14). **tathy-kun** तथ्य-कुन् adv. even in that direction (not within sight) (Gr.Gr. 160).

tawa तव i.q. **tami** 3, ab. q.v. (cf. **tawa pata**, p. 792b, ll. 27-8), from that, by that (YZ. 186); (used adverbially) for that reason, on that account, therefore (L.V. 57; K. 318, 895). **tawa bāpath** तव बापथ् ।

तन्निमित्तम् adv. for the sake of that (inan. e.g., not within sight), for that; on that account (Śiv. 709, *taway-b^o*). —**khōta** —खुत, —**khōta** —खोत, or —**khōtan** —खुतन् । ततो विशिष्टः adv. i.q. **tami khōta**, etc., ab. (Rām. 1239). —**kani** —कनि or —**kanēn** —कन्यन् । तत्कारणेन adv. i.q. **tami kani**, ab. (Gr.Gr. 159; K. 231). —**kinⁱ** —किनि । तत्कारणेन adv. on that account, for that cause. —**kārana** —कारन । तत्कारणेन adv. for that reason, for that cause. —**mōkha** —म्वख । तद्वेतुना adv. i.q. **tami mōkha**, ab. —**nishē** —निश । तत्पतिरूपकेण adv. i.q. **tami nishē**, ab., q.v. (Rām. 352, rather than that; 1234). —**pata** —पत or **patan** —पतन् । तत्पश्चात् adv. i.q. **tami pata**, ab., q.v. (Gr.Gr. 159, 200; Śiv. 1792; Rām. 1644; K. 135-6, 190, 256, 297, 458, 628, 759, 870, etc.). —**path-kun** —पथ्-कुन् । पत्पश्चात् adv. i.q. **tami path-kun**, ab., q.v. —**patuk^u** —पतुकु । तत्पश्चात्पत्यः adj. (—**patiūc^u** —पतचू), i.q. **tami patuk^u**, ab., q.v. —**patyum^u** —पत्युम् । तत्पश्चाद्भवः adj. (—**patim^u** —पतिम्), i.q. **tami patyum^u**, ab., q.v. —**puṣhⁱ** —पुष्हि or —**puṣhy** —पुष््य । तदर्थम् adv. i.q. **tami puṣhⁱ**, ab., q.v. —**ti** -ति or (q.v.) **tōti** तोति conj. nevertheless (Gr.M.). —**wushōtⁱ** —वुशांति । तेन हेतुना adv. i.q. **tami wushōtⁱ**, ab., q.v.

tawuk^u तवुकु । तद्भवः gen. adv. (**tawūc^u** तवचू), i.q. **tamyuk^u**, ab., q.v.

taway तवय् । तेनैव adv. emph. form of **tawa**, ab. only from that, even from that, verily from that, only for that reason, therefore (El. *tawai*; L.V. 69, 90, 94; Śiv. 192, 372, 422, 430, 506, 512, 709, 754, 762, 839, 864, 1122, 1133; Rām. 228, 400, 475, 487, etc.; K. 358; YZ. 251); by that means (L.V. 75, K. 676).

tiy तिय (often written **tī** ती) । तदेव inan. m. sg. nom. emph. form of **tih**, ab. that verily, only that, even that (L.V. 20, 21; Śiv. 121, 312, 317, 319, 348, 538, etc.; Rām. 14, 50, 133, 162, 335, 592, etc.; K. 323, 422, 574, 576, 606, 621, 796, etc.; H. *tiy*, vii, 1; iii, 9; ii, xi, 1); (for **tih** + **ay**) if that (H. iii, 4, 9).

tiyē तिय । तदेव (नहि) inan. m. sg. m. inter. is it really that (the answer expected being in the negative)? **tiyē bā** तिय वा । तादृक् महाशय? inan. m. sg. inter. pol. id., but a respectful query, addressed to a male. **tiyē biñ** तिय विञ् । तादृक् महाशये? inan. m. sg. inter. pol. id., but a respectful query addressed to a female. **tiyē sō** तिय सो । तादृक् महाशय? inan. m. sg. inter. pol. id., addressed to a much-respected male.

tiyō तियो, i.q. **tiy**, ab., with respectful suffix **ō**, that verily Śiv (Śiv. 226).

tōh त्वह्, **tōh** तोह् or **tuh** तुह् । तुषः m. the husk, or chaff of grain, chaff, bran (El. *tōh*, *tuh*; L. 461, *tōh*;

K.Pr. 7, 128, 238, *tōh*; 224, *tuh*; 87, *thoh*). —**karun** —करुन् । चूर्णशः करणम्, कुत्सनम् m.inf. to reduce to chaff; to reduce to powder or tiny scraps (e.g. cloth destroyed by white ants); to abuse violently or grossly. —**karith thawun** —करिथ् थवुन् । अतिचूर्णनम् m.inf. to reduce to powder or tiny scraps (as in the preceding); to abuse violently or grossly. —**karith trāwun** —करिथ् त्रावुन् । अत्याक्षेपणम् m.inf. to overwhelm with gross abuse. —**nār -नार्** । तुषाग्निः m. a fire of burning chaff (which is very fierce). —**nār muh nār** —नार् मुह नार् । भूषणवाङ्मयम् m. profusion of ornaments (worn on the person). —**phol^u -फ़लु** । तुषसमूहः m. a collection (esp. when small) of chaff. —**shīn -शीन्** । तुष(लघु)हिमम् m. a fall of light fine snow (like chaff).

tuhuk^u तुहुकु । तुषसंवन्धी adj. (f. *tuhüc^u तुहूचू*), of, or belonging to, chaff; filled, or stuffed, with chaff, made up of chaff, and so on.

tōha टूह in **tōha-tōha टूह-टूह** । कासरोगस्वरः m. the noise made in coughing, the sound of a cough.

tōhē त्वह्य, tōhⁱ त्वहि, see **t^ah 2**.

tōh^u तोहु or **tōsh^u तोशु**, the form taken by **tāh**, q.v., when used adjectivally —°. In such a case, its fem. is **tōsh^u**. Cf. **ok^u-tōh^u**, p. 19a, l. 43, and **ok^u-tōsh^u**, id. l. 47.

thōba थुव or **thōbba ठूब** । क्रीडनकविशेषः m. (pl. dat. **thōban थुवन्** or **thōban ठूवन्**), a round piece of earthenware or shaped piece of potsherd, about the size and shape of a rupee. A number of these are used as pieces by children in a certain game. **thōba-kat^ur^u** थुव-कतूरू or **thōbba-kat^ur^u** ठूब-कतूरू । क्रीडनककपालः f. a piece of potsherd shaped like a rupee used as ab. The pl. **-katrē -कत्र्य** is used for the stock of sherds used in a game. **thōban** (or **thōban**) **gindun** थुवन् (ठूवन्) गिंदुन् । क्रीडाविशेषः m.inf. to play this game.

thob^u थंबु m. a plug, in **lyob^u-thob^u**, p. 543b, l. 21, q.v. Cf. **thop^u**.

thabāba ठबाब । निःसारः adj. e.g. artificial, unreal (and worthless on that account), fictitious, imitation.

thabōbⁱ ठबाबि । असद्रूपकविधानशीलः adj. e.g. one who habitually fabricates, one who habitually acts artificially.

thabun थवुन् m. (sg. dat. **thabanas थवनस्**), a lump (cf. **mēsi-th^o**, p. 609a, l. 11).

thōbun^u थुवुनु । गुल्मः (वृक्षः) स्थूलानुच्चमूर्तिः m. a short thick tree, without branches, a bush, scrub; met. (in this sense, f. **thōbūn^u थुवून्**), a stout squat-figured person.

thēcē थच्च in the following:— **thēcē-phol^u थच्च-फ़लु** । गूढसंचितद्रव्यम् m. treasure gradually and secretly collected, a secret hoard. Cf. **thīth**.

thēca (or **thīca**) **pakun** ठैच (ठीच) पकुन् । धारासंपात-वत्प्रसारः, प्रवाहवत्प्रसृतिः m.inf. (of blood, or the like), to flow in a violent torrent (cf. **rath thīca wasun**, p. 845b, l. 29).

thēc^u थैचू, see **thēkun**.

thōca ठौच । पादाघातः f.pl. thrusts, or thrusting, with the toes; cf. **thukun**. —**dīnē** —दिन्न । पादाग्राहननम् f.pl.inf. to push, or thrust (someone or something) with the toes (in order to set him or it in motion).

thōc^u थौचू, see **thōkun**.

thōc^u ठौचू, see **thākun**.

thuca टुच । अलसः adj. e.g. lazy, indolent, work-shy.

thuc^u टुचू, see **thukun**.

thüc^u थूचू, see **thok^u** and **thakun**.

thacyōv थच्योव्, see **thakun**.

thācyōv ठाच्योव्, see **thākun**.

thēcycōv थच्च्योव्, see **thēkun**.

thōcyōv थौच्योव् see **thōkun**.

thucycōv टुच्योव्, see **thukun**.

thad थड vill. for **thar 2**, q.v.

thāda ठाड । अपक्वः (कठिनः) adj. e.g. (of cereal food, or the like) insufficiently cooked, (on that account) hard, not soft.

thīd थीद् । चित्रविशेषः m. N. of a village on the shore of the Dal lake, about a mile from Gupakār (q.v.), where there is a sacred site. Its ancient name was **Thēda** (RT.Tr. II, 454).

thod^u थंदु । प्रोन्नतः adj. (f. **thüz^u 1 थंजू**, for 2, see s.v.), high, tall, lofty (cf. **pōra-th^o**, p. 753b, l. 9) (El. **thōd**, **thaud**; Gr.Gr. 9, 29, 140; Gr.M.; W. 20; Śiv. 784, 1050, 1811; Rām. 600; YZ. 409; K.Pr. 165); upright, erect (cf. **kāri-th^o**, p. 467a, l. 31) (Śiv. 971, of the neck, see p. 1167a, l. 31; so, 1363; H. vii, 11; YZ. 64, 146); elevated, on a high place (Śiv. 985, 1068); high (in price) (Gr.M.); high-minded, on one's dignity, on the high horse (K.Pr. 258). —**karun** —करुन् m.inf. to exalt (El.). —**rōzun** —रोजुन् । प्रोन्नम्यस्थितिः m.inf. (of something previously bent or prone) to remain or continue erect (YZ. 298).

—**thawun** —थवुन् or —**thāwun** —थावुन् । उन्नतीकृत्य स्थापनम् m.inf. to put in a higher position, to raise (and leave raised); to set upright, to erect. —**tulun**

—तुलुन् । उत्थापनम् m.inf. to raise (e.g. someone from a sitting position) (El., Śiv. 1812, YZ. 184); to erect; to lift up (and remove) (Rām. 123, 1417, 1495).

—**tulith thawun** —तुलिथ् थवुन् or —**tulith thāwun** —तुलिथ् थावुन् । निराकरणम् m.inf. to raise and put down (elsewhere); hence, to remove a person (from an office, or the like). —**tulith thhunun** —तुलिथ् हुनुन् ।

उत्थापनम् m.inf. to raise (once for all); to raise and

carry off; to raise and put away, to wipe off, sweep off.
—wōthun —वथुन् । उत्थानम् m.inf. to stand up (El.; Śiv. 321; Rām. 707, 903, 942, 952, 961, 1384; H. ii, 3, 5, 6; v, 6, 9; xii, 14, 15; K.Pr. 165).

thadi थदि । उच्चैः adv. on high (K. 154, 446); from on high; (of a voice, or the like) high, loudly.

—pala —पल । अत्यौत्कर्षेण adv. with great nobility, with great magnanimity; with great superiority. —thadi

—थदि । अत्युच्चैः adv. high (in every respect), at a great height (in every particular); from a great height (in every particular); (of a voice, or the like) loudly (i.e. with each word loud). —thod^u —थदु । अत्युन्नतः adj. (f. —thüiz^u —थञ्जु), lofty in every respect.

thadam-thod^u थदम्-थदु । अत्युन्नतः adj. (f. —thüiz^u —थञ्जु), very high, very lofty; very elevated.

thadun थदुन् । उन्नतीभवनम्, आढीभवनम् conj. 3 (2 p.p. thadyōv थद्योव्), to be or become high or elevated, to become higher, to become taller (El. thadun, Gr.Gr. 173, K.Pr. 173); to become erect; to become elevated; to become elevated (in position, wealth, power, or the like).

thadith bēhun थदिथ् व्यञ्जन् । अत्यौन्नत्यप्राप्तिः m.inf. 'having risen to sit', to achieve a high position (in wealth, fortune, good qualities, children, etc.) and remain secure there.

thadyō-mot^u थद्यो-मंतु । उन्नतीभूतः, आढीभूतः perf. part. (f. thadyē-müṣ^u थद्ये-मञ्चू), become high; elevated; raised (to power, etc.).

tihīdastī तिहीदस्ती تهیدستی f. empty-handedness, poverty, penury (Rām. 1520).

tōhafa, see tōhapha.

thag ठग् । वञ्चकः m. (f. thagiñ ठगिञ् q.v.), a deceiver, impostor, cheat, knave, sharper, plunderer (K.Pr. 221); a robber, assassin, cut-throat.

thaga-bāba ठग-बाबा । साधुवेशवञ्चकः m. 'Sir thag', an impostor who swindles in the character of a highly-respectable old gentleman. —bāpār -बापार् । वञ्चकव्यवहारः m. the conduct or actions of an impostor, swindling conduct. —bāy -बाय् । वञ्चकस्त्री f. a swindler's wife. —pav -पव् । वञ्चनाभ्यासः m. the practice, exercise, or frequent use of swindling.

thāg 1 थॉग् । खेदः f. fatigue, lassitude, exhaustion (resulting from exertion); cf. thākh or thōkh. —aniñ^u —अनञ्जु । खेदापादनम् f.inf. to make fatigued (by imposing some exhausting labour). —yiñ^u —यिञ्जु । खेदापत्तिः f.inf. fatigue to be felt.

thāg 2 थॉग् । वञ्चना f. in order to appropriate the results, dishonestly to induce another to abandon work on which he is engaged.

thōg^l थॉगि । वञ्चकः m. one who is in the habit of dis-

honestly interfering with another's work, so as to appropriate its results.

thūg^u थूग्, see thung.

thagagī ठगगी । वञ्चकता f. habitual swindling, knavery, cheating, imposture, the profession or actions of an impostor, etc.

thagil ठगिल् । वञ्चकता f. cheating, swindling; forgery (El. m.).

thagun ठगुन् । छलनम् conj. 1 (1 p.p. thog^u ठग्, f. thüj^u ठञ्जू), to cheat, deceive, beguile, impose upon, trick, dupe, swindle (Gr.M.); conj. 3 (2 p.p. thagyōv ठग्योव्) to be deceived, cheated (Gr.Gr. xxxi, Gr.M.). thog^u-mot^u ठग्-मंतु । वञ्चितः perf. part. (f. thüj^u-müṣ^u ठञ्जू-मञ्चू), deceived, cheated, imposed upon.

thagiñ ठगिञ् । वञ्चकी f. of thag, q.v.

thagāwun ठगावुन् conj. 1 (1 p.p. thagōw^u ठगोव्), to deceive (Gr.Gr. xxxi).

thagōyⁱ ठगायि । वञ्चना f. swindling, knavery, cheating, imposture.

th^ah ठह । अतितृप्तिः f. surfeit, a feeling of repletion (from eating, drinking, or the like). —gaṣhūñ^u —गक्कञ्जू । अतितृप्तिसमुत्पत्तिः f.inf. such a feeling to be experienced.

thāh थाह । जलावतरणम् f. casting oneself into water, plunging (oneself) into water. —diñ^u —दिञ्जू । जले देहप्रवेपणम् f.inf. to plunge into water, to dive; to jump down (Rām. 1335). —mārūñ^u —मारञ्जू f.inf. to dive (Rām. 546). —trāvūñ^u —चावञ्जू । जलेऽवतरणम् f.inf. to plunge into water and swim, to swim. —ṣhunūñ^u —कुनञ्जू । मध्यनिपातः f.inf. (in order to secure the fruits) suddenly to plunge into another's work.

thāh ठाह in thāha-thāh ठाह-ठाह । सशब्दहासः onomat. m. loud laughter, a peal of laughter.

thēh थेह m.pl. airs, ostentation used in the following (cf. tēh):—thēh diñⁱ थेह दिनि or —mārāñⁱ —मारंनि । मदाविष्करणम् m.pl.inf. to put on airs and graces (owing to pride in youthful beauty, wealth, or the like).

thoh, see tōh.

thaharun ठहरुन् । संस्थानम्, प्रतीचा conj. 3 (2 p.p. thaharyōv ठहयोव्), to become fixed, firm (of something previously unsteady) (cf. pūr^u थ्, p. 754b, l. 50) (K. 623); to become or be steady (cf. atha th^o, p. 63a, l. 4); to stand still (Śiv. 1539, K. 1023); to stop, rest, pause, halt (Gr.M.); to stay, remain, abide (Śiv. 1650; K. 1107; H. ii, 4); to wait tarry, (Gr.M.); to wait for, tarry for (K. 1105); to be settled, fixed, determined.

thah^arith ठहरिथ् । प्रतीचापूर्वम् derived from conj.

part., as adv. behind time, late, retarded, after the right time, unpunctually; slowly, leisurely, deliberately.

thaharyō-mot^u ठहयो-मंतु । स्थिरीभूतः perf. part. (f. thaharyē-müts^u ठहये-मंतू), become fixed, firm, steady, etc.

thaharanāwun, see thaharāwun.

thah^arāv ठहराव् । स्थितिः m. fixture; pause, rest, stop, halt (esp. for a short time).

thaharāwun ठहरावुन् conj. 1 (1 p.p. thaharōw^u ठहरोव्. This verb is the casual of thaharun, q.v., in all its senses) to make steady, make firm (cf. pūr^u th^o, p. 755a, l. 2) (El. thaharanāwun (sic), Gr.M.) to cause to stop, to cause to tarry, and so on, as in thaharun; to ascertain, decide, determine (Gr.M.).

thōjⁱ थाजि or thōj^u थाजू । स्थाली, मूषा f. (sg. dat. thājē थाज्ये), a large-sized metal plate, dish, or tray for food, etc. (cf. diva-gōn-th^o, p. 261b, l. 18; diwath-th^o, p. 265a, l. 26; siwan-th^o, p. 954a, l. 30; thēkan-th^o, s.v. thēkun) (K. 154, 161-2; K.Pr. 132, 163, misprinted th^o for thā); a crucible (for melting gold, etc.) (cf. payēn-th^o, p. 817b, l. 2; sōnar-th^o, p. 923a, l. 43); a lapidary's polishing wheel (cf. man^ar-th^o, p. 581b, l. 5). Cf. thāl, which is equivalent to our 'plate'.

th^uj^u 1 थजू । निष्फलतूदवृक्षः f. the fruitless mulberry tree, the leaves of which are considered the best of all varieties of mulberry leaves for silk-worms (El. thuj).

th^uj^u 2 थजू । पक्षिणी f. N. of the female of the Mallard (Anas boscas) (L. 129, thuj).

thūj^u 1 थजू । स्थली, देवप्रतिमापूजोपकरणसामग्री-निधानकोष्ठकम् f. dry ground, land fit for cultivation, arable land, esp. land suitable for seed-beds; a wooden receptacle in which the articles necessary for the worship of an idol are kept, a casket (for this purpose), a pyx (L.V. 33). -dāñē -दाञ् । उपग्रहहारोपितोद्भव-धान्यम् m. rice plants (paddy) which have been transplanted, paddy sown in seed-beds and subsequently transplanted. —nār —नार् m. a nursery for rice (cf. nār 2) (L. 462 thajnār).

thūj^u 2 थजू, see thol^u 2 and thalun.

thūj^u ठजू, thūj^u-müts^u ठजू-मंतू, see thagun.

tihij तिहिज् or tihij^u तिहिजू । सूक्ष्माङ्गुरः f. a slender sprout, a fine plant filament (cf. kōng-t^o, the tip of the stigma of the saffron-flower, p. 456b, l. 21); met. anything fine and delicate (cf. kana-t^o, p. 448a, l. 35).

thājⁱwōr^u थजिवोर् m. N. of a Kashmir village where there is a site sacred to Shiva (Śiv. 1161, 1895).

thajyōv थज्योव्, see thalun.

thaka ठक in thaka-thaka ठक-ठक । विभूतियुक्तः m. covered with ashes (e.g. a man's body), dusty, sooty.

thēka ठेक m. in the following:—thēka āsun ठेक आसुन् ।

आग्रहः m.inf. urging (esp. one who is unwilling to go on with or complete some work) to occur. —hyon^u

—ह्यनु । कार्यसमापनस्वीकारः m.inf. to accept urging, to agree to continue with, or to complete, some work at another's urging. —karun —करन् ।

कार्यसंपादनस्वीकारः m.inf. to agree or assent to undertake the completion of some work. —nyun^u

—निनु । कार्यसमापनस्वीकारः m.inf., i.q. thēka hyon^u, ab.

thok^u थकु । थान्तः adj. (f. thūc^u थचू), wearied, tired, fatigued, exhausted, jaded (cf. thakun, of which this is the 1 p.p.). —bok^u —बकु । थान्तबुधितः adj. (f. thūc^u būc^u थचू बचू), wearied and hungry (e.g. a person on a pilgrimage); worn out, troubled, confounded.

thūk^u 1 ठूकु । अङ्गुल्यताडना, पुस्तकाद्यशुद्धिः m. rapping the tip of the fingers with a strip of wood (a punishment for boys, etc.), slapping the hands in this way; a mistake in a book, a scribal error in a manuscript or the like, a printer's error, a misprint; cf. thūkh. —kadun —कडुन् । अशुद्धिसमीक्षणम् m.inf. to detect scribal errors or misprints, to check a manuscript, correct a proof, etc. —trāwun —त्रावुन् ।

लेखन्यच्छेदनम् m.inf. to scratch out, erase (an error in a manuscript or the like); to trim the point of a pen.

thūk^u 2 ठूकु adj. (f. thūk^u ठूकू), one who is attacked by the horns of any animal, gored (Gr.Gr. 20).

thakh थख् । थमः, विश्रमणम्, विरामः m. (sg. dat. thakas थकस्), weariness, fatigue, exhaustion, lassitude (Gr.Gr. 122); resting, on account of weariness; cessation on the conclusion of anything (e.g. of long singing, a long bout of lecturing, or the like). —dyun^u —दिनु । विश्रमणम् m.inf. to take a rest (e.g. in the course of a long journey to recline for a time in a shady place). —kadun —कडुन् । विश्रमणम् m.inf. to rest, take a rest, as ab.; to take a rest at the conclusion of any wearying task or action.

thaka-būn^u थक-बूजू । आश्रयरूपा f. a weariness-plane, a plane-tree under which a weary person can rest (on a journey in the hot season); met. a genial, kindly woman, who gives rest and comfort to others (cf. K.Pr. 7, 102 for the same simile for a kindly wife). —būth^u —बूठ् । विश्रामस्थानम् f. (sg. dat. -bachē -बछ्ये), a weariness-hearth, a place to which a person goes for rest, or where he finds rest; met. a genial, kindly man, who gives help and rest to others.

thākh ठाख् । निरोधः m. (sg. dat. thākas ठाकस्), ordering some work to be stopped, stopping any piece of work.

thākh थाँख or thōkh थाँख । अत्यायासः, खेदः f. (sg. dat. thāki थाँकि or thōki थाँकि), distress resulting from extreme fatigue (esp. when this is fruitless). Cf. thāg 1.

thōkh थूख । निष्ठीवः f. (sg. dat. thōki थूकि), spittle, saliva (cf. lēkh-th°, p. 518a, l. 16; shāla-th°, p. 880a, l. 17; tīla-th°, s.v. tīl) (K.Pr. 26, 63, 215, 258, 262); spitting.

thōka-bāna थूक-बान । प्रतिग्राहः m. a spitting-pot, a spittoon. -buth^u -बुथ । निष्पूतिमुखः m. a 'spit-face', one whose face should be spit upon, i.e. one who is engaged in some very vile or blameworthy occupation. —hēñē —ह्यत्र । थूकाराधिगमः f. pl. inf. to receive spittings, to be an object of general scorn on account of vile occupation or of blameworthy actions. —khēñē —ख्यत्र । कुत्सापात्रीभवनम् f. pl. inf. to eat spittles, to become an object of scorn, as ab. -lōd^u -लोदु । निष्ठीवनराशिः m. a pile or accumulation of spittle. -lōṣh^u -लुंछु । निष्पूतिसंघः m. a lump of thick spittle, a clot of phlegm expelled from the mouth. -mūn^u -मूनु । निष्ठीवनभित्तिः m. an accumulation of spittle, as it were, plastered on a wall or the like. -nūn -नूनु । निष्ठीवलवणौषधम् m. spittle-salt, one's own spittle mixed with salt (applied as a remedy to a blister on the foot caused by walking). —rāṣavith —राशवित् । अत्यनादरपूर्वम् conj. part. used as adv. (with verbs of giving, etc.) with much ignominy, most insultingly (as if the gift was daubed with the giver's spittle). —trāwāñē —त्रावत्र । अरुच्याविष्कारः f. pl. inf. to reject with scorn (as if one ejects spittle at it) (K.Pr. 166). —ṣhunañē —छुनत्र । कुत्सनम् (थूकारः) f. pl. inf. to spit (upon, dat.) (K.Pr. 12); to eject spittles, to make the noise of spitting; hence, to abuse some committer of a vile or despicable action.

thōki thōki gōmot^u थूकि थूकि गोमंतु । अतिनिन्दापात्रीभूतः perf. part. (f. —thōki gōmūt^u —थूकि गामंतू), one who has become an object of universal blame and contempt, on account of vile or despicable conduct. —thōki gaṣhun —थूकि गछुन । अतिगर्हापात्रीभवनम् m. inf. to become the object of universal blame and contempt, as ab. —thōki kor^u-mot^u —थूकि कर्-मंतु । थूकृतः perf. part. (f. —thōki kūr^u-mūt^u —थूकि कर्-मंतू), spat upon by everyone, i.e. universally despised and blamed on account of vile or despicable conduct. —thōki karun —थूकि करुन् । अतिनिन्दापात्रीकरणम् m. inf. to make (a person) an object of universal blame and contempt, as ab.

thōkh ठोख् m. in thōkh-dār ठोख्-दार । प्रधानः m. the head of a company or community, the leading man of a village (whose position is due to rank, generosity,

virtue, good family, or similar reason) (cf. thōkal). -dōrī -दारी । प्रधानता f. the office or position of the head man of a community (see the preceding).

thukh ठूख् । उत्खननम् m. (sg. dat. thukas ठूकस्), hammering into, knocking in, driving into (the ground a stake, peg, etc., with a mallet or the like) (cf. atha-th°, p. 63a, l. 6) (Gr.Gr. 122, W. 140, K.Pr. 41); the Skt. given above as the meaning of this word usually signifies 'digging up', but here it is certainly used to mean the ab. —dyun^u —दिनु । उत्खननार्थमाहननम् m. inf. to hammer in (as ab.). —ṣhunun —छुनुन् । प्रतिवन्धनम् m. inf. 'to thrust in (a wedge)', i.e. (for one's selfish object) to interfere or obstruct some other's work (by offering some pretended reason), to put a spoke in another's wheel. thūkh ठूख् m. (sg. dat. thūkas ठूकस्), the tip of anything pointed (e.g. the nib of a pen) (Gr.M.). I.q. thūk^u 1, q.v.

thūkh ठूख् । शृङ्गाघातः f. (sg. dat. thūke ठूकि), (by a horned animal) striking with the horns, thrusting or piercing with the horns, goring (Gr.Gr. 134). Cf. thōl.

thūka diñē ठूक दित्र । गर्वादिना असर्पाभिव्यञ्जनम् f. pl. inf. to give gorings, attack with the horns; met. arrogantly and threateningly to display wrath. thūka-thūkh ठूक-ठूख् । शृङ्गाघाताघाति f. mutual goring (as in a fight between horned animals) (Gr.Gr. 75, thūka-thūkh).

tahakikāth तहकिकाथ्, tahkikāt تحقیقات m. (sg. dat. tahakikātas तहकिकातस्), an inquiry, investigation, inquest (Gr.M.).

thōkal थूकल् । निष्ठीवनशीलः adj. c.g. a spitter, one who habitually spits.

thōkal ठोकल् । प्रधानः adj. c.g. one who is the leading person in a company or community (cf. thōkh, ab.).

thūkal ठूकल् । शृङ्गाहननशीलः adj. c.g. (a horned animal which is) in the habit of attacking with its horns (Gr.Gr. 134).

thakun थकुन् । अस्मः conj. 2 (1 p.p. thok^u थकु, f. thūc^u थचू; 2 p.p. thacyōv थच्योव्), to be, or become, wearied, tired, fatigued, exhausted, jaded (Gr.Gr. 30, 122, 204, 209, 224; Gr.M.; Śiv. 1770, 1824; Rām. 546; K. 164, 961; YZ. 417). The causal of this verb is thakanāwun or thak^arāwun, qq.v. (Gr.Gr. 174); El. also gives the infinitive thakun as noun subst. meaning 'fatigue'. —aṣun —असुन् । अस्मापत्तिः m. inf. fatigue to enter, fatigue to overcome (a person), fatigue to be suffered. —nērun —नेरुन् । अस्मनिवृत्तिः m. inf. fatigue to exit, i.e. to depart, rest to be attained, to become rested. —nīrith yun^u —नीरिथ् यिनु । अतिअस्माविर्भावः m. inf. fatigue to come out, fatigue

to become manifest (by the usual signs). —**salun** —सलुन् । अमनित्वत्ति: m.inf. fatigue to depart, to become rested.

thok^a-mot^a थकु-मंतु । आन्तः perf. part. (f. **thūc^ū-mūṣ^ū** थचू-मंचू), wearied, fatigued (YZ. 134, K.Pr. 12).

thakith pyon^a थकिय् थ्युन् । अतिश्रमापातः m.inf. to become utterly wearied or exhausted (YZ. 92).

thākun ठाकुन् । निरोधः conj. 1. (1 p.p. **thōk^a** ठोकु, f. **thōc^ū** ठाचू; 2 p.p. **thācyōv** ठाच्योव्) to prohibit, command to desist (from any work); to hammer into, knock into; cf. **thāsun** and **thukun**. **thōk^a-mot^a** ठोकु-मंतु । निरुद्धः perf. part. (f. **thōc^ū-mūṣ^ū** ठाचू-मंचू), stopped (by a command) or prohibited (from carrying out any work), caused to desist.

thēkun थकुन् । विकृत्यनम् conj. 1 (1 p.p. **thyok^a** थ्यकु, f. **thēc^ū** थ्यचू; 2 p.p. **thēcyōv** थ्यच्योव्), to boast, brag, vaunt, praise oneself (whether entitled to do so or not) (Gr.Gr. 120; W. 132; K. 330, 647; K.Pr. 101, 107, 236 (*thuktam* for *thyok^atham*)); to praise, commend, applaud, magnify, exalt (Śiv. 1627); to vie with, emulate, rival (dat. of obj.) (Rām. 1099). **thēkun lāyēkh** थकुन् लायख् । प्रशंसार्हः adj. (f. **thēkiñ^ū** lāyēkh थकैन् लायख्, see **lāyēkh**) worthy of praise, fit to be praised, commendable. Cf. **thēkanas lā^o**, bel.

thēkan-thōj^ū थकन्-थाजू । स्वहाघिनी f. 'a platter of boasting', a self-applauding woman, a woman who habitually boasts or praises herself.

thēkanas lāyēkh थकनस् लायख् । प्रशंसनार्हः adj. e.g. (see **lāyēkh**) praiseworthy, i.q. **thēkun lā^o**, ab.

thyok^a-mot^a थ्यकु-मंतु । प्रशंसितः perf. part. (f. **thēc^ū-mūṣ^ū** थ्यचू-मंचू), praised, glorified, commended.

thikāna ठिकान । आश्रयः m. a fixed place or abode (Gr.M.); the proper place (for anything); dwelling-place, residence, home; certainty, absence of doubt (Gr.M.).

thīkun ठीकुन् । स्थितिः conj. 3 (2 p.p. **thīkyōv** ठीक्योव्), to stand firmly, to be steady, remain steady (cf. **atha th^o**, p. 63a, l. 9) (Gr.Gr. 173, Siv. 1752, Rām. 1659); to come to a firm stand, to become steady (cf. **prān thīkānⁱ**, p. 761a, l. 30; **shāh th^o**, p. 873a, l. 13). **thīkyō-mot^a** ठीक्यो-मंतु । कृतस्थितिः perf. part. (f. **thīkyē-mūṣ^ū** ठीक्ये-मंचू), made to stand firmly, come to a steady stand.

thōkun थकुन् । निषीवनम् conj. 1 (1 p.p. **thōk^a** थुकु, f. **thōc^ū** थचू; 2 p.p. **thōcyōv** थच्योव्), to spit, expectorate.

thok^a-mot^a थकु-मंतु । थूकृतः perf. part. (f. **thōc^ū-mūṣ^ū** थचू-मंचू), spit out; spit at or on; disgraced by vile abusive language; one whose conduct or

occupation is very vile; one who has fallen under an utterly evil fate, despised and rejected.

thōkan atha dārun थुकन् अथ दारुन् । अतिवशवर्तित्वम् m.inf. 'holding the hand to be spit upon', to be utterly subservient (to); met. to show entire loving subserviency (to a friend, master, servant, or the like).

thukun ठुकुन् । उत्खननम् conj. 1 (1 p.p. **thuk^a** ठुकु, f. **thuc^ū** ठुचू; 2 p.p. **thucyōv** ठुच्योव्), to hammer, drive in (e.g. a stake, peg, etc., into the ground, etc.), thrust forcibly into (cf. **dōh th^o**, p. 199b, l. 50) (Gr.Gr. 122; Gr.M.; K.Pr. 1); cf. **thākun** and **thāsun**. Regarding the meaning of the Skt. translation, see **thukh**.

thuk^a-mot^a ठुकु-मंतु । उत्खातः perf. part. (f. **thuc^ū-mūṣ^ū** ठुचू-मंचू), knocked in, driven into (the ground, etc.), as ab.

thukith ठुकिय् । बलात्कारेण conj. part. 'having hammered in'; hence, as adv. under compulsion (of someone), perforce; **dōh th^o**, having hammered in the day, i.e. having finished the day's work (K.Pr. 131).

thakanāwun थकनावुन् conj. 1 (1 p.p. **thakanōw^a** थकनोवु), to make weary, cause to be weary, to fatigue (Gr.Gr. 176). Cf. **thak^arawun**.

thēkanāwun थकनावुन् conj. 1 (1 p.p. **thēkanōw^a** थकनोवु), to cause to boast, to praise, applaud (Śiv. 1653); to be, or become, praiseworthy (Rām. 1441, n.ag. *thēkanāicun^a*).

thēkiñ थकैन् । श्लाघा f. praise (Gr.Gr. 120); flattery, adulation; esp. self-praise, self-commendation (without due reason).

thēkiñēl थकैन्नेल् । अतथात्वे प्रशंसनशीलः adj. e.g. a habitual flatterer, a habitual adulator (Gr.Gr. 120); esp. a habitual self-praiser, a habitual boaster, a braggart (without due reason).

thōkur ठोकुर् m. (sg. dat. **thōkuras** ठोकुरस्, Rām. 952), an idol, an image for worship (Gr.M.; L. 264; Rām. 580, 585, 944-5, 950, 952; K. 974). **thōkur-brōhmun** ठोकुर्-ब्रोह्मुन् । पूजकब्राह्मणः m. (sg. dat. **-brōhmanas** -ब्राह्मनस्), an idol Brāhmaṇ, a paid Brāhmaṇ in attendance on an idol, who conducts the worship.

-dwār -द्वार् or **thōkura-dwār** ठोकुर-द्वार् m. an idol-house, temple (Gr.M.). **-kuṭh^a** -कुठु । पूजाकोष्ठम् m. the room or shrine in a house in which the image of a god is set up for worship (El. *thokur-kut*. According to El. it is generally on the second floor of a house).

-sōb -साव् । देवप्रतिमा m. the image of a god.

thūk^ara ठूकर । आघातपूर्वको निपातः m. a fall due to a blow, kick, knock, stumble, or the like (W. 7 *thokar*). —**lagun** —लगुन् । पादायाघातः

m.inf. to come into collision (with), to knock (against an obstacle); to trip, stumble.

thak^aran थक्रन् । अमापादनम् f. (sg. dat. thak^arūn^ū थक्रन्), the causing of fatigue, weariness.

thak^arun थक्रन् । परिश्रान्तीकरणम् conj. 1 (1 p.p. thak^or^u थक्रन्), to cause to be fatigued, to fatigue, weary (by hard work, by delay, etc.).

thak^arāwun थक्रावुन् । अमदानम् conj. 1 (1 p.p. thak^arōw^u थक्रोवु, f. thak^arōv^ū थक्रावू or thūc^ūrōv^ū थचूरावू), to fatigue, to weary (e.g. by heavy work, long journeying, delay, etc.) (Gr.Gr. 174, Śiv. 1394); cf. thakanāwun. thak^arōw^u-mot^u थक्रोवु-मंतु । अमितः perf. part. (f. thak^arōv^ū-mūṣ^ū थक्रावू-मंचू, or thūc^ūrōv^ū-mūṣ^ū थचूरावू-मंचू), wearied by (someone or something, as ab.).

thik^arāwun ठीक्रावुन् । बलादारोपणम् conj. 1 (1 p.p. thik^arōw^u ठीक्रोवु), to set up firmly, to fix firmly, to make steady (something unsteady) (Gr.Gr. 173); to establish firmly.

thik^arōw^u-mot^u ठीक्रोवु-मंतु । स्थापितः perf. part. (f. thik^arōv^ū-mūṣ^ū ठीक्रावू-मंचू), made firm, fixed, established (by someone).

thik^arōvith thow^u-mot^u ठीक्राविथ थवु-मंतु । आरोपितः perf. part. (f. —thūv^ū-mūṣ^ū —थवू-मंचू), fixed, established, installed. —thawun —थवुन् । आरोपणम् m.inf. to fix, establish, instal.

tāhkhith ताहखीथ् (for تحقیق) adv. of a certainty, certainly, assuredly (H. x, 12; xi, 13; xii, 3).

thūkith ठूकिथ् । आग्रहपूर्वम् adv. persistently, determinedly, resolutely. Cf. thūkh.

thēkawun^u थकवुन् n.ag. (f. thēkavūn^ū थकवन्), a boaster; a fop (El.).

thal थल् । स्थलम्, चेत्रभागः f. a place, spot, site (L.V. 53; Śiv. 1026, 1570-1); (esp.) a place in a book, lesson, or the like; a strip of ground used as a garden-bed, or for cultivating vegetables (cf. hāka-th^o (reported as masc.), p. 326b, l. 33; pōshē-th^o, f., p. 779a, l. 2) (Śiv. 1853); a seed bed; hence, rice seedlings (cf. dā-th^o, p. 231a, l. 7) (L. 463); land (as opposed to water) (Śiv. 1537, 1741). —karūn^ū —करन् । लतानिखननम् f.inf. to plant vegetables (in such a strip of land).

thala-bāgay थल-बागय् । चेत्रविभक्तिः f. dividing a piece of ground into such long strips for planting vegetables, so as to facilitate irrigation or watering. —karañē —करञ् । चेत्रविभागः f. pl. inf. to divide a piece of ground, as ab.

thālⁱ thālⁱ wuchun थलि थलि वुक्नु । इतस्ततः पर्यालोचनम् m.inf. to examine (e.g. a picture, a dress, or a book) in different places (i.e. here and there). For thālⁱ thālⁱ wālun, see s.v. thalun.

thali thali wuchun थलि थलि वुक्नु । अतिप्रेम्णा पर्यालोचनम् m.inf. to look over in detail and admire some loved one (e.g. a darling child or wife).

thāl थाल् । भोजनपात्रम् m. (f. thōjⁱ थाजि or thōj^ū थाजू, q.v., means a larger sized tray), a plate of metal used by Hindūs for eating, etc., a platter, trencher (cf. dā-thāl barun, p. 231a, l. 9; khakari th^o, p. 396a, l. 13; khira-th^o, p. 409a, l. 42) (Śiv. 207, 283, 374, 1152, 1169, 1202, 1247, 1524, 1748; YZ. 422, 427); cf. trōmⁱ.

thāla-bāgay थाल-बागय् । थालशो विभाजनम् f. distribution (of food) in numerous platefuls. -bata-वत । कांस्यपात्रिकभोजनम् m. food served (at a dinner) in metal plates. As a rule at a large dinner, such as that given at a wedding, or the like, owing to the number of guests, food is served in earthenware plates. When at such a dinner the guests are served on metal plates, the feast is called by this name. -dand^ūr^ū

-दंदरू । थालकोटिः f. the edge of a metal platter, etc.

-khōn -खुन् । भुक्तिपात्रपङ्क्तिः f. (sg. dat. -khōni -खुनि), a pile of metal platters. -khünd^ū -खंडू ।

चुद्रभग्नभुक्तिपात्री f. (sg. dat. -khanjē -खञ्ज), a bit of a broken metal platter used as such. -khaṇṭ^ūt^ū

-खण्टू । अतिजीर्णचुद्रथाली f. (sg. dat. khaṇṭ^acē खण्ट्य), a worn-out damaged little metal platter. -mōy

-मय् । लघुपात्रिका f. a small metal platter. -phuṭ^ū

-फुटू । भग्नचुद्रथालिका f. (sg. dat. -phucē -फुच्य), a chipped or broken little metal platter. -raṣh -रश्

लघुपात्री f. (sg. dat. -raṣi -रसि), a small, light, metal platter.

thālas-kēth थालस्-कथ् adv. in a platter (Gr.Gr. 43).

thēl थल् । अङ्गौन्नत्यम् f. loftiness, height (of some part of the body, such as the brow) (cf. dēka-th^o, p. 204b, l. 26). Cf. thōla.

thēla ठेल । आधारिका m. a large bag, a sack (El., K. 953); a sack-like part of the intestines (cf. garba-th^o, p. 300a, l. 5; pēshābuk^u th^o, p. 780a, l. 49); cf. thilⁱ. -kapur -कपुर् । आधारिकायोग्यकर्पटः m. (sg. dat. -kaparas -कपरस्), sackcloth, coarse cloth for making sacks.

thil ठिल् । उष्णीषवेशः, कन्दुकाद्याहननम् f. the fashion in which a turban is wound round the head; a blow at a ball in hockey, polo, or the like (cf. pot^u thil kad^ūn^ū, p. 788a, l. 18). —yiñ^ū —यिञ् । अभिभवापत्तिः f.inf. 'the blow of the ball to come', (by one engaged in a hard struggle for victory) sudden and decisive defeat to be experienced.

thila kadañē ठिल कडञ् । पराजितीकरणम् f. pl. inf. 'to pull out blows of the ball', (of one previously in

subjection) to conquer over and over again, to win repeatedly.

thīlan gindun ठिलन् गिंदुन् । अभिभवनोद्योगः m.inf. 'to play at ball-blows', to strive for the mastery.

thīlī ठीलि । आधारिका f. (sg. abl. thēli ठेलि) a small sack (cf. thēla), a bag, purse (El., Gr.M., Śiv. 1079, K.Pr. 86).

thōl ठूल । शृङ्गाघातः f. a blow or thrust with the horns (given by a horned animal) (cf. nēnd^ari-thōla, p. 642b, l. 18) (Gr.Gr. 134). Cf. thūkh.

thōla diñē ठूल दिञ् । शृङ्गाहतिः f. pl.inf. to thrust with the horns, to gore, to butt. -kath -कठ् । शृङ्गाहननशीलमेषः m. (sg. dat. -kaṭas -कटस्), a ram that butts, a ram kept and trained for fighting other rams. —lāyēñē —लायञ् । शृङ्गाहननम् f. pl.inf. to strike blows with the horns, to horn, gore, butt; met. to display arrogance. -thōl -ठूल । शृङ्गाशृङ्गि f. mutual striking with the horns, a fight between horned animals, a butting contest between rams (Gr.Gr. 75).

thōli dyun^a ठुलि दिनु । अग्रे दानम् m.inf. (in a fight or quarrel) to give before (i.e. in advance of) (the adversary). —thōli thawun —ठुलि थवुन् । संमुखतः स्थापनम् m.inf. to set (two posts or the like) head joining head. —thawun —थवुन् । अग्रे स्थापनम् m.inf. to set in front (of another).

thōla ठूल । ललाटीम्रत्ययुक्तः adj. c.g. possessing a lofty forehead, high-browed. Cf. thēl and thōl.

thol^a 1 थलु । पात्रभूतः m. partaking of, affected by, a recipient of, used —° with words implying abuse, or the like, as in wōhav-thol^a, a recipient of a curse.

thol^a 2 थलु 1 p.p. of thalun, q.v. (f. thūj^a 2 थजू, for 1, see s.v.) trimmed (of the branches of a tree) used —° as in ada-th°, p. 12a, l. 21.

thūl ठूल । पक्ष्यण्डम् m. an egg (whether of bird or insect) (cf. gānda-th°, p. 289a, l. 23; gōṭa-th°, p. 311b, l. 47; kakav-th°, p. 433a, l. 8; pachin-th°, p. 679b, l. 40; pindi-th°, p. 739a, l. 29; rēyē-th°, p. 854b, l. 46; tsari-th°, s.v. tsūr^u 4) (El.; Gr.M.; W. 21, 129, 144, thul; L. 460, tul; K.Pr. 93, 108, 111, 117, 120-1, 147, 163); anything shaped like an egg (cf. bangi-th°, p. 113a, l. 14); used —°, as a term of disparagement (cf. khōjē-th°, p. 395a, l. 18). —trāwānī —त्रावनि m. pl.inf. to lay eggs (K.Pr. 120, 163). —vēz^arānī —बज्रनि । कलङ्कप्रकाशनम् m. pl.inf. 'to examine eggs', to give out publicly, and cast reproach upon, another's secret defects.

thūla-bāha ठूल-बाह । पाकाव्यता m. 'egg-steam', i.e. slight, or insufficient, boiling (applied to water, rice-milk, and so on). -kāg^ur^u -काङ्गू । अङ्गारधानिका-

विशेषः f. a small, light, elegant kind of brazier or kāngri (see kāg^ur^u). -kōk^ur^u -कक्कू । बह्मण्डा कुक्कुटी

f. 'an egg-hen', a hen that lays many eggs, a good layer. -kala -कल । अण्डसमानशिराः m. a man with a head shaped like an egg. -mōnd^u -मण्डू ।

अण्डसूदविशेषः f. a certain kind of dish, prepared by poaching the contents of eggs with spices in heated clarified butter (Gr.Gr. 75). -māyē -माय । अण्डरसलेपः

m. varnishing or coating (cloth, a wall, etc.) with white of egg. -phāh -फाह । अण्डपरिपाकः m. 'egg cherishing', to sit on eggs (whether one's own or another bird's) in order to hatch them. -tsūr -चूर् ।

अण्डचौरः m. an egg-thief; met. a cut. -zambūra -जंबूर । अण्डमयसूदविशेषः m. a certain dish made with unbroken eggs, i.q. zambūra, q.v. -zain -जैन ।

अण्डधानिका f. a kind of basket in which eggs are kept, an egg-basket.

thūlan bēhun ठूलन् व्यङ्गन् । अकिञ्चित्कारितापत्तिः m.inf. 'to sit on eggs'; hence, to sit and do nothing, to have lost one's employment, etc. —bēhanāwun —व्यहनावुन् । अधिकारापनयनम् m.inf. to dismiss (a person) from (his) employment.

thūlas hyuh^a ठूलस् हिहु adj. (f. —hish^u —हिशू), like an egg, oval (Gr.M.).

thūla थूल । स्थूलः adj. c.g. large, gross, coarse (as opposed to subtile) (Śiv. 1019, 1525).

ṭahal ṭहल् । सेवा f. service, attendance; esp. attendance on a human being, on cattle, horses, etc., similar service (El. ṭahul).

ṭahalī 1 ṭहलि । सेवकः m. a servant, attendant, a groom, cowherd, shepherd, or the like (El. ṭahalyi (sic), a groom).

ṭahalī 2 ṭहलि । सेवा f., i.q. ṭahal, q.v. esp. personal attendance on a person, the duties of a valet.

ṭahol^a ṭहलु m. a servant, attendant; (esp.) a groom (H. x, 5, 12).

tehl (? spelling and gend.) (in a Moslem marriage ceremony) the marriage night (after the bridegroom has brought his bride home) (L. 269); ? cf. the Hindī tēhlā, a marriage ceremony. -jōr, the clothes given to the bride by her father-in-law after she has remained seven days in her husband's house and has put off her bridal dress. In these clothes she sets off to visit her father's house (L. 269). Cf. jōra 2.

thālūj^u थालजू । लघुथालिका, कांस्यवाद्यम् f. a small plate or platter; one of a pair of cymbals (or similar instrument) (Śiv. 1729).

thōlal ठूलल् । शृङ्गाघाती adj. c.g. a horned animal which is habitually addicted to attacking with its horns, or (of a ram) to butting (Gr.Gr. 134). —kath

—कट् । शृङ्गाघातिमेषः m. (sg. dat. —kaṭas —कटस्), a ram which is addicted to attacking anyone (or any other animal) by butting.

th^almul^ü थल्मुलू or thulmul^ü थुल्मुलू । संततिः, वंशपरंपरा f. offspring (in the sense of all one's sons, grandsons, and so on), descendants. —navüñ^ü —नवञ् । संततिवृद्धिः f.inf. offspring to flourish, to have a large and increasing number of descendants.

thalun थलुन् । शाखाच्छेदनम्, भर्त्सनम् conj. 1 (1 p.p. thol^ü थलु, f. thüj^ü 2 थञ् (for 1, see s.v.) or thājⁱ थजि; 2 p.p. thajyōv थज्योव्), to trim the branches of a tree or the like, to lop, prune (Śiv. 1573); met. to scold loudly, abuse (esp. a perverse servant), to give (someone) a dressing down.

thol^ü-mot^ü थलु-मत्तु । छिन्नशाखीकृतः, भर्त्सितः perf. part. (f. thüj^ü-müts^ü थञ्-मत्तू), lopped, pruned, as ab.; scolded, as ab.

thālⁱ thālⁱ wālun थलि थलि वालुन् । शिखरत उच्छिद्योच्छिद्य निपातनम् m.inf. to lop a tree from the top downwards; met. to destroy a powerful enemy (quasi climbing to his head, and so humbling him, and then lopping off his friends and helpers one by one). For thālⁱ thālⁱ wuchun, see p. 975a, l. 47.

thalith wālun थलिथ वालुन् । उच्छिद्य शाखानिपातः m.inf. to lop off branches (and cast them down).

tham थम् । स्तम्भः m. (the stem of a tree used as) a pillar, column, post, pile (Śiv. 1846, 1850; Rām. 568, 1104; K.Pr. 24, 214); a prop (L. 462, W. 3). —dyun^ü —दिनु । स्तम्भेनाधारीकरणम् m.inf. to put a pillar, to support (e.g. a cross-beam) by a pillar. —hyon^ü —ह्यनु । स्तम्भनिखननम् m.inf. (in building a house, or the like) to plant, to set up, a pillar. —lagun —लगुन् । शोवावष्टम्भः m.inf. paralysis (of the neck) to occur, i.e. to get a stiff neck.

thama-kōlay थम-कलय । सर्वाधीना स्त्री f. 'a pillar-wife', a woman who is subject to all the people of a house, and who is hence, the object of much abuse; a household drudge. —tham karūñ^ü —थम् करञ् । स्तम्भसमूहनिखननम् f.inf. (for gend., see Gr.Gr. 75) (in building a large house) to set up all the pillars or piles for supporting the bottom storey.

tham ठम् in thama-tham ठम-ठम् । कलहः f. strife, quarrelling.

thôm^ü 1 थोमु m. *Allium sativum* (El. thôm. Cf. lasam).

thôm^ü 2 थोमु m. in the following:— thāmi gōmot^ü थामि गोमत्तु । स्तम्भीभूतः perf. part. (f. —gōmüts^ü —गोमत्तू), stopped, made to cease (any work by some impediment); halted (by some impediment), stopped (when in motion); cf. thamun or thāmun and tham. —gaṭhun —गट्टुन् । स्तम्भीभवनम् m.inf. to

be stopped, to be made to cease (in any work by some impediment); to be made to stand still, to stand still, to stop (when in motion), halt. —kor^ü-mot^ü —कर्-मत्तु । स्तम्भितः perf. part. (f. —kür^ü-müts^ü —कर्-मत्तू), caused to stop, made to cease (in any work by someone impeding); halted, caused to stop (when in motion, by someone impeding). —karun —करुन् । स्तम्भनम् m.inf. to cause someone to stop (some work, by impeding it) (Śiv. 1728); to halt, cause to stop (something in motion, by impeding). —rōzun —रोजुन् m.inf. to remain, or continue, stopped, to stay halted, to be made to stay motionless (K. 75).

tham^ob^ü थम्बु, in aitha-th^o, p. 67b, l. 8, q.v.

thomb^ü थम्बु । प्रसृतिमात्रम् m. the amount (of liquid, or the like) contained in the palm of the hand stretched out and hollowed, a handful (cf. pā-th^o, p. 748a, l. 21).

thamij^ü थमिज् । लुद्रस्तम्भः f. a small upright post (like one of the uprights of a spinning wheel, or the like) (El. thaimij).

thāmⁱjēl थमिज्यल् । संयोजितलुद्रस्तम्भकः adj. e.g. supplied with, or having, a small upright post, as in the preceding.

thamun थमुन् or thāmun थामुन् । अवष्टम्भः, स्तम्भीभवनम् conj. 3 (2 p.p. thamyōv थम्योव् or thāmyōv थाम्योव्), to become stopped, impeded, arrested (e.g. of some business in progress, of a current of water, and so on); (of someone) to be stopped, halted, impeded; to be, or become, at rest, to be without employment, to find oneself with nothing to do (cf. atha th^o, p. 63a, l. 11). thamyō-mot^ü थम्यो-मत्तु or thāmyō-mot^ü थाम्यो-मत्तु । अवष्टम्भीभूतः perf. part. (f. tha(thā)myē-müts^ü थ(था)म्ये-मत्तू), stopped, arrested, etc., as ab.

tōhmath त्वहमथ تهمث f. suspicion; allegation, accusation, aspersion, calumny, slander (esp. when false). —khārūñ^ü —खारञ् । दोषारोपणम् f.inf. to bring an accusation (against someone). —khasūñ^ü —खसञ् । दोषारोपः f.inf. an accusation to be brought. —lagūñ^ü —लगञ् । दोषारोपः f.inf. an accusation to be brought (against someone). —lāgūñ^ü —लागञ् । दोषारोपणम् f.inf. to accuse falsely, to belie, calumniate, slander, asperse, traduce. —yīñ^ü —यिञ् । दोषापातः f.inf. (during an investigation into a crime) a suspicion (that so-and-so has committed it) to arise, a charge (of a crime) to be made (against a person).

thamawun थमवुन् conj. 1 (1 p.p. thamow^ü थमवु), to cause to stop, to stop, to prevent going on (L.V. 38).

than 1, thanⁱ, see thāñⁱ.

than 2 थन् । स्तनः m. the udder (of a cow, etc.), dug (Śiv. 1006, 1368).

thana pyon^ü थन प्यनु । प्रसवनम् m.inf. (of a

human being or other animal) to be actually in the condition of being born, to be issuing from the womb. -taluk^u -तलुक । दोहनसमकालिकः adj. (f. -talūc^u -तलूच्), 'of under the udder', freshly milked, just issued from the cow, (milk) fresh from the cow.

thān 1 थान् । दीर्घपटः m. cloth, silk, etc., in the piece (cf. kapar-th^o, p. 463b, l. 36; pātⁱ-th^o, p. 789b, l. 31; pōtⁱ-th^o, p. 790a, l. 13) (W. 122, Rām. 911).

thāna-pot^u थान-पटु । और्णपटः m. fine woollen cloth or 'puttoo' (cf. pot^u 2) in the piece. —wōth^u —वथु । अचिरकालिकः adj. (f. —wōsh^u —वक्कू), (of cloth, etc.) 'risen from the piece', just (cut off) from the piece, unused, new, fresh; met. (of some other article, such as a dish or a cooking-pot) unused, new, fresh. —woth^u-mot^u —वथु-मंतु । अतिनवीनः perf. part. (f. —wūsh^u-mūsh^u —वक्कू-मंचू) (of cloth, a made-up garment, or the like) 'descended from the piece', bran-new.

thānuk^u 1 थानुक (for 2, see thāna) । पटोद्भवः gen. (f. thānūc^u थानूच्), made out of, or from, an entire piece of cloth (e.g. a garment).

thān 2 थान् m. a place, site (cf. thāna) (Śiv. 242, 486, 1599, 1603, 1730); a place of abode (K. 527); esp. a sacred spot, a site holy to some deity (K. 619). al-thān, the place of the wine (of bliss), the abode of bliss, i.e. union with the Supreme (L.V. 60).

thān ठान् । पिधानम् m. a dish-cover, pot-lid (cf. pata th^o karun, p. 793a, l. 48) (K.Pr. 25, 75); a cork (El.), a plug for stopping a hole; cf. thāna. —dyun^u —दिनु m.inf. to put on a lid; to cork (El.), to stop a hole with a plug (Rām. 464).

thāna थान । निवासस्थानम्, क्षेत्रम्, अध्यक्षनिवेशगेहम् m. a dwelling-place, a place where people dwell (Śiv. 85, 1122, 1152, 1846, 1857); a sacred spot, a place hallowed by a god, a place of pilgrimage; the quarters of the officials of a town, village, or the like; a police-station; cf. thān 2. -dār -दार् । ग्रामाध्यक्षिकारी the resident head official of a village or pargana (group of villages) who collects the Government revenue, the chief magistrate of a pargana (El.). -dōrī -दारी । ग्रामाध्यक्षत्वम् f. the office or duties of the head official of a village or pargana, as ab. -dār-bāy -दार्-बाय । ग्रामाध्यक्षस्त्री f. the wife of the head official of a village, etc., as ab. -dārēn -दार्यन् । ग्रामाध्यक्ष्या f. a female head official of a village, etc., as ab.; the wife of a head official, as ab. -gām -गाम् । अध्यक्षनिवासग्रामः m. the village in which the resident official head of a pargana, as ab., has his permanent office. -hūn^u -हनु । चैवया m. 'the hound of a thāna', a surly

malicious fellow permanently resident in the headquarters of an official headman, or at a place of pilgrimage. -pātⁱ -पति । क्षेत्रमन्दिरपूजकः m. the professional priest (purohita) or minister at a place of pilgrimage, holy place, temple, or the like (cf. RT.Tr. II, 380). -pātⁱ-bāy -पति-बाय । पूजकस्त्री f. his wife. -rōch^u -रोक्कू । अधिष्ठानरक्षकः m. the appointed paid guardian or caretaker of the office of the head official of a village, or of a sacred spot. -rōchⁱ 1 -राक्कि । ग्रामाध्यक्षस्थानरक्षकः m., id. -rōchⁱ 2 -राक्कि । स्थानरक्षणम् f. the office or duties of such a guardian.

thānuk^u 2 थानुक (for 1, see thāna) । अधिष्ठानोद्भवः gen. m. (f. thānūc^u थानूच्) of, or belonging to, or born or produced in a sacred spot, or in the headquarters of a head official, as ab.

thāna ठान । पिधाननम् m. a dish-cover, a pot-lid; the lid of a box, or the like (cf. sonduka-th^o, p. 919a, l. 46) (Gr.M.); a cork (El. thān), the stopper of a bottle (Gr.M.), a plug to fill a hole (Rām. 468); cf. thān. -bāh -बाह् । पिधानोद्भवनम् m. steam (issuing) from a cover; met. the divulging of some secret action or scandal. -bāh gaṭhun -बाह् गहुन् । परिवादसंभवः m.inf. a scandal to be divulged. -dār -दार् । सपिधानः adj. e.g. having the lid or cover on, (of a box) shut up. —dyun^u —दिनु m.inf. to cork, to plug a hole (Rām. 467). —karun —करन् । गोपनम् m.inf. to put the cover or lid on (a dish, box, or the like); to cover, hide, conceal, throw a veil over. —woth^u —वथु । उद्गतपिधानः adj. (f. -wūsh^u -वक्कू), having had the lid removed, opened, uncovered.

thani, see thānⁱ.

thon^u 1 थनु । कौशेयतन्तुकारवस्तुविशेषः m. a certain part of a silk-weaver's loom.

thon^u 2 थनु । श्रेष्ठः m. the head or leader of a group of people, of a number of relatives, or the like, honoured and respected on that count. Cf. thōng^u.

thand थङ् । शीतलः adj. e.g. cold, cool, chill (to the touch); (of a person's character) cool, cold.

thandī थंडी । शीतलता f. coolness, coldness (to the touch, or in character).

tuhond^u तुहन्दु । त्वदीयः possessive pron. (f. tuhūnz^u तुहंजू), your (not 'thy'), of you (pl.). The word is used as the gen. pl. of the personal pron. ts^ah 2, thou, q.v. (Śiv. 838, 883, 1249, 1295; H. ii, 2; xii, 15).

thandōyⁱ ठंडायि f. a cooling drink; the intoxicating potion made of bhang (Śiv. (thandōi) 231, 283; with suff. of indef. art. thandāyāh, 90).

thang ठङ् । कलङ्कः m. a stain, obloquy, disrepute. —dyun^u —दिनु । कलङ्कितकरणम् m.inf. to put a bad mark against (a person), to give (a person) a bad

name, to spread reports (of so-and-so's) evil conduct ; to disgrace one's own family by bad conduct or the like. —lagun —लगुन् । अयोयतापत्तिः m.inf. disgrace to attach to a family, clan, or the like, owing to the bad conduct of one of its members ; (owing to such a disgrace) to be barred by one's caste-fellows from intermarriage.

thõng^u थंग । तुङ्गकूटम्, श्रेष्ठः m. a mountain peak (cf. tōng^u) (El. thung) ; a tower, minaret (El. thong) ; a leading man, honoured and respected, among his fellows (cf. thon^u 2).

thung (El.) foppish. ? thūg^u.

thangalad ठंगलद् । कलङ्कितः adj. c.g. stained, an object of disrepute (owing to bad conduct or the like) ; esp. one who, on account of such a stain, is barred by his caste-fellows from intermarriage.

thingun थिंगुन् । क्रीडनकवालकः m. (sg. dat. thinganas थिंगनस् ; f. thingün^u थिंगञ्जू), a delightful child, a plaything of a child, a child who charms by his or her intelligence, handsomeness, and the possession of good qualities. Cf. thingun.

thingun थिंगुन् । धृष्टवालकः m. (sg. dat. thinganas थिंगनस्), a saucy boy, pretty, but too free with his tongue. Cf. thingun.

thingün^u थिंगञ्जू । क्रीडनकतुल्या बालिका f., see thingun.

thũnk^u ठूंक, see thũk^u 1 and 2.

thũnkh ठूँख, see thũkh.

thũnkh ठूँख, see thũkh.

thõn^ushõr थानिश्वर । चैत्राधिदेवः m. the presiding deity of a sacred spot (see thāna) ; N. of a village and sacred spot on the pilgrim route to Amarêśvara in Kashmir.

thinya (? spelling) m. a field (El.).

thānyun^u थानिनु । चैत्रप्रदेशः m. N. of a sacred spot passed on the pilgrim route to Amarêśvara.

thān ठां । ध्वनिविशेषः onomat. m. the noise made by a vessel of brass, or similar vessel, being struck by some hard object, clang, clash, crash. Cf. thiñ.

thān^u थञ्जि or thiñ^u थञ्जू । नवनीतम् f. butter (cf. dāda-th^o, p. 187b, l. 24) (El. thain, thaing, thaingi, thanyi, thau; L. 458, than; W. 129, thanⁱ; Śiv. 702, 1381, 1387, 1461; K. 99, 148-50, 156, 470; H. ix, 4; K.Pr. (thani), 34, 74). —anũn^u —अनञ्जू । नवनीत-प्रादुर्भावनम् f.inf. to bring butter, to churn milk till the butter forms. —diñ^u —दिञ्जू । सामचोदना f.inf. 'to give butter', to wheedle, coax, cajole (another to a course of conduct) (K. 515). —gathũn^u —गहञ्जू । कोमलीभवनम् f.inf. 'to become butter', (of the heart, feelings, etc.) to become soft, tender, gentle (Śiv. 602, 1463). —hẽn^u —हञ्जू । नवनीतग्रहणम् f.inf. to

collect the butter after churning. —karũn^u —करञ्जू । कोमलीकरणम् f.inf. 'to make butter', to make (someone's heart or feelings) soft and tender. —yiñ^u —यिञ्जू । नवनीतोद्भवः f.inf. butter to come, butter to appear in the process of churning.

thāñi-atha थञि-अथ । कोमलहस्तः adj. c.g. butter-handed, one who has soft hands ; (as subst. m.) so much butter as can be lifted on the palm of the hand. —bāna —वान । नवनीतपूर्णपात्रम् m. a butter-dish, a dish for holding butter, a dish, or vessel, filled with butter. —bata —वत । नवनीतनिष्पन्नभक्तम् m. boiled rice cooked with butter. —buth^u —बुथु । कोमलमुखः m. 'a butter-face', a good-looking fellow with his face soft like butter. —dõgũjũ —दगञ्जू । नवनीतगुलिका f. a globular pat of butter. —dõgul^u —दगुलु । नवनीतगोलकम् m. a large globular lump of butter (as much as can be held on the palm of the hand). —dũn^u —डूनु । अचोटफलमात्रनवनीतम् m. a pat of butter, the size of, and shaped like, a walnut ; a walnut, the kernel of which is as soft as butter. —han —हन् । अल्पनवनीतम् f. (sg. dat. —hani —हनि), a small amount of butter, a little butter. —mandũn^u —मंदञ्जू or —mandũn^u —मंदञ्जू । नवनीतगोलकम् f. a ball of butter as formed in churning. —math —मठ । कोमलस्थूलदेहः m. (sg. dat. —maṭas —मटस्), 'a butter-jar' ; met. one whose body is plump and at the same time soft. —nom^u —नंसु । अत्यल्पनवनीतम् m. as much butter as can be raised on the finger-nail, a very small amount of butter. —raṭh —रक् । अल्पनवनीतम् f. (sg. dat. —raṭi —रत्ति), a small amount of butter. —sulla —सुल । अशक्तः adj. c.g. unable to walk, etc., owing to habitual weakness, a victim of chronic debility. —sĩrũ —सीरू । नवनीतपरिमलनम् f. 'a butter-wad', rubbing butter on the throat as a remedy in smallpox and other diseases. —thaph —थफ । हस्ततलमितनवनीतम् f. (sg. dat. —thapi —थपि), as much butter as can be held in the hollow of the hand. —tõtũ —टूटु । अत्यल्पनवनीतम् m. a cotton seed of butter, a very small amount of butter. —tyondũ —ट्यंडु । अल्पनवनीतम् m. a very small amount of butter (see tyondũ).

thiñ ठिञ् । घण्टादिशब्दः onomat. m. the noise made by a bell or the like, tinkle, ting (Śiv. 1847) ; cf. thān. thiñ-thiñ ठिञ्-ठिञ् । घण्टादिधुनिः onomat. m. the gentle sound of repeated ringing of a bell, cymbals, or the like, tinkling.

thõn^u ठां । माया, वागुराविशेषः f. fraud, swindling (Śiv. 1529) ; a trap (Gr.M., Śiv. 1310) ; a kind of fish-net or fish-trap fixed in a running stream. —lāgũn^u —लागञ्जू । जालप्रसारणम् f.inf. to set a fish-trap ; to set a trap with the object of swindling.

—wahārūñ^ū —वहारञ् f.inf. to spread a net, set a trap (Gr.M.).

thāñē bēhun ठाञ् व्यञ्जन् । स्थितिमत्ता m.inf. to abide in permanence, to be comfortably settled. —gor^ū -गर् । मायावी m. (f. -gūr^ū -गर्), a habitual deceiver, swindler. —rōzun —रोञ्जन् । सुस्थितिः m.inf. to abide carefree, comfortably, and permanently (cf. rāñē thāñē rōzun, p. 839b, l. 34).

thāñēl ठाञल् । मायाशीलः adj. e.g. a habitual swindler, a professional cheat.

thapa ठप । मुद्रा m. a seal, stamp (K.Pr. 127, *thap*). —dyun^ū —दिनु । मुद्राचिह्नम् m.inf. to apply a seal, to stamp, to put a seal (to a document). —karun —करन् । चिह्नम् m.inf. to mark (a document or the like) with a seal, to stamp (a document). —trāwun —त्रावुन् । चिह्नम् m.inf. to use a seal, to stamp, to seal.

thāpⁱ ठपि f. in thāpⁱ karūñ^ū ठपि करञ् । क्रयस्वीकरणम् f.inf. (without preliminary bargaining) to agree (on the spot) to purchase.

thēpi thēpi थपि थपि । इतस्ततः adv. here and there, all about, everywhere (inside and outside, up and down) (u.w.vbs. of seeking or the like).

thēpi थपि, see thiph.

thop^ū थप् । पिधानम् m. (sg. abl. thāpi 1 थपि, for 2, see thaph), a cover, blind, shutter, stop (over or in an aperture, e.g. to prevent the light passing through, or a sound or liquid from issuing) (cf. ōs th°, p. 46b, l. 22; tūth trōvith th°, s.v. tūth (El. *thup*, closing); a plug (El. *thap*); a cover (in the sense of a preventive), a cheek (K.Pr. 139, *thup*). —dyun^ū —दिनु । गूहनम् m.inf. to cover, or close (the mouth of a vessel, or the like). —thawun —थवुन् or —thāwun —थावुन् । पिधानम्, निरोधनम् m.inf. to cover a hole, plug (a hole to prevent a liquid issuing), close a tap; to stop (bleeding or the like), to apply a surgical bandage. —wōthun —व्युन् । निरोधापगमनम् m.inf. a plug, cover, blind, or the like, to come away, the covering of an aperture to be removed, a tap to become open.

thāpi dyun^ū थपि दिनु । पिधानायोपन्यसनम् m.inf. to apply as a cover, as a plug, or the like. —lagun —लगुन् । पिधानीभवनम् m.inf. to serve as a shutter, plug, or the like. —thawun —थवुन् or —thāwun —थावुन् । पिधानार्थन्यसनम्, पिधानविधानम् m.inf. to apply a cover, plug, or the like (to prevent liquid flowing).

thōpⁱ थापि । कुलालघट्टनचपेटिका, लेपमर्दनी f. a potter's trowel, the wooden instrument with which a potter pats unbaked vessels after forming them on the wheel, in

order to correct their shape; a similar trowel used for applying plaster, etc., to a wall or the like. —karūñ^ū —करञ् । लेपामर्दनम् f.inf. to spread plaster, as ab.

thōp^ū थोप् । हस्ततलसंमर्दः, तृणादिमुष्टिः m. patting (another) with the palm of the hand, a pat, repeated gentle slapping; (of any grass, vegetable, or similar article) as much as can be grasped in the hand, a fistful, bunch, small quantity (cf. gāsa-th°, p. 307a, l. 48; guyan-th°, p. 317b, l. 47; hāka-th°, p. 326b, l. 35; handi-th°, p. 337b, l. 7; muji-th°, p. 558b, l. 6; nēhōlⁱ-th°, p. 626a, l. 15; prāji-th°, p. 757b, l. 48; pōshē-th°, p. 779a, l. 20; sinⁱ-th°, p. 957b, l. 28) (Gr.Gr. 164).

—thōp^ū —थोप् । साम m. patting or stroking a person on the shoulders, back, or other parts of the body, as a method of consolation or conciliation. —thōp^ū dyun^ū —थोप् दिनु । समाश्वासनम् m.inf. to console, conciliate, encourage.

thaph थप् । हस्तग्रहः, हस्तोत्थाप्यमात्रा, हस्ताग्रयः (खड्गादिमुष्टिः), लुष्टिः f. (sg. dat. thāpi 2 थपि, for 1, see thop^ū) grasping by the hand, taking by the hand, a hold (cf. ānⁱ-thāpa, p. 30b, l. 42) (Śiv. 1222, 1562, 1564; K. 680; H. xii, 12); (of vegetables, food, or the like) as much as can be held, or taken, in the hand (cf. ala-th°, p. 22b, l. 31; pānⁱ-th°, p. 746a, l. 43; sinⁱ-th°, p. 957b, l. 26); a lump of this size (cf. añēma-th°, p. 37b, l. 14; ōṭⁱ-th°, p. 53a, l. 37; rabi-th°, p. 823b, l. 8; thānⁱ-th°, p. 979b, l. 35); possession, hold (of anything); the handle, or hilt, of a sword or the like, or of a plough or the like, or met. (Śiv. 1021); plundering, looting (cf. brōrⁱ-th°, p. 125b, l. 44, which is reported as m.). —āsūñ^ū —आसञ् । ईषतया स्वत्वम् f.inf. a hold to exist; hence, to have a small share in someone else's property or business. —athi lagūñ^ū —अथि लगञ् । परकीयद्रव्याग्निः f.inf. possession to come into the hand, possession (esp. by scheming for an opportunity) of another's property to be obtained. —atūñ^ū —अत्तञ् । हस्तवेपावसरपात्रीभवनम् f.inf. grasping to enter, i.e. to suffer interference at the hands of another (who has been scheming for an opportunity). —diñ^ū —दिञ् । वलादपहरणम् (वलाद्वस्तनिपातनम्) f.inf. to give a grasp, to put the hand upon, to seize with violence, snatch at (Rām. 623, 1333; K. 206; H. viii, 7; xii, 12; K.Pr. 56). —gabhūñ^ū —गब्धञ् । भूतावेशः f.inf. 'grasping to happen', i.e. possession by an evil spirit to occur, an attack of epilepsy or the like to occur; to be filled with furious rage at some untoward occurrence. —karūñ^ū —करञ् । हस्तावलम्बः f.inf. to grasp by the hand, to catch hold of (e.g. something falling) (cf. alāndēn-thāpa karañē, p. 25a, l. 2;

khōni th° karūñ^u, p. 402b, l. 9) (L.V. 4; Śiv. 598, 1220, 1493, 1861, 1877; Rām. 518, 1252, 1519; K. 596, 845; H. iii, 4, 8, 9; v, 6, 9; vi, 9; viii, 7, 9; xii, 11; K.Pr. 184). —lagūñ^u —लगूञ् । आपाततो नाशः f.inf. 'grasping to attack', sudden and unexpected destruction to happen (esp. to long and gradually accumulated wealth). —lāyūñ^u —लायूञ् f.inf. to seize by the hand, grasp (Rām. 919, YZ. 362). —thōs^u —थूस । लुण्ठ्यादिकम् f. plundering and robbery, robbery and the like. —tulūñ^u —तुलूञ् । आसक्तिपरित्यागः f.inf. to raise the grasp, i.e. to give up following or persecuting, to let alone (K. 366). —tulawañ —तुलवञ् । आसक्तित्यागदेयम् f. the price for letting alone, blackmail or consideration given to induce a person to cease persecuting or the like, indemnity paid to a conquering foe. —tānūñ^u —तानूञ् । हस्तचेषविधानम् f.inf. to cause grasping to enter, i.e. to seize (a schemed for) opportunity for interfering in someone else's affairs. —wōthūñ^u —वथञ् । अन्वासक्तिमुक्तिः, कीटकादिविहृत्युत्पत्तिः f. a grasp to be lifted up, persecution or following to be given up; a plague of insects or caterpillars to appear on the leaves of a crop of vegetables or the like.

thapa-sār थप-सार । अवलम्बनदण्डः f. a banister, baluster, stair-rail (cf. sār 2). —sōr^u —सोर । लुठित्वा समुच्चयनम् f. steady accumulation of stolen property, plundering over and over again and accumulating the property. —thaph —थफ । लुण्ठालुण्ठितः f. plundering on plundering, general rapine.

thapi anun थपि अनुन् । हस्तयाहयहणम् m.inf. to bring by a grasp, to snatch something floating down a river. —nyun^u —निनु । लुण्ठ्यापहरणम् f.inf. to pounce down upon and carry off (K. 205). —pēth rōzun —पथ रोजुन् । अपहरणवृत्तित्वम् m.inf. to dwell on plunder, to make a livelihood by plundering. —thapi —थपि । लुण्ठालुण्ठितः adv. (with verbs of taking or the like) by plundering by a number of people, by general pillage. —thapi karun —थपि करुन् । अपहारणम् m.inf. to cause to be carried off in the hand by a number of people (e.g., in the free distribution of food as an act of charity, to allow the assembled people each to carry away as much as he can hold in his hand). —thōsī —थुसि । लुण्ठालुण्ठ्या adv. (with verbs of taking, or the like) by plundering and sacking, by pillage.

thaph ठफ । शब्दविशेषः onomat. m. (sg. dat. thapas ठपस्), the noise made by some soft substance (such as mud or the like) rubbing against something else, swish. —karith —करिथ । अबाधम् adv. without

obstruction. —thaph —ठफ । शब्दविशेषः onomat. m. the sound made by two soft substances, such as mud or the like, colliding, plop.

thāph ठाफ् in thāph-thīph ठाफ्-ठीफ् । यथावत् adj. e.g. or adv. duly, fitly, proper, as it ought to be.

thiph थिफ् । हस्तताडना f. (sg. dat. thipi थिपि, or, in some connexions, thēpi थेपि), a number of slaps delivered on any part of the body by another with the palm of the hand, a slapping (cf. atha-th°, p. 63a, l. 13).

thēpi thēpi dyun^u थेपि थेपि दिनु । अतिताडनम् m.inf. to give a thorough slapping (as a punishment); met. to give a severe scolding. —thēpi kor^u-mot^u —थेपि करु-मत् । वहुताडनपात्रीकृतः perf. part. (f. —thēpi kūr^u-mūts^u —थेपि करु-मञ्चू) (usually of some dependent) one who has received slappings (as a punishment) from a number of people. —thēpi karun —थेपि करुन् । बहुभिस्ताडितोत्पत्तिः m.inf. to cause someone (esp. a dependent) to be slapped by a number of people.

thiph ठिफ् in thiph dith ठिफ् दिथ् or —karith —करिथ । अतिशीघ्रम् adv. suddenly, unexpectedly, unawares, all at once (esp. of recovery from illness).

tōhapha तोहफ (= تحفة) m. a gift, a present (Gr.M.). thaphari थफरि a jingle of aphari in aphari thaphari, p. 38a, l. 42. Cf. thapēra.

thapūj^u थपञ्ज, see thapul.

thapal थपल् । लुण्ठकः m. a plunderer, looter, ravager, dacoit. —bāpār —बापार् । लुण्ठकत्वम् m. the business or occupation of a plunderer or dacoit, sack, dacoity. —hūs —हुस् । लुण्ठिप्रवर्तनम् m. 'a plunderer outcry', general widespread plundering, dacoity, pillage, sack.

thapul थपुल् । लुण्ठकः, समचापहारी m. (f. thapūj^u थपञ्ज or thapājⁱ थपजि), a plunderer, looter, dacoit, i.q. thapal, q.v. (cf. nāra-th°, p. 648a, l. 35; tahāri-th°, p. 983b, l. 36); snatching (El.).

thapalgī थपल्गी । लुण्ठनशीलता f. the practice or occupation of plundering, looting, dacoity.

thāpanā थापना । देवाधिष्ठानम् f. the act of erecting an image for worship; the site at which such an image is erected (Śiv. 868).

thipun थिपुन । ताडनम् conj. 1 (1 p.p. thyup^u थिपु), to slap another with the palm of the hand; to pat (something into shape) (cf. dramba thipañē, p. 245a, l. 46); cf. thiph. thyup^u-mot^u थिपु-मत् । ताडितः (अङ्गादिः) perf. part. (f. thip^u-mūts^u थिपू-मञ्चू), slapped (of some part of the body); patted (as ab.). thipith thawun थिपिथ थवुन् । ताडनेनाकुलीकरणम् m.inf. to cow by a slapping.

thapēra थपेर or thāpēra थापेर or thāpēra ठापेर ।
हस्तताडना f. a slap (on another's face), a box on the
ear (cf. thāpūr^u).

thāpur थापुर् m. a thump, blow, slap (El.).

thapūr^u थप् । नेत्ररोगव्याकुलता f. (sg. dat. thapri
थप्रि), the pain caused by disease in the eyes.

thāpūr^u थाप् or thāpūr^u ठाप् । मुखचपेटिका f. a slap
(on another's face), a box on the ear, i.q. thapēra,
q.v. —diñ^u —दिञ् । चपेटिकाप्रवेपः f.inf. to slap
(another) on the face.

thipūr^u ठिप् । पूर्णा f. (a portable brazier or the
like) filled up with charcoal, etc. (cf. nāra-th^o,
p. 648a, l. 38).

thaprilad थप्रिलद् । अचिपीडापीडितः adj. c.g. suffering
from pain in the eye (see thapūr^u).

thipis ठिपिस्, see thyup^u.

thup^asa ठुप्स । अकिञ्चित्करः adj. c.g. one (man or beast)
who does absolutely nothing.

th^ar थर् m. a secondary suffix indicating the relation-
ship of nephew, as in bābath^ar बावथर् a brother's
son; bēnath^ar ब्यनथर् a sister's son (Gr.Gr. 133); the
corresponding feminine termination is za, as in
bāw^aza वावज़् a brother's daughter; bēn^aza ब्यनज़्
a sister's daughter (Gr.Gr. 133).

thar 1 थर् (Śiv. 1296) for thara 2, q.v.

thar 2 थर् or (vill.) thad थड् । पृष्ठम् f. (sg. obl. thūr^u 1
थर् (thūd^u थड्), Gr.Gr. 70-1; for 2, see s.v.), the
back (of the body) (Gr.Gr. 70, Gr.M., W. 18, Rām.
918, K.Pr. 47). —āsūñ^u —आसञ् । सहायसंपत्तिः
f.inf. a backing to exist, i.e. help to be provided to
someone (e.g. by a master to a servant) endeavouring
to finish some very difficult work. —diñ^u —दिञ् ।
पश्चाद्भवनम् f.inf. 'to give the back', to retire into the
background (out of humiliation, on finding one's
skill etc. surpassed by another). —dith bēhun
—दिथ् व्यञ्जन् । कार्यपरित्यागः m.inf. to turn the back
(on something) and sit down, to abandon all work
and do nothing; successfully to appeal for help and
in consequence to remain at ease. —dith rōzun
—दिथ् रोजुन् । सहायावलम्बनम् m.inf. successfully to
appeal for help and in consequence to remain at
ease. —dārūñ^u —दारञ् f.inf. (of a horse, or the
like) to offer the back, to place the back at (so-and-
so's) disposal (L.V. 88). —phuñ^u —फुटञ् ।
सहायविनाशः f.inf. the back to be broken, i.e. help or
support on which one has long depended to become
destroyed or to vanish.

thūr^u-dakha थर्-डख । पृष्ठाग्रयः m. a support to
the back (when sitting,—such as a pillow behind the
back, the back of a chair, or a wall). —dokh^u —डख् ।

पृष्ठाधारः m., id.; (in a quarrel or the like) a backer, a
supporter. —kōb^u —कुब् adj. (f. —kōb^u —कुब्), hump-
backed (El. thar-kaub). —kani —कनि, adv. towards
the back, backwards (H. v, 4, both thūd^u and
thūr^u). —kond^u —कुण्ड । पृष्ठास्थिसमूहः m. the spinal
column (El. thar kīnd).

thara 1 थर । वेदिविशेषः m. a sitting place (of brick or
stone, round a shrine, house, tree, or the like).

thara 2 थर । कम्पः f. shaking, trembling, quivering,
shivering, quaking (cf. atha-th^o, p. 63a, l. 15) (Śiv.
1296, thar, m.c.). —āsūñ^u —आसञ् । भीतिसंभवः
f.inf. trembling to occur, i.e. fear to be experienced,
to be filled with fear. —abūñ^u —अबञ् । कम्पोद्भवः
f.inf. trembling to enter, i.e. to attack (a person)
(K. 439). —thara —थर । शरीरकम्पः f. general
trembling (of the body), shivering (esp. that of ague,
etc.) (Śiv. 343, 864). —bāñ^u —बानञ् । उद्वेजनम्
f.inf. to cause trembling to enter (a person), to dismay,
alarm, scare.

thār थार् । अतिसंभ्रमः f. trepidation, perturbation, ruffle,
hurry, fuss, flurry, fluster (cf. thōr^u, thārun, and
thōtharun).

thēr थ्यर् । स्थिरः adj. c.g. firm, steady; permanent,
eternal, everlasting (Śiv. 243, thērāh, with suff. of
indef. art.).

thīr^u थीर् । मार्जनीविशेषः f. (sg. dat. thērē थ्येर्), a kind
of twig broom or besom, used for sweeping out the
dung from a cow-house (cf. gēv-th^o, p. 316b, l. 12)
(Śiv. 1032).

thēri-dōph थेरि-दफ् । लताविशेषः m. (sg. dat.
-dōpas -दप्स), a certain shrub that grows in the
hill-forests. —khōr^u-mot^u —खोर्-मत्तु । गुणसंपत्तीकृतः
perf. part. (f. —khōr^u-mūt^u —खोर्-मत्तु), caused to
become prosperously successful (of a person, thing,
occupation, or the like), perfected by being endowed
with good qualities, education, wealth, etc.
—khārun —खारुन् । गुणितापादनम् m.inf. to cause
(a pupil or other person by proper instruction and
bringing up) to be prosperously successful, to cause
(a thing, business, or the like) to become prosperously
successful. —khasun —खसुन् । सफलीभवनम् m.inf.
to mount on the broom, to become prosperously
successful (by being endowed with wealth, health,
prosperity, offspring, etc.). —khot^u-mot^u —खत्तु-मत्तु ।
प्राप्तसाफल्यः perf. part. (f. —khūt^u-mūt^u —खत्तु-मत्तु),
become prosperously successful, as. ab. —labhūñ^u
—लब्धञ् । लताविशेषसंमार्जनी f. a broom. —tāj^u —तञ् ।
लताविशेषतूलिका f. a twig used in making these
brooms.

thōr ठोर । निर्मासमस्थि m. a bone (such as the knee-cap,

or the globular part of a bone in a joint) to which no flesh is attached.

thōra-phol^u ठोर-फोलु । अस्थिविशेषः m. a globular-shaped bone of this kind. -ras -रस । अस्थिरसः m. a soup made by digesting such fleshless joint-bones. It is used as a regimen in sickness.

thor^u थरु m. the fig-tree, *Ficus reticulata* (El. thaur ? cf. thur^u 1).

thor^u ठरु । पिधानम् m. hiding one thing by another, covering, screening (cf. pātⁱ-th^o, p. 789a, l. 39) (El. thūr, a partition; Śiv. 1063); a lid, cover (cf. gajē-th^o, p. 281b, l. 14). —gathun —गहुन् । अन्तर्धानम् m.inf. to become concealed, hidden, to become invisible.

thari rōzun ठरि रोजुन् । पिधानीभवनम् m.inf. to remain under cover, to keep or remain concealed in something. —thawun —थवुन् । पिधानम् m.inf. to hide (something in something), to conceal, screen something from sight.

thōr^u ठोरु, see thyup^u thōr^u, s.v. thyup^u.

thōr^u थारु । त्वरा f. (in the performance of any work) hurry, flurry, fluster (caused by fear or the like) (cf. atha-th^o, p. 63a, l. 19; hōkha-th^o, p. 327a, l. 29; khēna-th^o, p. 402a, l. 8) (Gr.Gr. 122); cf. thār, thārun. —pāvūn^u —पावन् । शीघ्रसमापननिमित्तं भयादिकथनम् f.inf. causing (a work or the like) to be completed in a hurry (by telling perturbing news). —pēn^u —पेन् । त्वरा-(संभ्रमा-)पातः f.inf. such hurry or fluster to occur in the completion of any work. —thunūn^u —ठुनन् । त्वरया कार्यचोदना f.inf. to urge on (someone) to hurry on the completion of a work (raising fear of danger coming).

thūr, see thor^u.

thūr, see tūr.

thurⁱ थुरि, see phira-thurⁱ, p. 702a, l. 6.

thur^u थुरु, see phira-th^o, p. 702a, l. 11; and phyur^u-th^o, p. 722a, l. 34. Cf. thōrun.

thur^u 1 थुरु । लतावृक्षविशेषः f. a kind of climbing plant or grass, with thread-like thorny leaves (? cf. thor^u).

thur^u 2 थुरु । अपवादः f. blame, aspersion, accusation, a charge (regarding something that has been spoilt, lost, or the like). —khārūn^u —खारन् । दोषारोपणम् f.inf. to bring such a charge (whether the person is guilty or not). —khasūn^u —खसन् । हानिदोषारोपः f.inf. such a charge to be incurred.

thuri khasun थुरि खसुन् । परनिन्दादिपात्रीभवनम् m.inf. to become an object of dislike or blame (on account of naughtiness, impertinence, or the like) (esp. of a child). —khot^u-mot^u —खतु-मतु । अचिगतः perf. part. (f. —khūts^u-mūts^u —खतू-मतू), (a child or

the like) who has become an object of dislike or blame, an eyesore of a child.

thur^u 3 थुरु in atha-th^o, p. 63a, l. 22. Cf. thurun.

thūr^u 2 थुरु (for 1, see thar) । लता f. a bush, shrub, esp. a creeping shrub, but not necessarily so (cf. bāra-th^o, p. 117a, l. 45; dōn^u-th^o, p. 223b, l. 16; hiyē-th^o, p. 363a, l. 38; kēla-th^o, p. 436a, l. 49; kāndⁱ-th^o, p. 455a, l. 33; krūda-th^o, p. 468b, l. 44; pōshē-th^o, p. 797a, l. 23) (El. thar; L. 282, 458; L.V. 96; Śiv. 165, 345, 1061, 1727, 1760, 1848; H. ii, 3; YZ. 32, 66, 543; K.Pr. 47, 215); met. lattice-carving resembling a creeper (cf. linga-th^o, p. 526b, l. 28); met. a graceful girl (cf. nāza-th^o, p. 675a, l. 41; ranga-th^o, p. 837a, l. 29).

thari-kāndⁱ थरि-कंडि । लताकण्टकाः m.pl. thorns on such a shrub or creeper. —pōsh wari gathānⁱ -पोश वरि गहनि । पुष्पसाफल्यम्, संततिसाफल्यम् m. pl. inf. the flowers on the shrub to become abundant; met. (a person's) offspring to be copious, to have abundant descendants.

tahr-jagla (? spelling) m. a certain deer, the *Hemitragus jemlaicus* (L. 114).

tahar, see tahōr^u.

tahōr^u तहारु । हरिद्राक्तभक्तम् f. boiled rice cooked with turmeric, salt, and oil, and yellow in colour (eaten by Kāshmīris, and used in oblations cast forth to be consumed by birds and animals) (cf. tīla-t^o, s.v. tīl, śaka-t^o, s.v. śaka) (tahar, in El. (m.); L. 463; K.Pr. 29, 55).

tahāri-phakīr तहारि-फकीर । पीतान्नपहरभिन्नुः, अतिदरिद्रः m. (f. -phākīrōn^u -फकिरान्), a beggar who takes and eats such yellow rice, which has been cast forth in oblation; met. one who is miserably poor.

—phol^u —फोलु । पीतान्ननैवेद्यम् m. a small quantity of yellow rice which has been cast forth as an oblation. —thapul -थपुल् । पीतान्नलुण्ठकः m. (f. -thapūj^u -थपज् or -thapājⁱ -थपजि), a plunderer of oblations of yellow rice.

tihir, see tīr^u.

tih^{or}u तिहुरु or tyuhor^u त्युहुरु । शिखरम्, अग्रम् (sg. dat. tēharis त्यहरिस्), top, summit, peak, apex (e.g. of mountain, tree) (cf. kulⁱ-t^o, p. 439a, l. 6) (Śiv. 747 tyu^o).

tēharēn khasun त्यहर्यन् खसुन् । अतिधार्ष्यप्रकाशनम् m.inf. to mount to peaks; met. to show arrogance, insolence, audacity. —khārun —खारुन् । अतिसवनम् m.inf. to cause (someone) to rise to peaks; met. highly to praise, to eulogize, extol, glorify.

tēharyau-pēthⁱ wōṭa trāwānē त्यहर्या-पथि वट त्रावज । साहसविधानम् f. pl. inf. to take jumps over

peaks; met. to show daring, courage, spirit, valour, intrepidity.

thardār थर्दार् । अतिदृढः adj. c.g. (of woven material) strong, tough.

throh (? spelling and gender) a certain plant (*Barbarea* sp.) eaten in time of famine (L. 71).

thārilad थारिल्द । शीघ्रकारी adj. c.g. a hasty person, excitable, impulsive.

thërma थर्म । वृहत्तिकाविशेषः m. a kind of mantle, cloak, wrapper, made of woollen cloth.

tharun थरुन् । कम्पनम् conj. 3 (2 p.p. tharyōv थर्योव्), to tremble, shake, quake, quiver (from anxiety, timidity, or the like); cf. thara. tharyō-mot^u थर्यो-मंतु । अनुभूतकम्पः perf. part. (f. tharyē-müts^u थर्ये-मंतू), one who is trembling, as ab.

thārun थारुन् । कम्पनम् conj. 3 (2 p.p. thāryōv थार्योव्), to tremble, quiver, be in trepidation (owing to anxiety, haste, etc.) (Rām. 763, K. 81); to be in a hurry, to fuss, flurry, be in a fluster (Gr.Gr. 122); cf. thōtharun and thār. thāryō-mot^u थार्यो-मंतु । उत्पन्नकम्पः perf. part. (f. thāryē-müts^u थार्ये-मंतू), one who is all of a quiver as ab., one who is in a flurry, flustered.

thōrun थोरुन् in phērun thōrun, p. 706a, l. 38, q.v. Cf. also thur^u.

thuran थुरन् f. (sg. dat. thurūn^u थुरंजू), the forming or making earthen vessels on the potter's wheel (cf. atha-th°, p. 63a, l. 24). Cf. thur^u 3.

thurun थुरुन् । घटनम् conj. 1 (1 p.p. thur^u थुरु), to form (earthenware vessels on the potter's wheel, or metal vessels on a lathe or the like) (cf. bāna thurānⁱ, p. 109b, l. 50) (K.Pr. 234, where parmāna thuri is translated 'he will throw about (? cause to revolve) the scales'). thur^u-mot^u थुरु-मंतु । घटितः perf. part. (f. thur^u-müts^u थुरु-मंतू), formed on a potter's wheel or lathe. thurith anun थुरिथ् अनुन् । याथातथ्येनासंभवतोऽन्वेषणम् m.inf. to search for and bring something non-existent (*quasi*, forming it out of nothing on a potter's wheel).

thurung^u थुरुंगु । परिवर्तः m. a turn, or twist, in dancing (cf. naṣan th°, p. 663b, l. 36) (K.Pr. 44); a sudden turn or twist round (e.g. of an animal, a ball, or the course of a river). —dyun^u —दिनु । गतप्रत्यागतिः m.inf. to make a sudden turn or twist (cf. naṣan-th° d°, p. 663b, l. 37); (of something animate or inanimate, action, occupation, etc., which has gone) to come back, return.

thurungun^u थुरुंगुनु । नर्तनम् m. turning, whirling (in dancing or the like, or similar whirling in the case of inanimate things). —dyun^u —दिनु । गतप्रत्यागमनम्

m.inf. to whirl, as ab.; (of something, such as an action, quality, disease, and so on, which has gone) to come back, return.

thörēr थोर्यर् m. in atha-thörēr, p. 63a, l. 25; i.q. thör^u, q.v.

thurēr 1 थुर्यर् m. ability to form (on the potter's wheel) (cf. atha-th°, p. 63a, l. 26). Cf. thurun.

thurēr 2 थुर्यर् m. in phira-thurēr, reversal, p. 702a, l. 19. Cf. thurung^u.

thras 1 थ्रस् । अङ्गशैथिल्यम् f. weakness, laxness of the limbs, debility (caused by hunger). —wasūn^u —वसंजू । अङ्गशैथिल्यखेदोद्भवः f.inf. languor to descend (on a person), to languish, be weak, infirm (from hunger).

thras 2 थ्रस् । शिरश्चर्म f. the skin of the head, the scalp. —wālūn^u —वालंजू । शिरश्चर्मोत्तारणम् f.inf. to scalp.

thras 3 थ्रस् । कटविशेषः f. a kind of grass mat (a word used in the north-west of the Valley) (cf. mēndⁱ-th°, p. 613b, l. 41).

tahārat طهارة ? m. (among Musalmāns) ceremonial ablution, the ablution before prayers (K.Pr. 63).

thrōw^u 1 थ्रोवु । तृणविशेषः m. a kind of clumpy grass (used as a fodder).

thrōw^u 2 थ्रोवु । उत्सवविशेषः m. N. of an ancient festival which still survives in the Marāz Pargana, in the south-east of the Valley, and which is held on the full moon of the month of Tsith^{ar} (Skt. Caitra = March-April), and is celebrated by lighting bonfires of grass and wood. The tradition is that in former days all the inhabitants of Kashmīr used to leave the country on the full moon of Ōshid (Skt. Āśvina = September-October) and stay away for the winter. The festival is held to commemorate their return on the full moon of Tsith^{ar}, i.e. on the beginning of spring. The bonfires are supposed to destroy the darkness of winter. —zālun —जालुन् । तामिस्रप्रज्वालनम् m.inf. to celebrate this festival by kindling bonfires, and so destroying the winter darkness.

thas ठस् । शिलादिरवः, दोषाविष्कृतिः onomat. m. the noise made by pieces of stone or by metal articles knocking against each other, bang, clash, knock (cf. chāna-th°, p. 162a, l. 25) (W. 140, K.Pr. 178); met. a person's fault to become a matter of public talk. —gaṣhun —गछुन् । परिवादपात्रीभवनम् m.inf. to become an object of public censure, owing to the divulging of some fault. —karun —करुन् । शिलादिशब्दविधानम् m.inf. to make the noise of 'bang', 'orash', and so on. —thas —ठस् । असकृत् शब्दनम् onomat. m. to knock, or tap, on a door, on the ground, or the like (K.Pr. 219). —this —ठिस् । घण्टादिशब्दादि onomat. m. the noise made by repeatedly striking a

gong, bell, or the like (esp. when out of sight and not loud). Cf. *this this*, l. 12, bel.

thasa-bar ठस-वर् । कपाटभेदः m. a door which shuts itself with a bang. -*baran* -वरन् । द्वारविशेषः f. (sg. dat. -*bariñ* -वरञ्), a doorway with doors of this description.

thās ठास । भञ्जनशब्दः onomat. m. the noise made by something solid flung down forcibly to the ground and smashed, crash, smash.

this ठिस् । ध्वनिविशेषः onomat. m. the noise made by a single stroke on a bell, gong, or the like, ting, tinkle (Gr.Gr. 13). —*this* —ठिस् । घण्टादिरवः onomat. m. the subdued noise of reiterated gentle strokes on a bell, gong, or the like. Cf. *thas this*, p. 984b, l. 49.

thōs थुस् । हस्ताङ्गुलियाह्यमितम् f. (of something loose, such as carded cotton or snow) so much as can be taken up by the united tops of the fingers of one hand, the fingers' full; a small amount, a little bit (cf. *phamba-th*, p. 698a, l. 43) (K.Pr. 87 *thus*).

thōsi āmot थुसि आमत् । विहत्या खण्डितभूतः perf. part. (f. —*āmüts* —आमञ्च) (of cloth or the like which has decayed) gone into shreds. —*on*^u-*mot*^u —अनु-मत् । भित्रीकृतः perf. part. (f. —*üñ*^u-*müts* —अञ्च-मञ्च), (of cloth, thread, etc.), shredded (by someone), pulled to shreds. —*anun* —अनुन् । विवरणेन भित्रीकरणम् m.inf. to shred or pull to pieces (cloth, thread, etc.). —*thōsi gamot*^u —थुसि गमत् or —*thōsi gōmot*^u —थुसि गोमत् । छित्रीभूतः perf. part. (f. —*thōsi gamüts* —थुसि गमञ्च or —*thōsi gömüts* —थुसि गामञ्च) (of cloth or the like) fallen into little scraps (owing to an accident, being spoilt, or the like). —*thōsi gathun* —थुसि गह्नुन् । खण्डितभवनम् m.inf. (of cloth which has been spoilt) to fall into scraps, as ab., at a mere touch. —*thōsi kor*^u-*mot*^u —थुसि कर्-मत् । भिन्नशो विवरणेन खण्डितः कृतः perf. part. (f. —*thōsi kür*^u-*müts* —थुसि कर्-मञ्च) (of spoilt cloth, etc.), torn, or broken, or shredded by hand into little scraps; (of carded cotton) picked out into little portions. —*thōsi karun* —थुसि कर्न् । भिन्नशः खण्डितापनायनम् m.inf. to tear, or shred, cloth; to spoil wool or carded cloth by taking out pinches. —*yun*^u —यिन् । विच्छिन्नीभवनम् m.inf. (of decayed cloth) to go into shreds.

thōs^u थुस् । पुष्टहिमविन्दुः m. a fat clot or lump of snow or the like (cf. *phamba-th*, p. 698a, l. 44; *shīna-thōsi*, p. 885a, l. 8; *bitra-th*, s.v. *bitr*^ar 1).

*thōs*ⁱ anānⁱ थुसि अननि । अतिहिमपातः m. pl. inf. a heavy fall of snow (in clots or lumps) to begin to fall, a heavy hailstorm to begin. —*pēn*ⁱ —यनि । अतिहिमपातः m. pl. inf. a heavy fall of snow (in clots or lumps) to

fall, a heavy hailstorm to occur. —*pēwawun*^u —यववुन् । हिमवृष्टिकाले adv. at (or in) the time of heavy snow or hailstorm (u.w. vbs. of arriving, etc.), (coming) in a snowstorm. —*pēwāñēn* —यवञ्चन् । हिमपातकाले adv., id. —*pēwawāñēn* —यववञ्चन् । अतिहिमपातकाले adv., id.

thōs^u थुस् । आयासः f. weariness, distress, fatigue (cf. *thaph th*^o, p. 981a, l. 9, and *thapi thōsi*, p. 981a, l. 44). —*anūñ*^u —अनञ्च । आयासनम् f.inf. to cause fatigue (to someone). —*yiñ*^u —यिञ्च । आयासापत्तिः fatigue to come (to someone).

thūs ठूस । विग्रहः m. a quarrel, dispute (affecting the people assembled at a wedding or other festival). —*tulun* —तुलुन् । विघ्नोत्थापनम् m.inf. to raise a quarrel, i.e. out of enmity in order to impede another's festival to seek for an opportunity of setting people at variance. —*ghunun* —हुनुन् । विघ्नोत्पादनम् m.inf. to spoil a festival by setting the people at variance. —*wōthun* —वथुन् । विघ्नोत्पत्तिः m.inf. a festival to be impeded by people being set at variance.

thosh (? spelling) m. the name of the goat from which the finest shawl-wool is obtained (El.).

*thōsh*ⁱ-*thō* थाशि-था । थकारः m. the name used in schools for the Śāradā letter corresponding to the Nāgarī थ *tha*.

thōsilad थुसिलद् । खित्रीभूतः adj. c.g. (as subst., f. *thōsiladiñ* थुसिलदिञ्), wearied, fatigued; (some work which is) full of fatigue.

tahsildār تاحسيلدار m. a collector of revenue, a tax-gatherer (commonly looked upon as an example of inevitableness and mercilessness) (K.Pr. 56); (in Ksh.) the chief magistrate of a *tahsil*, or large division of Kashmir (El.; L. 401, 450). The Ksh. form of this word is *tōsildār*, q.v.

thāsun ठासुन् । उत्खननम् conj. 1 (1 p.p. *thōs*^u ठोसु; f.pl. *thāsē* ठास्य or *thāsa* ठास, Gr.Gr. 208; 2 p.p. *thāsyōv* ठास्योव् or *thāsōv* ठासोव्, Gr.Gr. 225), to hammer, or drive, forcibly into the ground, into a log, or the like; to smash against the ground (cf. *bāna thāsān*ⁱ, p. 110a, l. 3); cf. *thākun* and *thukun*. *thōs*^u-*mot*^u ठोस-मत् । निखातः perf. part. (f. *thōs*^u-*müts* ठास-मञ्च), driven in, hammered in, as ab.

thisor^u ठिसर्, *thisur*^u ठिसुर्, or *thūsur*^u ठूसुर् । पक्कविस्फोटः m. a ripened boil or similar gathering (cf. *pāka-th*^o, p. 725b, l. 15). —*hyuh*^u —हिहु । अतिपूर्णः adj. (f. —*hish*^u —हिशू) (of someone who has eaten to repletion, a leather bag or similar receptacle, and so on) full, bursting full (like a ripened boil).

thūsur^u ठूसुर् । विघ्नोत्पादकः m. (f. *thūsareñ* ठूसर्यञ् or *thūs*^u-*r*^u ठूसर्, qq.v.), one who, on the occasion of

some festival, impedes it by setting the people at variance, a spoil-sport. Cf. thūs.

thūs^{ur} ठूसू । विघ्नोत्पादिनी f. a female spoil-sport (cf. thūs^{ur}, of which it is one of the feminines).

thās^{ra}hāray ठासरहारय् or thās^{ar}āray ठासरारय् । भञ्जनशब्दसंततिः f. a series of sounds of crashing (see thās) (such as that caused by the falling of houses in an earthquake, of trees being felled, of rocks being hurled down, and so on).

thūs^{arēn} ठूसर्येन् । विघ्नोत्पादिनी f. a female spoil-sport (one of the feminines of thūs^{ur}, q.v.).

thās^{ar}āray ठासरारय्, see thās^{ra}hāray.

thath थथ् in thatha matha थथ मथ । स्थवीयान् adj. e.g. very fat, very plump, corpulent.

thath ठठ् in thath-bak^{ur} ठठ-वक्कू । अन्तःसुच्छता f. internal hollowness with outside strength, unsubstantiality, apparent strength with internal weakness.

thatha-bak^{ur} ठठ-वक्कू । असारव्यवहारः f., id.; unsubstantial conduct (e.g. after giving notice of distribution of much property, to make a habit of distributing things of little value).

thatha ठठ । उपहासः m. a jest, joke, ridicule (Gr.M., Śiv. 73). -bōshⁱ -वांशि । उपहाससमता f. resemblance to a joke, i.e. conducting any business as though it were a joke, acting as if in jest. -bāz -वाज् । उपहासशीलः adj. e.g. jocular, facetious, waggish, a wag. —karun —करुन् । वञ्चनाभासप्रयोगः m.inf. to jest (with, dat.), to play tricks with (e.g. having promised something, at the time due for performance to pretend to deny the promise) (Śiv. 1390; K. 617, 989). -mot^u -मंतु । हसनशीलः adj. (f. -mūṣ^u -मंजू), addicted to jokes, one who is a confirmed or habitual joker (K. 989).

thāth ठाठ् । विस्मयः m. (? dat.) trust, confidence, intimacy; design, scheme, plan; arrangement, adjustment; splendid apparel, magnificence, the wearing handsome clothes etc., adornment, decoration. —bēhanāwun —ब्यहनावुन् । व्यवहारव्यवस्थापनम् m.inf. to set in order, (of some business which has become weak or slack) to pull (it) together, to set (it) on a firm basis. —thawun —थवुन् । शोभारक्षणम् m.inf. to keep up appearances, somehow or other to make a good show before the world (even when really poverty-stricken, unsuccessful, or the like).

thāthⁱ 1 ठठि (for 2, see thoṭh^u), in thāthⁱ anun ठठि अनुन् । संमाननम् m.inf. to reason with (an angry person or the like), coax, conciliate. —yun^u —यिनु । संमानितीभवनम् m.inf. (of an angry person or the like) to become conciliated, coaxed to reason.

thēth थथ् । स्थितिः f. (sg. dat. thēṣ^u थथ्), stability,

permanence, continuance in existence (Śiv. 977, 1587; K. 615, 623).

thīth ठीठ् f. in thīth mīth ठीठ् मीठ् । सर्वस्वम् f. a person's entire household property (including money, articles, etc.). Cf. thēcē.

thōth 1 थुथ् । कण्टकः, अन्तरायः, निरोधः, शिरोवेष्टनवस्त्रम् m. (sg. dat. thōthas थुथस्), blue vitriol, sulphate of copper (cf. nīla-th^o, p. 634a, l. 26); the prickly refuse after cleaning or carding cotton, wool, etc.; nettle-rash (El. thōt, cf. thōthawāy); an interruption, impediment (during a consultation, in reflection, conspiracy, sleep, or the like) (cf. thōth 2); (in doing independent work) stoppage, restraint, check, restriction; a kind of turban. —āsun —आसुन् । निरोधशङ्का m.inf. likelihood of check, restraint, to occur. —gaṭhun —गठ्कुन् । अन्तरायापातः m.inf. (in a consultation, consideration, etc., as ab.) an impediment to occur. —karun —करुन् । अन्तरायापादनम् m. to cause an impediment, as ab.; to stop, blockade (dat.) (K. 729).

thōth 2 थुथ् f. (sg. dat. thōti थुति, Gr.Gr. 70), an impediment (Gr.Gr. 70). Cf. thōth 1.

thōth ठौठ् । रोषः f. (? dat.) anger, sulkiness (at some contretemps); cf. thūth. —lagūn^u —लगुन् । रोषसंभवः f.inf. inward anger to be felt (e.g. indicated at a meal by refusing to take food), sulkiness to come to a person. —yiñ^u —यिन् । रोषोत्पत्तिः f.inf. anger to come to a person (e.g. indicated as ab.).

thoṭh^u ठठु । दार्वीदिमयभित्तिः m. (pl. thāthⁱ 2 ठठि, for 1, see s.v.), the pier (made of logs piled horizontally upon each other) of a river bridge (as distinct from the end buttresses) (cf. kad^ala-th^o, p. 385a, l. 41); cf. thathur. thāthⁱ gaṭhānⁱ ठठि गठ्ठनि । अतिशयीभवनम् m. pl. inf. an excess of people, etc., to assemble (for any business), a great crowd to come together.

thōth^u ठोठु adj. i.q. tōth^u, q.v. beloved, liked, an object of affection (Rām. 1332; H. vii, 4).

thūtha ठुठ । भोजनवाङ्मयम् m. a great supply of food, a well-spread table.

thūth ठूठ् f. in thūth lagūn^u ठूठ् लगुन् । हितपरिवर्तनम् f.inf. anger against a person doing a kind action (e.g. offering a dish of food or the like) to be felt. Cf. thōth.

thāthūj^u ठठजू, i.q. tathājⁱ, q.v. Cf. phal-th^o, p. 692a, l. 15.

thōthal थुथल् । सकण्टकः adj. e.g. (of cloth, clothes, etc.) coarse, rough (owing to little prickles of the original cotton, wool, etc., not having been entirely removed). Cf. thōth 1.

thath^{ur} यथरू । तृणभेदः f. a kind of grass, said to cut the skin at a mere touch, and to have sharp tips (Rām. 1631); grass and briars used as fuel (L. 460, *thathri*).

thathur ठठर् । दाहसयभित्तिः m. (sg. dat. *thatharas* ठठरस्), a part of the wall of a house, supporting the main beams of the roof, etc., and formed of logs laid horizontally upon each other; cf. *thoth^u*. *thathar-mōnd^u* ठठर्-मंडू । पटलाधारदाहखण्डः f. one of these logs.

thōth^{ar} ठाँठर् or thōthur ठाँठर् । शौलिकः m. a maker of hardware or metal pots and pans, a copper-smith, a brazier (El. *thanthir*). -bāy -वाय् or thōtharēn ठाँठर्यन् । शौलिकस्त्री f. his wife.

thōthar-wān ठाँठर्-वान् । शौलिकापणः m. a copper-smith's shop or workshop.

thōthar थाँथर् f. flurry, hurry (Gr.Gr. 127).

thōthur^u थाँथरू or thōthor^u थाँथरू । संभ्रमशीलः adj. (f. *thōthür^u* थाँथरू), one flurried by nature, nervously hurried (from haste or fear) (cf. *atha-th^o*, p. 63a, l. 27).

thōtharan थाँथरन् । संभ्रमः f. (sg. dat. *thōtharūn^u* थाँथरन्), flurry, nervousness, hurry (from fear or the like).

thōtharun थाँथरन् । संभ्रान्तीभवन् conj. 3 (2 p.p. *thōtharyōv* थाँथर्योव्), to be flurried, hurried, nervous (Gr.Gr. 127); cf. *thārun*. *thōtharyō-mot^u* थाँथर्यो-मंतु । संभ्रान्तीभूतः perf. part. (f. *thōtharyē-miṭṭ^u* थाँथर्ये-मिṭṭ), flurried, hurried.

thōtharēn ठाँठर्यन् । शौलिकस्त्री f., see *thōth^{ar}*, l. 13, ab.

thōtharēr थाँथर्यर् m. flurry, nervousness, hurry (from fear or the like) (cf. *atha-th^o*, p. 63a, l. 30).

thōtharāwun थाँथरावुन । संभ्रमीकरणम् conj. 1 (1 p.p. *thōtharōw^u* थाँथरोवू), to hurry (a person), to cause flurry (through fear or the like). *thōtharōw^u-mot^u* थाँथरोवू-मंतु । संभ्रान्तीकृतः perf. part. (f. *thōtharōv^u-müṭṭ^u* थाँथरोवू-मिṭṭ), put in a flurry.

thōtharōz^u थाँथराजू । संभ्रमः f. a condition of hurry or flurry, etc. (due to fear or the like).

thōthawāy थुथवाय् । पिटकभेदः m. a certain skin disease accompanied by an eruption on the trunk of the body, ? nettle-rash (cf. *thōth* 1).

thutrōw^u 1 थुत्रोवू । अनादरः m. neglect, ceasing to take care of, showing no love for, showing aversion to (esp. with reference to a baby or the like).

thutrōw^u 2 थुत्रोवू । अरोचनशीलः adj. (*thutrōv^u* थुत्रोवू), one who habitually feels aversion or disgust on seeing another's squalor, unsightliness, or the like.

thav थव् । संकेतस्थानम् m. the place where something

(esp. something hidden or lost) is, the place to which one seeks to be directed by a clue (in searching).

—kadun —कडुन् । संकेतस्थानाभिज्ञानम् m.inf. to find such a place by means of a clue; to endeavour to find by such a clue. —nērun —नेरुन् । संकेतस्थानज्ञानम् m.inf. the place of deposit (as ab.) to be discovered after tracing a clue. -pata -पत । संकेतस्थानम् m. a clue to such a place; the place for which such a clue is required.

thāv ठाव् । आरम्भः m. the first beginning (in making something, e.g. in building a house). —lāgun

—लागुन् । उपक्रमविधानम् m.inf. to set to work at the very beginning (as ab.).

thāv ठाव् । चेत्रम् m. an agricultural field.

thov (K.Pr. 38), see *tōvⁱ*.

thow^u थवू । न्यासः m. depositing (with another person, for safe custody, as a pledge, or as a stake, and so on), pledging, pawn.

thawun थवुन् or thāwun थावुन् । स्थापनम्, निवर्तनम् conj. 1 (1 p.p. *thow^u* थवू or *thōw^u* थोवू), to put, place, set, lay (upon or before), apply (cf. *anda th^o*, p. 32a, l. 7; *āndⁱ th^o*, p. 31b, l. 33; *athi th^o*, p. 66a, l. 22; *bāl th^o* or *bölⁱ th^o*, p. 104a, ll. 10, 24; *bōr^u th^o*, p. 118a, l. 28; *börⁱ th^o*, p. 118b, l. 3; *baṭhi th^o*, p. 140b, l. 18; *both^u th^o*, p. 140a, l. 41; *buthi th^o*, p. 143b, l. 14; *bayēs tal th^o*, p. 148b, l. 39; *dubari-shāh th^o*, p. 184b, l. 10; *dāg th^o*, p. 194a, l. 15; *dashē thawānē*, p. 252b, l. 31; *khōr th^o*, p. 410a, l. 22; *lyob^u th^o*, p. 543a, l. 23; *nam tal th^o*, p. 635b, l. 9; *naph^as manz th^o*, p. 645b, l. 11; *nyāra th^o*, p. 673a, l. 44; *nazar thawūn^u*, p. 676a, l. 25; *pajē-tal th^o*, p. 724a, l. 30; *pali th^o*, p. 730a, l. 41; *parda th^o*, p. 756b, l. 10; *pēshēs th^o*, p. 778a, l. 10; *path path th^o*, p. 792a, l. 36; *shēchⁱ thawūn^u*, p. 870a, l. 48; *sūr^u-pēth th^o*, p. 931a, l. 38; *srōdi th^o*, p. 933b, l. 4; *tāha tāha th^o*, p. 966a, l. 3; *thōli thōli th^o*, p. 976a, l. 23; *tal-kun th^o*, s.v. *tal* 1; *talyum^u pēth th^o*; *tandali th^o*, s.v. *tandal*; *ṭapi th^o*, s.v. *ṭaph* 2 (Gr.M.; L.V. *thā^o*, 70; Śiv. *thā^o*, 189, 704, 1084, 1089, 1098, 1632, 1715; *thā^o*, 169, 353, 1090, 1257, 1815; Rām. *thā^o*, 27, 69, 120, 175, 587, 603, 662, 688, 795, 1178, 1269, 1436; *thā^o*, 440, 705, 707, 757, 1443, 1552; K. *thā^o*, 82, 118, 151, 357, 366, 389, 427; H. *thā^o*, iii, 1; x, 5, 10; xii, 9; *thā^o*, ii, 4; iii, 5, 9; v, 11; vi, 5; viii, 9, 11; ix, 4; x, 12; xii, 4, 12, 15, 23; YZ. *thā^o*, 265; K.Pr. 135, where *tahwizen* is a misprint for *thāvⁱzēn*);

to put into a certain condition (and leave there) (cf. *brōr^u mōrith th^o*, p. 125b, l. 11; *brōṭ^u th^o*, p. 127b, l. 41; *lōla th^o*, p. 523a, l. 20; *phih th^o*,

p. 686a, l. 42; **thod^u th°**, p. 970b, l. 40; **tsūri th°**, s.v. **tsūr^u**) (Gr.M.; Śiv. *thā°*, 738; *thā°*, 1756; YZ. *thā°*, 114); to found (upon), base (upon) (cf. **bāzē-pēth th°**, p. 153a, l. 6);

to put down (and go away), to leave (there), to allow to remain (cf. **gōr th°**, p. 297b, l. 16; **nām thawānⁱ**, p. 636b, l. 8; **nāv th°**, p. 665b, l. 10; **rāza-kath th°**, p. 857a, l. 29; **shēyē th°**, p. 902b, l. 39; **sōk^oruy th°**, p. 907b, l. 17) (Gr.M.; L.V. *thā°*, 27; Śiv. *thā°*, 1302; Rām. *thā°*, 7, 950, 1283, 1292; *thā°*, 416, 742, 942, 951, 1103; K. *thā°*, 71, 812, 827; H. *thā°*, viii, 7); to put down (and give to someone), to make over (to someone, as a gift) (Rām. *thā°*, 5); to put down, lay down, show as proved (**pharkh th°**, p. 704b, l. 21);

to put in a certain condition, to cause to be so-and-so (cf. **prasan th°**, p. 767b, l. 46; **rum rum shērmanda th°**, p. 833b, l. 41; **rōzⁱ th°**, p. 858a, l. 21) (Gr.M.; Śiv. *thā°*, 182, 572, 604, 1492, 1554, 1777; *thā°*, 23, 1531, 1732, 1785);

to deposit (e.g. earnest money), lay down, stake, pledge (cf. **band th°**, p. 111a, l. 36; **bāndⁱ th°**, p. 111b, l. 16; **nyās th°**, p. 674a, l. 10; **say th°**, p. 955b, l. 40); to put by, put aside (cf. **batas th°**, p. 137b, l. 34; **tal tal th°**, s.v. **tal 1**) (Gr.M.; YZ. *thā°*, 405);

to fix, arrange, found, establish (**hōb th°**, p. 321a, l. 21; **langar th°**, p. 527a, l. 31; **nēb th°**, p. 619b, l. 27; **nākh dōla th°**, p. 629b, l. 5; **nōkh th°**, p. 629b, l. 43; **nēm th°**, p. 637a, l. 6; **nēyēm th°**, p. 671a, l. 6; **niyāz th°**, p. 675a, l. 25; **phēra th°**, p. 701b, l. 1; **parisar th°**, p. 771b, l. 46; **pātⁱnē th°**, p. 802a, l. 42; **pay th°**, p. 812a, l. 24; **rāy thavūn^u**, p. 854b, l. 19; **sag th°**, p. 866b, l. 38; **shēkh th°**, p. 876b, l. 44; **sēka th°**, p. 904a, l. 39; **sōkha th°**, p. 905b, l. 28; **salāh th°**, p. 909b, l. 39; **sār th°**, p. 928b, l. 38; **thāth th°**, p. 986a, l. 41; **thüz^u thavūn^u**, s.v. **thüz^u 2**; **talkha th°**; **tanzi th°**, s.v. **tünz^u**) (Gr.M.; Śiv. *thā°*, 70, 357, 436, 709, 864, 1311; Rām. *thā°*, 73, 311, 627, 696, 941-2, 1095, 1253, 1505; *thā°*, 1739, 1783; K. *thā°*, 720; YZ. *thā°*, 26; K.Pr. *thā°*, 44, 92);

to impose, put upon (a person) (cf. **bīm th°**, p. 107a, l. 30; **bayē th°**, p. 148b, l. 31; **dāba th°**, p. 182a, l. 32; **lādan thavūn^u**, p. 509a, l. 44; **minath thavūn^u**, p. 582b, l. 15; **myond^u th°**, p. 613b, l. 33; **pyāda th°**, p. 813b, l. 29; **tōṭa th°**, s.v. **tōṭa 1**) (Gr.M.; Rām. *thā°*, 190, 639, 1143, 1741; *thā°*, 211; K. *thā°*, 719);

to set (something) in action, to set (a procedure)

going (cf. **magar th°**, p. 552b, l. 24; **pachān th°**, p. 679b, l. 27; **phāka th°**, p. 688a, l. 29; **pakhyāg th°**, p. 727b, l. 38; **prataras th°**, p. 771b, l. 35; **pata-thüz^u th°**, p. 795a, l. 50; **rōza thawānē**, p. 858a, l. 4; **shēr th°**, p. 889a, l. 16; **talāsh th°**) (Gr.M.; Śiv. *thā°*, 759, 1015, 1166, 1832; *thā°*, 1878; Rām. *thā°*, 468; H. *thā°*, viii, 3; YZ. *thā°*, 38, 231; K.Pr. *thā°*, 87);

to apply, ascribe, impute (cf. **bāv th°**, p. 146b, l. 47) (K. *thā°*, 823, 903);

to engage, employ, appoint, take into service (cf. **bandēla th°**, p. 111b, l. 50) (Gr.M.; Śiv. *thā°*, 341, 1148; Rām. *thā°*, 395; K. *thā°*, 1163; H. *thā°*, ii, 11; viii, 14; xi, 6); to put into use, utilize, use, exercise (a faculty, etc.) (cf. **bāsh th°**, p. 132a, l. 40; **cēth th°**, p. 177b, l. 28; **hōsh th°**, p. 353a, l. 20; **khabar thavūn^u**, p. 391a, l. 28; **kan th°**, p. 447b, l. 16; **mag thavūn^u**, p. 551b, l. 18; **thop^u** and **thapi th°**, p. 980a, ll. 33, 44) (Gr.M.; L.V. *thā°*, 91; Śiv. *thā°*, 40, 584, 637, 697, 765, 807, 821, 906, 988, 1194, 1227, 1293, 1361-2, 1365, 1558, 1726, 1873; *thā°*, 420, 533, 544, 596, 644, 880, 1594, 1668, 1803; Rām. *thā°*, 29, 55, 60, 209, 334, 455, 500, 1108, 1195, 1208, 1284, 1286, 1460, 1602; *thā°*, 83, 486, 523, 1366, 1758; H. *thā°*, ii, 7; *thā°*, viii, 6, 8, 11; ix, 1, 4; YZ. *thā°*, 556);

to utilize (a door, lock, or the like, by opening or shutting), (hence, either) to open (a door, etc.) (cf. **darwāza th°**, p. 250b, l. 41; **kuluph thā°**, p. 440b, l. 10) (Gr.M.; H. *thā°*, iii, 8; viii, 4, 12); (or) to shut (a door) (Rām. *thā°*, 16, 22, 1557);

to keep, maintain, retain, hold (cf. **āsh thavūn^u**, p. 47b, l. 2; **brāth thavūn^u**, p. 127b, l. 37; **dōrī thavūn^u**, p. 237b, l. 22; **lang th°**, p. 526b, l. 12; **mēl th°**, p. 565b, l. 28; **manas th°**, p. 572b, l. 20; **mathi-gandas th°**, p. 609a, l. 43; **māwas thavūn^u**, p. 612a, l. 8; **nam thawānⁱ**, p. 635a, l. 47; **nyāl th°**, p. 670b, l. 10; **niyēth thavūn^u**, p. 674b, l. 12; **nazari-tal th°**, p. 676b, l. 20; **phikir thavūn^u**, p. 690b, l. 25; **phir-mal th°**, p. 701b, l. 46; **prāy thavūn^u**, p. 773b, l. 19; **prayēm th°**, p. 774a, l. 31; **path thavūn^u**, p. 807a, l. 38; **shēkh thavūn^u**, p. 877a, l. 40; **samatār th°**, p. 915b, l. 14; **sir th°**, p. 929b, l. 33; **sōr th°**, p. 930b, l. 33; **sarmāyē th°**, p. 935b, l. 29; **sōth th°**, p. 946a, l. 48; **tsētas th°**, s.v. **tsēth 2**) (Gr.M.; Śiv. *thā°*, 693; *thā°*, 556-7; Rām. *thā°*, 736, 994, 1231, 1764; *thā°*, 626, 1574-5, 1656, 1728, 1773; H. *thā°*, v, 10; xii, 25);

to keep back, reserve, leave (unused) (cf. **bōkⁱ th°**,

p. 98b, l. 26; dād wöyith thawānⁱ, p. 187a, l. 26; path thawun, p. 792a, l. 48) (Gr.M.; K. *thā*^o, 237; H. *thā*^o, x, 17); to put away, conceal (cf. *thari th*^o, p. 983a, l. 16) (K. *thā*^o, 1143);

to give up, cease (cf. *bākh thavūn*^u, p. 99a, l. 45); to deem, esteem, consider (cf. *bas thāv*, enough! p. 131a, l. 41; *lōkot*^u *th*^o, p. 521b, l. 16; *nishcay th*^o, p. 655b, l. 50; *tōth*^u *th*^o) (Gr.M.).

This verb is frequently used with the conj. part. or freq. part. of another verb, to form an intensive compound. The force is that of the main verb, to which is added the idea of thorough and final completion. Thus, *bög^arith th*^o, p. 93a, l. 3; *būzith th*^o, p. 154a, l. 26; *cēth th*^o, p. 179b, l. 13; *cövith th*^o, p. 178b, l. 40; *dābⁱdābⁱ th*^o and *dabith th*^o, p. 183b, ll. 38, 40; *dōb^arith th*^o, p. 184b, l. 45; *dabavith th*^o, p. 185a, l. 25; *dagith th*^o, p. 196b, l. 6; *dölith th*^o, p. 214a, l. 17; *dōlⁱdōlⁱ th*^o and *dölith th*^o, p. 214a, ll. 24, 27; *khaṭith th*^o, pp. 423a, l. 9, and 423b, l. 26; *latōrit th*^o, p. 539a, l. 30; *napith th*^o, p. 645b, l. 48; *phirith th*^o, p. 707b, l. 29; *pövith th*^o, p. 810b, l. 45; *rachē karith th*^o, p. 824b, l. 7; *r^asith th*^o, p. 844a, l. 21; *r^asavith th*^o, p. 844b, l. 27; *shīrith th*^o, p. 894a, l. 23; *sōmb^arⁱsōmb^arⁱ th*^o, p. 912a, l. 33; *sōrith th*^o, p. 936b, l. 41; *tāh karith th*^o, p. 965b, l. 48; *tōh karith th*^o, p. 970a, l. 5; *thod^u tulith th*^o, p. 970b, l. 46; *thīk^arōvith th*^o, p. 975a, l. 25; *thipith th*^o, p. 981b, l. 49; *ṭēpⁱṭēpⁱ th*^o and *ṭēpith th*^o, s.v. *ṭēpun*; *tōr dith th*^o, s.v. *tōr* 1; *trāpⁱtrāpⁱ th*^o, s.v. *trapun*; *trōp^arith th*^o, s.v. *trōp^arun*; so *trōp^arōvith th*^o; *ṭēlith th*^o, s.v. *ṭēlun*; *ṭōrith th*^o, s.v. *ṭārun*) (so Rām. *thā*^o, 23, 197, 1772; *thā*^o, 887, 1266–7; K. *thā*^o, 816; H. *thā*^o, x, 3; YZ. *thā*^o, 158–9).

thow^u-mot^u थवु-मंतु or *thōw^u-mot^u थोवु-मंतु* । स्थापितः, निर्वर्तितः perf. part. (f. *thüv^u-müṭ^u थवू-मंतू* or *thöv^u-müṭ^u थोवू-मंतू*), put, placed, etc., as ab. (Rām. *tho*^o, 175, 587, 1269, 1253, 1557; *tho*^o, 757, 887; K. *tho*^o, 720, 903); put down and left; hence, remaining over, still remaining, unexhausted (K. *tho*^o, 237).

thāwanāwun थावनावुन् conj. 1 (1 p.p. *thāwanōw^u थावनोवु*), to cause to be put or placed (El.). Causal of *thawun* or *thāwun*, q.v. in all its senses (Śiv. 1393).

thāwur थावुर् m. (sg. dat. *thāwaras थावरस्*), a mountain-range, a mountain (Śiv. 1259).

thawawun^u थववुनु or *thāwawun^u थाववुनु* n.ag. (f. *tha(thā)wavūn^u थ(था)ववू*), one who puts, one who places, etc., in all the meanings of *thawun*, q.v. (Śiv. 861 (*thā*^o), 945 (*thā*^o)).

tahwizen (for *thāvⁱzēn*), see p. 987b, l. 47.

thiyē थिय । संमुखम् adv. in front of, in the presence of. *thöyī थायी* m. *Grislea tomentosa* (El. *thāi*). Cf. *tōvī thuyē थुये* in *thuyē thuyē थुये थुये* । निन्दार्थनिष्टीवनम् m. spitting (as a token of disgust or blame).

thyup^u ठिपु । पक्षिपञ्जरः m. (sg. dat. *thipis ठिपिस्*), a bird-cage (Gr.Gr. 17); a cage-like apparatus in which live fish are kept (cf. *gāda-th*^o, p. 276b, l. 37) (Gr.Gr. 17). —*thōr^u —ठोर्* । द्रव्यसंचयः m. a hidden hoard of treasure or the like. ? Cf. *thor^u*.

thyor^u थ्यर् in *thyor^u dor^u थ्यर् दर्* । अतिनिश्चलः adj. (f. *thēr^u dūr^u थ्यर् दर्*), very firm, stable, fixed, steady.

thyur^u थ्युर् or *thyūr^u थ्यूर्* । नेत्रकनीनिकापिटकः m. (sg. dat. *thiris ठिरिस्* or *thīris ठीरिस्*), a kind of ulcer on the eyeball (cf. *achⁱ-th*^o, p. 8b, l. 30). *thirⁱ-kōn^u ठिरि-कोनु* or *thīrⁱ-kōn^u ठीरि-कोनु* । विस्फुटितनेत्रतारकः adj. (f. *thirⁱ-kōn^u ठिरि-कांनू*), one-eyed (caused by the bursting of the eyeball due to this ulcer).

thüz^u 1 थज्, see *thod^u*.

thüz^u 2 थज् f. height, loftiness, in *pata-thüz^u*, p. 793a, l. 50. —*thavūn^u —थवू* । स्वोत्कर्षाभिख्यापनम् f.inf. to praise oneself, boast of one's own excellence (cf. *pata thüz^u thavūn^u*, p. 793a, l. 50).

thazañār थज्जार । औन्नत्यम् m. highness, height, loftiness, elevation. Cf. *thod^u*.

thazar थजर् । औन्नत्यम् m. height, loftiness, highness (Gr.Gr. 29, 140; Gr.M.); the upstream (of a river) (Gr.M.; Śiv. 1052, 1878; YZ. 450); met. highness of qualities, dexterity (cf. *atha-th*^o, p. 63a, l. 32); an acclivity (El.); a high, or elevated, place (K. 372, 443). Cf. *thod^u*.

thaz^aran थज्रन् । औन्नत्योत्पादनम् f. (sg. dat. *thaz^arūn^u थज्रंनू*), making high, making higher, elevating (materially or morally).

thaz^arun थज्रन् । औन्नत्यापादनम् conj. 1 (1 p.p. *thaz^or^u थज्रं*), to make high, make higher, to raise, elevate (either materially or morally) (Gr.Gr. 7). *thaz^or^u-mot^u थज्रं-मंतु* । उन्नतीकृतः perf. part. (f. *thaz^ur^u-müṭ^u थज्रं-मंतू*), raised, elevated, as ab.

thaz^arāwun थज्रावुन् । उन्नतीकरणम् conj. 1 (1 p.p. *thaz^arōw^u थज्रोवु*), i.q. *thaz^arun*, q.v. (Gr.Gr. 173). *thaz^arōw^u-mot^u थज्रोवु-मंतु* । उन्नतीकृतः perf. part. (f. *thaz^arōv^u-müṭ^u थज्रोवू-मंतू*), i.q. *thaz^or^u-mot^u*, s.v. *thaz^arun*, q.v.

taj (? spelling) m. the bark of the *Cinnamomum albiflorum* (El.). Cf. *pat^ar*, p. 802b, l. 11; *patraj*, *tejpat*, and *tamāla*.

tāj ताज ताज (sometimes written *tājy ताज्य*) । मुकुटम् m. a crown, diadem, tiara (cf. *dyuv tāj*, p. 272a, l. 16; *pōshēn-hond^u t^o*, p. 779b, l. 5; *shēr-t^o*, p. 889a,

l. 32; takht-ō-t°, s.v. takht) (Śiv. 704, 1012, 1484, 1715; Rām. 260, 274-5, 819, 821-2, 830, 1001, 1127, 1132, 1143d, 1462, 1466; K. 450; YZ. 236; K.Pr. 134, 203); a high-crowned cap; a crest, tuft, plume (cf. nīlijī-t°, p. 634b, l. 18) (Śiv. 1815); met. royalty, imperial power (cf. rājy-t°, p. 830a, l. 39) (Rām. 143). -tārūkh -तारूख m. (sg. dat. -tārakas -तारकस्), a 'tiara-star', a comet with the tail pointing upwards (see p. 535b, l. 45).

tājē ताज्य, see tādun.

tājī तजि or tājū तजू (also spelt tāj तज), tujī तुजि, tujū तुजू । तुलिका f. a small stick, thin rod, pin, spike, anything needle-shaped (such as e.g. a piece of straw or a toothpick, the hair of a brush, the fine end of a boring instrument) (cf. ashéd-t°, p. 48b, l. 12); barma-t°, p. 123b, l. 8; dānī-t°, p. 221a, l. 10; danda-t° or dāndī-t°, p. 225a, ll. 1, 34; darba-t°, p. 240a, l. 40; gāsa-t°, p. 307b, l. 49; kāmī-t°, p. 448b, l. 29; laṣhajē-t°, p. 540a, l. 12; nakha-t°, p. 628a, l. 13; nakha-tājē, p. 628b, l. 15; nāmī-t°, p. 636a, l. 15; rōpī-t°, p. 840a, l. 30; sōrma-t°, p. 935b, l. 10; thēri-t°, p. 982b, l. 47) (Gr.Gr. 16); esp. (El. tūj) a wooden spike on which the shawl-wool thread is wound for weaving shawls (cf. khandawāv-t°, p. 403a, l. 35). Cf. tāj 2, of which this is a f. form. —karūnū —करूनु । तुलिकया दन्तरन्ध्रशोधनम् f.inf. to use a toothpick, to pick the teeth.

tājē-gorū तज्य-गुरु m. a maker of shawl-weaver's spikes (see ab.) (El. tūjgur). -kabāba -कबाब । शूलाकृतं मांसम् m. collops or meat roasted on skewers. -kabōbī -कबाबि । शूलाकृतमांसविक्रेता m. a seller of skewered collops. —tārañē —तारञ् । राङ्गववाणि: f. pl. inf. (a shawl-weaver) to arrange the spikes for weaving, to weave (shawls).

tōjē टुज्य । नेत्रान्तरभागः f. pl. the inner part of the eye, the eyeballs (cf. sūra-t°, s.v. sūr). Cf. tōlī, of which this is the fem. form.

tōjē तोज्य, see tōlun.

tōjū ताजू, see tālun.

tōjū टाजू, see tālun.

tōjū टाजू । बुद्रटङ्कफलविशेषः f. a kind of small pear (usually acid in flavour, and with a thick skin. According to El., s.v. tāj, the country people cook it in warm water) (cf. gura-t°, p. 298b, l. 27; mōdūrū t°, p. 550b, l. 14; phaka-t°, p. 689a, l. 21; sīhra t°, p. 890b, l. 48; ṣōkū-t°, s.v. ṣōkū) (W. 110, tāj). Cf. tōcū and tang.

tuj, see tujī.

tūj, see tājī.

tuj टुज् । क्रोधादि-उद्बोधनम् f. reawakening (by

words or other suggestion) anger over an ancient grudge.

tūj तूज् । आणवादितण्डुलः any very minute grain (such as millet) (cf. shōlī-t°, p. 880b, l. 37). Cf. tūjī.

5 tujī तुजि, tājū तजू, see tājī.

tūjī तूजि f. in pinga-tūjī, a husked millet seed, i.q. tūj, q.v.

10 tujī टुजि or tujū टुजू । बुद्रपिण्डिका, गुलिका f. a small globular object, a small ball, pebble, marble, pill, or the like (cf. gānīshē-t°, p. 293a, l. 36; nūna-t°, p. 641a, l. 14; shuhī-t°, p. 874b, l. 13; sōṭhāka-t°, p. 947a, l. 43); a clod (El. tuj); a kind of small deep-seated globular tumour (cf. naphka-t°, p. 646a, l. 25). Cf. tūlū, of which this is a feminine form. —diñū —दिनु । सूचनम् f. inf. to indicate (e.g. by signs or gestures), point out, intimate (something to another) (e.g. to induce him to begin some work, or to set him quarrelling).

tujū तुजू 1, see tājī; 2, see tulun.

tūjū तजू, see tagun and talun.

20 tūjū तूजू, see tōlun.

tōjib तोजिब् (= تعجب) adj. c.g. astonishing, wonderful, marvellous (Śiv. 913).

25 tāj-dār ताज-दार् تاجدار । किरीटी adj. c.g. (as subst., f. -dārēñ -दार्यञ्), crowned, diademed; crested; a crowned head, king, sovereign.

tōjēl टुज्यल् । प्रस्फुटनेवान्तरयुक्तः adj. c.g. one who has prominent eyeballs.

tōjil तोजिल् (تجیل) । शीघ्रता f. haste, quickness, speed (El. tajil; K.Pr. 103, tājil).

30 tajallī तजलि f. lustre, brightness, brilliancy (El.).

tōjū-mūṣū ताजू-मूचू, see tālun.

tōjū-mūṣū टाजू-मूचू, see tālun.

tujū-mūṣū तुजू-मूचू, see tulun.

tūjū-mūṣū तूजू-मूचू, see tōlun.

35 tejpat m. (° tēj-patār तेज-पतर् f.), the leaves of the Cinnamomum albi-florum (El.). Cf. patār, p. 802b, l. 11; patraj, taj, and tamāla.

tijārath तजारथ تجارت f. trade, commerce (cf. bē-t°, p. 144a, l. 39) (K.Pr. 216).

40 tajwiz तज्विज تَجْوِيز m. approval, permission (Gr.M.); view, opinion, decision, judgment (Gr.M.); a scheme, plan, device (Gr.M.).

tajyōv तज्योव्, see tagun and talun.

tājyōv ताज्योव्, see tādun and tālun.

45 tājyōv टाज्योव्, see tālun.

tōjyōv तोज्योव् see tōlun.

tujyōv तुज्योव्, see tulun.

tēka टेक in tēka-batāñ टेक-वटञ् । पुष्पविशेषः f. N. of a flower (described as yellow) of Kāshmir (El. teka batāñ) (Rām. 678, 1091).

tēkⁱ तैकि, see tyok^u.

tēki तैकि, see tūk^u.

tika 1 टिक (for 2, see under t^akh) । ललाटिका, सारूपः m. a certain ornament worn on the forehead (commonly of gold and studded with jewels) (cf. dēka-t^o, p. 204b, ll. 19, 28) (Śiv. 467, K. 734); a caste-mark on the forehead of a Hindū (L. 264, 461); a mark of distinction; met. that which, or he who, is the essential, the chief, or the most honoured, among its or his fellows or associates (cf. dēkuk^u t^o, p. 205a, l. 8). Cf. tyok^u.

tikā टीका f. a commentary, annotation, gloss; a translation (El. tika). —karūn^ū —करञ्ज् f.inf. to commentate, annotate; to translate (El.).

tikⁱ तिकि, see tyuk^u.

tōka 1 टुक (for 2, see tōkh) । अतिदृढम् adj. c.g. (of some metal article or the like) very strong, very tough (made so by hammering, annealing, forging, or the like); cf. tōkh. -rudr -रुद्र m. a kind of coral (Śiv. 1310).

tok^u टकु । धृष्टः adj. (f. tūc^ū टचू), bold, courageous, confident; (in any work) habitually keen, vehement, energetic (cf. takh-tok^u, p. 992a, l. 6) (Gr.Gr. 139).

tōk^u टोकु । शरावः m. an earthen shallow dish for eating from, a platter, plate, dining-plate, tray (cf. ōm^u t^o, p. 27a, l. 29; khira t^o, p. 409a, l. 44; sāla-t^o, p. 909a, l. 1) (L.V. 106; H. viii, 4, 12; K.Pr. 2, 24, 253). —trāwun —त्रावुन् । निर्लज्जभिन्ना m.inf. to beg shamelessly (i.e. even without necessity, at improper times or on improper occasions, from sheer greediness, and so on).

tōkⁱ-bata टाकि-वत । शरावेषु भोजनम् m. food (at dinner party, wedding feast, or the like) served to each guest in separate platters. tōkⁱ-dand^ūr^ū टाकि-दंदरू । शरावाग्निः f. the rim of a platter. -har -हर् । शरावयुद्धम् f. (sg. dat. -hūr^ū -हूरू), 'a platter fight,' a fight among the seated guests at a dinner-party, in which they hurl their platters at each other. -katarē -कतर्य । शरावखण्डाः f.pl. broken bits or sherds of platters. -tūnz^ū -तञ्ज् । शरावपट्टिः f. a pile of platters (one over the other). -ṣhūr^ū -षूरू । शरावपात्रिका f. a basket for carrying platters. -ṣūr^ū -षूरू । शरावपट्टिः f. a pile of platters (one over the other).

tuka तुक ٢٢ । बाणः m. an arrow without a head, but with a button or knob at the point. —yun^u —यिनु ।

अत्यरोचकीभवनम् m.inf. to be very unpleasant, to prove very disagreeable (like being hit by an arrow).

tūk^u टूकु । पणद्वयम् m. (sg. dat. tūkis टूकिस, abl. tēki तैकि or tōki टौकि, pl. nom. tūkⁱ टूकि), anything in

quantities worth two pice (or about a halfpenny) each; copper coins, pice (genl.) (K.Pr. 122).

tēki तैकि or tōki टौकि । दीनारेण adv. to be bought or sold, for two pice, a ha'pporth (K.Pr. 153).

tūkⁱ-wād टूकि-वाद् । निष्कसमूहः m. a quantity of two-pice pieces.

takbīr تکبیر (? gend.) repeating the Muhammadan creed, or saying 'God is great' upon particular occasions (L. 270).

takabūr तकबूर (= تکبر) m. pride, haughtiness (El.).

t^akh टख or tikh टिख or tikh टीख । द्रुतगतिः f. (sg. dat. t^aki टकि, tiki टिकि, or tiki टौकि), running (cf. shāla-t^o, p. 880a, l. 20) (Gr.Gr. 125; K.Pr. 217 tak, 231 tuk). —anūn^ū —अनञ्ज् । द्रुतगत्यागमनम् f.inf.

'to bring running', i.e. to come running. —kadūn^ū

—कडञ्ज् । पलायनम् f.inf. to run away (owing to fear, astonishment, or the like) (El. tak, K. 939).

—niñ^ū —निञ्ज् । द्रुतगत्या गमनम् f.inf. to go away at a run (from any work). —trāvūn^ū —त्रावञ्ज् । द्रुतगत्या

गमनम् f.inf. to run away (esp. in terror). —ṣhunūn^ū

—छुनञ्ज् । द्रुतगतिः f.inf. to run very fast.

t^aka टक or tika 2 टिक (for 1, see s.v.) in t^aka-nōr^ū टक-नारू । पार्श्विनाडी f. the muscle of the heel, the tendo Achillis (El. takanār). -phēran -फेरन् ।

अदीर्घवस्त्रम् m. a running garment, a short dress (not reaching below the knee, and suitable for running in).

-t^akh -टख । अतिशीघ्रता f. (sg. dat. -t^aki -टकि), great speed (in going or the like), fast running (K. 658).

-t^akh gaṣhūn^ū -टख गकञ्ज् । अतिशीघ्रतोत्पत्तिः f.inf. great speed to occur (in the performance of any work).

-tār -तार् or (q.v.) tika-tār तिक-तार् । जलक्रीडनकम्

m. N. of a certain game in which potsherds (or the like) are thrown along the surface of the water of a river in an endeavour to make them reach the other

side, a kind of 'Ducks and Drakes'; see tika-tār, p. 992b, l. 7. -wāw^aji -वावजि or -wāw^ūji -वावञ्ज् ।

क्रीडनकविशेषः f. a certain toy, like our children's 'windmill', consisting of vanes fixed on the end of a rod, which are set in motion by the holder running.

t^aki टकि, etc., adv. at a run, quickly, hurriedly.

t^aki gaṣhun टकि गकृन् । द्रुतगमनम् m.inf. to go at a run, to go at speed (K. 700). —yun^u —यिनु ।

द्रुतागमनम् m.inf. to come at a run, to come running, to come at speed.

takh टख । क्खेदनम्, खण्डः, ईर्ष्यापूर्वकान्वेषणम् m. (sg. dat. takas टकस्), a crunch (with the teeth) (Gr.Gr. 122);

the blow of an axe (in cutting wood, lopping a tree, or the like) (K.Pr. tak 257, 260; tukhā 155); a piece

(severed from anything); watching impatiently or jealously (for something longed for); keenness,

vehemence. —āsun —आसुन् । ईष्याशेषः m. impatient watching or vehemence as ab. to exist. —dyun^u —दिनु । भेदविधानम् m.inf. to cut or lop (a tree's branches or the like) (so W. 149, *tak dāicun*); to cause a misunderstanding. —rōzun —रोजुन् । ईर्ष्यावशेषणम् m.inf. watching impatiently to continue. —tok^u —टकु । निरर्गलता adv. (in a discussion, speaking) unrestrainedly, fluently, volubly, vehemently. —tūc^u —टचू । पूषविशेषः f. a kind of long-shaped loaf. —takh —टख् । निरर्गलत्वम् m. volubility, fluency.

taka mun^ērith टक मुन्ऱिथ् । सेंथ समीच्य adv. regarding or looking (at something) jealously or impatiently (with eyes half turned down). —mun^ērith —मुन्ऱिथ् । धार्थ्यगाम्भीर्येण adv. (with verbs indicating discussion, conversing, or the like) vehemently (esp. of one previously timid).

tākh 1 ताख् طاق । द्वारदण्डवन्धः m. (sg. dat. tākas ताकस्), an arch, cupola, vault; a recess (in a wall), niche (Gr.Gr. 10); a cornice, ledge, projecting part (cf. nar-māda-t^o, p. 646b, l. 20); a window, balcony (cf. bālā-ē-t^o, p. 104b, l. 18; linga-t^o, p. 326b, l. 30; panjara-t^o, p. 741a, l. 2; pot^u t^o, p. 788a, l. 21; shēra-t^o, p. 889a, l. 50) (K.Pr. 4); (in Ksh.) a door-frame (or similar construction) (cf. dachē-t^o, p. 186a, l. 3; dutōk^u, p. 258b, l. 12). —dyun^u —दिनु । विवाहवाग्दानम् m.inf. 'to put (on) a ledge', to make an accomplished fact, to confirm; hence (in Ksh.) (after the details of a marriage arrangement have been informally settled) to carry out the formal ceremony of signifying the agreement of both parties to the terms so arranged. Cf. Hindōstānī *tāq baiṭhnā*.

tāka-dör^u ताक-दोरू । पचदारम् f. an upper story window-balcony (Śiv. 1360). —pat^uj^u —पत्जू ।

पचद्वारास्तरणम् f. the floor-mat of a window-balcony. tākh 2 ताख् طاق । विषमसंख्यः, पुटः (शोभनः) adj. e.g. single; (of numbers) uneven, odd (cf. juph-kina-t^o, p. 376b, l. 1); singular, rare, unique, unmatched, unequalled, unrivalled.

tākh 1 टाख् । जातिविशेषः m. (sg. dat. tākas टाकस्), N. of a certain caste, the members of which generally act as physicians (Gr.Gr. 10).

tākh 2 टाख् m. in lūkh-tākh, p. 519a, l. 41.

tēkh यख् । तरललेशः f. (sg. dat. tēki यकि), a mere drop or trace of any thick liquid (such as gruel, clarified butter, honey, or the like) (cf. añēma-t^o, p. 37b, l. 15; gēv-t^o, p. 316b, l. 15; tīla-t^o, s.v. tīl 1; tāpa-t^o, s.v. tāph). Cf. tyok^u.

tikh तिख् । चुद्रखण्डः m. (sg. dat. tikas तिकस्), a small piece of flesh (cf. māz-t^o, p. 615a, l. 2; shīshē-t^o,

p. 897b, l. 33; shōka-t^o, s.v. shōkh) (K.Pr. 128, nāra-t^o, a bit of fire).

tika tika तिक तिक । चुद्रखण्डशः adv. in small pieces, in little bits (used with vbs. of dividing or the like). —tika khyon^u —तिक ख्यनु । खण्डशः खादनम् m.inf. to eat up in little bits; met. (of a strong person) to beat (a weak person) mercilessly. —tār -तार् । जलक्रीडाविशेषः m. (also t^aka-tār or tika-tār, p. 991b, l. 31) the N. of a certain game, in which potsherds (or the like) are thrown along the surface of the water of a river in an endeavour to make them reach the other side, a kind of 'Ducks and Drakes'.

tikh टिख्, tikh टीख्, see t^akh.

tōkh टूख् । कुट्टनम् m. (sg. dat. tōkas टूकस्), hammering, pounding (with a hammer, mallet, pestle, or the like) (cf. atha-t^o, p. 63a, l. 36; chāna-t^o, p. 162a, l. 27; drāṣi-t^o dyun^u, p. 250a, l. 35) (Gr.Gr. 122, where the meaning given is a misprint; K.Pr. 135, 231 *tuk*).

tōka 2 टूक (for 1, see s.v.) in tōka-sūr टूक-सूर । चूर्णः m. ashes of crushing, powder; crushing to powder (H. vii, 13). —sūr gaṣhun -सूर गहुन् । भस्मवत् चूर्णीभवनम् m.inf. (of something hard) to become, or be reduced to, powder, to become pulverized. —sūr karun -सूर करुन् । चूर्णीकरणम् m.inf. (of the same) to reduce to powder, to pulverize.

tōkh 1 टौख् or tōkhā टौखा in shēkh-tōkh or shēkhā-tōkhā, p. 877a, l. 41, q.v. (a jingle).

tōkh 2 टौख् f. (sg. dat. tōki टौकि), a stitch, in tēb-tōkh, p. 962a, l. 33, q.v.

tukh टूख् । वस्त्रादिकेदः, लवणादिखण्डः m. (sg. dat. tukas टूकस्), a hole (cut or gnawed by some animal such as a mouse, moths, or the like, in cloth, or the like) (cf. ath^ari-t^o, p. 67b, l. 2; gagar-t^o, p. 280a, l. 7) (El. *tuk*, cutting; Gr.Gr. 122); a fragment (of salt, sugar, or similar crystallized substance) (cf. nūna-t^o, p. 641a, l. 16).

tākhuc^u ताखुचु (= طاقچه) । द्वाराबुर्धाधारः m. a small recess, a small niche; a small shelf, window, etc. (see tākh 1); (in Ksh.) a recess or niche in the upper part of a doorway, or high up in a wall (cf. būthⁱ-t^o, s.v. būth^u).

tukhā, see takh.

tukhm तुख्म تخم m. grain for seed, seed-grain. —musāda —मुसाद (for مساعد) seed-grain aid, an advance of grain made to a village for seed (L. 407).

tākhāna ताखान (= تَخَانَة) m. an underground apartment where goods and valuables are stowed away (El.).

tōkhūr^u ताखूर (= تاخير) f. delay, procrastination, postponement (Rām. 1648).

takhsir तख्सीर تقصير m. defect, failure, omission,

shortcoming (Rām. 360); a fault, offence, crime, misdemeanour (Gr.M.; Śiv. 324; Rām. 160, 823; H. viii, 10; x, 12); sin, vice (El. *taksīr*).

takhsīrwār तखसीरवार تقصيروار adj. e.g. blamable, culpable, criminal, guilty (Gr.M.); as subst. m., a criminal, delinquent (Gr.M.).

takhta 1 तख्त تخت (sometimes written *takta* तक्त) (for 2, see *takhth*) । दारुमयी पट्टिका m. a plank, board, slab (W. 120); a platform; a table; a bench, stool; a sheet of paper; a sheet or expanse of cloth (cf. *jāma-takta*, p. 373b, l. 32). -bôr^u -बोर । दारुपट्टसमूहः m. a load of boards, planks, or slabs of wood (tied in a bundle, and carried from the forests for sale in the towns). -pūt^u -पट्ट । दारुपट्टखण्डः f. (sg. dat. -pacē -पच्य), a sawn plank of wood; a small board.

takhth तख्थ تخت । राज्यसिंहासनम् m. (sg. dat. *takhtas* तखतस्), a throne, chair of state (Gr.M.; Śiv. 1484; Rām. 168, 712, 1108f; K. 540; YZ. 236; K.Pr. 227); a seat, stage, platform; a sofa, bed; any place raised above the ground for sitting, reclining, or sleeping. —karun —करुन् । सर्वथा विनष्टीकरणम् m.inf. 'to make a throne', (in battle) utterly to defeat the opposing forces.

takht-i-rāwun तख्ति-रावुन् m. (Rām. 1099) the throne of Rāvaṇa, but also meant for *takht-i-rawān* तख्ति-रावान् m., (Rāvaṇa's) travelling throne or magic car. There is a pun on the two words '*Rāvaṇ*' and '*rawān*'. **takht-ē-sulaimān**, or **takht-i-sulaimān** तख्ति सुलैमान् m. 'Solomon's throne', N. of a lofty hill lying on the south side of the city of Śrinagar. Its ancient Sanskrit name was 'Gōpādri' (El.; RT.Tr. II, 452). **takht-ō-tāj** तख्तो ताज m. throne and diadem; met. royal state (Rām. 260).

takhta 2 तख्त in *takhta-pōsh* तख्त-पोश । दारुपट्टमयस्थानम् m. a covering for a throne, seat, etc.; a cloth or cushion to sit upon; a covered stage or platform.

takhtas bēhun तख्तस् व्यञ्जन् । सिंहासनेऽधिष्ठानम् m.inf. to sit down upon a throne, (of a new king) to assume sovereignty, to be crowned king.

t^akal टकल् । द्रुतगमनशीलः adj. e.g. one who is naturally a good runner.

takul^u टकुलु in *takul^u wōhav* टकुलु ब्रह्म । मर्मस्पर्शी शपः m. a heart-striking curse, a curse uttered against the hearer's children or other beloved objects. Cf. *takh*.

takul^u टकुलु । विषमसंख्यः adj. (f. *tāk^uj^u* टाक्जु), having an odd (i.e. uneven) number, (in counting) that (or

those) which has (or have) uneven numbers (cf. *tākh* 2).

tikal तिकल् । बुद्धः adj. e.g. a mean fellow (who in distributing food at a dinner party helps each guest to small scraps of meat). Cf. *tikh*.

ṭukal टुकल् । केदयुक्तः adj. e.g. (a cloth or similar article) having holes (gnawed in it by mice, moths, or the like).

ṭukalad टुकलद् । केदव्याप्तः adj. e.g. full of holes, all holes (as in *ṭukal*, q.v.).

taklīf تکلیف, **taklīph** तक्लीफ् m. trouble, inconvenience (Gr.M., W. 32).

tikilis टिकिलिस, see *ṭikyul^u*.

tōkam-ṭuz टुकम्-टुज् । निहाका f. a kind of water-lizard. (According to dictionaries the Skt. word *nihākā* means 'alligator', but that is certainly not the meaning here).

t^akān टकान् or **ṭikān** टिकान् । शीघ्रम् adv. (properly pres. part. of *t^akun*, to run) quickly, speedily, at once (u.w. vbs. of going, doing, eating, or the like) (Gr.M.; L. 462, *tikān*; Rām. 365, 371, 391, 489, 560, 599, 716, 836, 857, 886, 930, 932, 978, 1100, 1327, 1330, 1357, 1384, 1693, 1712; K. 38, 106, 138, 1041, 1145-6); El. also gives the word as subst. m., meaning quickness, celerity, swiftness, haste. —karun —करुन् m.inf. to make haste, be quick, hasten. —**t^akān** —टकान् । अतिशीघ्रम् adv. very quickly, quickly all the time (W. 96, 151).

tākōnⁱ टाकांनि । शिरस्त्रविशेषः f. a kind of round cap, embroidered with silk and silver thread.

t^akun टकुन् । द्रुतगमनम् conj. 3 (2 p.p. *t^akyōv* टक्योव्), to run, go quickly (El. *ṭukun*) (Gr.Gr. 125, L. 463).

ṭakun टकुन् । दन्तीर्भक्षणम्, अवज्ञभाषणम् conj. 1 (1 p.p. *ṭok^u* टकु, f. *ṭūc^u* टचू; 2 p.p. *ṭacyōv* टच्योव्) to gnaw, crunch (a bone or the like) (Gr.Gr. 122); met. to speak unsuitably (esp. when uttering words without sense). *ṭok^u-mot^u* टकु-मंतु । भक्षितः perf. part. (f. *ṭūc^u-mūṣ^u* टचू-मचू), gnawed, crunched. **takith** टकिथ् कुनुन् । भर्त्सनादिनाहननम् m.inf. (when engaged in conversation) to overwhelm (the other person) with abuse. Cf. *ṭukun*.

ṭikān टिकान्, see *t^akān*.

ṭukun टुकुन् । दन्तीर्भेदनम् e.g. (1 p.p. *ṭuk^u* टुकु, f. *ṭuc^u* टुचू; 2 p.p. *ṭucyōv* टुच्योव्), to crunch (something hard) with the teeth; to gnaw or cut (like a rat) (cf. *bor^u ṭ^o*, p. 118a, l. 14) (Gr.Gr. 17, 122). Cf. *ṭukh*, *ṭakun*, and *trukun*. *ṭuk^u-mot^u* टुकु-मंतु । दन्तीर्भेदनः perf. part. (f. *ṭuc^u-mūṣ^u* टुचू-मचू), crunched, gnawed.

t^akanāwun टकनावुन् conj. 1 (1 p.p. *t^akanōw^u* टकनोवु), to cause to run, to set running, to set on the run (El. *ṭukanāwun*).

tēkiñ व्यकिञ् । जन्मपत्रिका f. a horoscope, an astrological record of nativity.

tōkañ 1 टुकञ् । आहननवस्तु f. a mallet, pestle, or similar instrument for pounding; a club used in playing hockey on horseback, a polo-club (El. *tūkin*).

tōkañ 2 टुकञ् । आभुप्रकटिः adj. e.g. crook-backed, having the back bent by rheumatism, etc.

tōkiñ टाँकिञ्, see tōkyun^u.

takar टकर् m.pl. mutual collisions, concussions, repeated striking on each other, chattering (of the teeth) (cf. *dan-t°*, p. 221^a, l. 1; *dand-t°*, p. 224^a, l. 42; *dantakar*, p. 228^b, l. 12). Cf. the next.

tak^ara टकर or takara टकर । अन्योन्याहतिः m. collision, the striking of two things (e.g. two swords) against each other.

tak^ara dyun^u टकर दिनु । हानिविधानम् m.inf. to balk, or interpose an obstacle before, another who is on the point of success. —khyon^u —ख्यनु ।

हानिभवनम् m.inf. to be balked when on the point of attainment, to be tantalized. —lagānⁱ —लगनि ।

नेत्ररोगपोडा m.pl.inf. the eyes to become inflamed. —lagun —लगुन । हानिभवनम् m.inf. balking to occur,

disappointment (caused by some obstacle) to be experienced. —pyon^u —प्यनु । आघातोत्पत्तिः m. a collision (as ab.) between two bodies to occur.

tākāra टाकार । प्रकटः m. (from whatever cause) prominently visible, clearly manifest. —pōthⁱ —पाठि ।

स्फुटतया adv. clearly, prominently, manifestly.

takōra टकोर । तप्तपरिमलः m. (in sickness, etc.) a heated object applied to an affected part, a cataplasm, poultice.

takur टकर् । दुर्धरः adj. difficult to be borne or suffered (Rām. 1011).

tāk^ur^u टाकू । कण्डोलविशेषः f. a kind of large, wide and deep, basket (El. *tokur*).

tēk^ur^u यक्कू । बुद्रा उखा f. a small earthen cooking-pot, a pottle (cf. *lēj^u-t°*, p. 516^b, l. 39) (El. *tikar*; K.Pr. *tēkur*, 125; *tēkar*, 254).

tikir टिकिर् । टङ्कः f. a stone-cutter's chisel.

tokur, see tāk^ur^u.

tuk^ara टुकर । खण्डम् m. a piece, bit, morsel, scrap (of something hard) (cf. *dāsa-t°*, p. 252^a, l. 14) (El. *tukar*, a part; *takra*, a bit, piece; K.Pr. 247).

-bāgay -वागय । विभज्य विभागः f. division of something hard divided into parts or morsels (such as land, a metal, wood, etc.). —karānⁱ —करनि । विभजनम्

m.pl.inf. to break or cut into pieces (H. viii, 6, 13).

tūk^ur^u टूकू । अन्यकण्डोलिका f. a kind of small basket. Cf. tāk^ur^u.

takrōrī तक्रारी تکراری adj. e.g. contentious, fond of argument; a subject of contention. —jamā

تکراری جمع m. an item of village revenue disputed by the villagers (L. 406, 449).

tēkis व्यकिस, see tyok^u.

tikis तिकिस, see tyuk^u.

5 tuksa तुक्स । अंशभूतः m. that which is a piece, or part, of something (e.g. a piece of leather or of wood, or a son as a piece of the father).

takshēkh तक्ष् m. (sg. dat. takshēkas तक्षकस्), N. of one of the principal Nāgas, or serpents, of Pātāla or Hell (the abode of Yama, the god of death) (Rām. 310).

taksīr तक्षिर, see takhsīr.

takta तक्त, see takhta 1.

15 tākath (= طاقت) or (Śiv. 711) tāgath तागथ m. strength, vigour, power (El. *takat*, f.; Gr.M.; W. 129; Śiv. 711, 741, 848, 921-2; Rām. 169, 543, 547, 814, 967, 989, 1183, 1531, 1625). —rost^u -रस्तु adj. (f. -rūsh^u -रकू), powerless, unable (El.).

tikath टिकठ । मुद्रा f. (sg. dat. *tikaṭi* टिकटि), a ticket (railway, etc.), a postage-stamp; a visiting-card.

20 —lagūn^u —लगनु । सचिहीभवनम् f.inf. a ticket to be applied, a mark (indicating quality, goodness, defect, reputation, etc.) to be put (on something).

tukwa तुक्व (cf. تقوي) । आशा m. fear of God, piety; (in Ksh.) trusting hope, hope based on trust.

25 tōkawun टूकवुन । कूटे हननम् conj. 1 (1 p.p. tōkow^u टूकवु), to hammer (some metal article) into shape on an anvil or the like (Gr.Gr. 122, where the meaning given is a misprint); cf. tōka 1 and tōkh. tōkow^u-mot^u टूकवु-मंतु । कूटे आहतः perf. part. (f. tōkūv^u-mūts^u टूकवु-मंतू), hammered into shape on an anvil or the like.

tākīyē तकिय تكيه । उपधानम्, सहायः m. a pillow, bolster, cushion (Śiv. 1825); anything upon which one leans, prop, support (lit. and met.), reliance, trust; help, backing; a place of repose; the stand or abode of a *faqīr* (temporary or permanent).

takiyē-dār तकिय-दार् تكيه دار । प्रव्रज्य प्रतिष्ठितः m. a *faqīr*, wandering ascetic, *darvīsh*, or the like, who has taken up his stand or abode in some specific place; an abbot, prior (of a monastery, or the like).

takiyē-dōrī तकिय-दारी تكيه داري । संन्यस्यापि प्रतिष्ठितता f. the condition of such a settled ascetic.

takiyē dyun^u तकिय दिनु । सहायाश्रयणम् m.inf. to give (one) a pillow (to recline against); to receive with respect; to lean or rest (upon or against); to depend upon the help or backing of some powerful person.

tākīyēs bēhun तकियस् व्यहुन । कुव्याश्रयणम् m.inf. to sit in an ascetic's stand, to adopt the life of a settled ascetic.

tikyul^u टिकिलु । कीलकः m. (sg. dat. *tikilis* टिकिलिस), a tethering-peg.

tōkyun^u टाकिनु । दीनारमूल्यः adj. (f. *tōkin^u* टाकिन्), worth, or costing, two pice. Cf. *tūk^u*.

tikyāzi तिक्वाज़ि adv. because, see p. 502b, l. 48.

t^{al} 1 तल् or tul 1 (for 2, see t^{al} 2; for 3, see s.v.) । तूदफलम् m. a mulberry fruit (*Morus indica*) (cf. *bēdāna-t^o*, p. 87b, l. 6; *bōṭa-t^o*, p. 138b, l. 34; *chata-t^o*, p. 166a, l. 18; *ṣari-t^o*, s.v. *ṣūr^u*) (El. *tul*, q.v., s.v., for an account of the mulberry in Kashmir; L. 73, 79, 348, *tul*, *morus* sp.; K.Pr. *tul*, 9, 224). Cf. *tūt*.

t^{ala}-dölⁱ तल-डालि । तूदफलाधारपात्री, तूदोपायन-पात्रिका f. a kind of basket-tray, or shallow basket, filled with mulberries, or a similar basket by which they are measured and sold; a complimentary present ('dalee') of mulberries carried in such a tray. -dōph -दप् । तूदक्षुपः (sg. dat. -dōpas -दप्स), a mulberry-bush. -g^{as} -गस् । तूदादनोत्यविष्टा m. faeces (said to resemble mulberries) caused by eating mulberries. -hūt^u -हट् । तूददारखण्डः f. (sg. dat. -hacē -हच्य), mulberry-wood in general; a piece of mulberry timber. -khor^u -खर् । तूदफलकुचिभरिः m. (f. -khūr^u -खूर्), 'a mulberry scald-head', i.e. a gluttonous eater of mulberries. -khāv -खाव् । तूदलोभी m. a mulberry-eater, one who is fond of eating mulberries. -kul^u -कुलु । तूदवृक्षः m. a mulberry-tree (cf. *bēdāna-t^{ala}-k^o*, p. 87b, l. 6) (El. *tulakul*, q.v. for the different varieties of the tree in Kashmir; K.Pr. 116). -lünd^u -लंडू । तूदवृक्षशाखा f. the branch of a mulberry-tree. -lang -लंग् । तूदवृक्षस्कन्धः m. the trunk or main branch of a mulberry-tree. -mūl -मूल । तूदमूलम् m. the root of a mulberry-tree. -mōnd^u -मंडु । तूदस्थाणुः a post, or pillar, of mulberry-wood. -mūr^u -मूर् । तूदशाखा f. a twig of a mulberry-tree (used as fuel in sacrificial fires and the like). -pan -पन् । तूदपर्णम् m. a mulberry leaf. -pop^u -पप् । तूदफलम् m. a ripe mulberry. -sūt^u -सट् । तूदफलसक्तुः f. meal of dried and ground mulberries. -ṣān^u -श्च । तूदकाष्ठोद्भवशान्ताङ्गाराः f.pl. charcoal made of mulberry-wood. -viñ^u -वञ् । तूदवृक्षपण्डः f. a mulberry grove (planted in regular lines). -zain -ज़िन् । तूदफलाधारपात्रिका f. a kind of basket for holding mulberries; such a basket full of mulberries. -zyun^u -ज़िनु । तूदेन्धनम् m. mulberry fire-wood, mulberry-wood fuel.

t^{al} 2 तल् or tul 2 तुल् (for 3, see s.v.) । तूलिका, दोषः f. a needle, a stylus (esp. such as is used for applying collyrium to the eyes or for similar uses), a painter's brush (cf. *sōrma-t^{al}*, p. 935b, l. 12) (El. *tul*, collyrium); a fault, delinquency, culpability

(causing loss to another); cf. *tājⁱ* and *tul^u*. —khārūn^u —खारन् । दोषारोपणम् f.inf. to impute, or bring a charge of such a fault (esp. when committed by someone other than the person charged). —khasūn^u —खसन् । दोषारोहः f.inf. such a fault to be imputed.

t^{ala}-(or tula-)katur^u तल-(तुल-)-कतुर् । आश्यानजलम् m. sheet-ice, a piece of sheet-ice (El. *talakatur*, *tulakatur*, *tulakatur*; L. 461, *tul^u katur*; Śiv. 337 (*tula^o*)).

With t^{ala}, in this connexion, cf. *tūr* and *tūl* 4.

tal 1 तल् । अधोभागः m. the bottom, lowest part (of anything or place) (cf. *bāl-tal*, p. 104a, l. 1); the place underneath, the underneath part (*bhū-tal*, the whole earth (as opposed to the sky), the surface of the earth (L.V. 22, 42); (as adv.) below, down (H. ix, 6; K.Pr. 187); (as postpos., governing dat., or occasionally the acc. in the form of the nom.) below, to below, down, beneath, under (cf. (with dat.) *babi-t^o*, p. 77a, ll. 41, 43; *bayēs-t^o*, p. 148b, ll. 39, 42; *carbas-t^o*, p. 175a, l. 27; *miniṣ^u-t^o*, p. 582b, l. 23; *nazari-t^o*, p. 676b, ll. 11 ff.; *pajē-t^o*, p. 724a, ll. 20 ff.; *paran-t^o*, p. 750b, l. 13; (with acc.) *boṭh^u-t^o*, p. 140a, l. 44; *nakha-t^o*, p. 628b, l. 18; *nam-t^o*, p. 635a, ll. 49 ff.) (Gr.Gr. 152, 155, 159; Gr.M.; W. 97; Śiv. 178, 500, 575, 818, 910, 1078, 1176, 1179, 1562, 1752 *talay*, 1754, 1813; Rām. 141, 193, 197, 353, 410, 475, 506, 508, 585, 601, 697–8, 978, 988, 1007, 1017, 1088, 1329, 1355, 1414, 1418, 1529, 1552; K. 94, 158, 310, 346, 988, 1026; H. ii, 3; v, 4; viii, 6, 7, 13; x, 7, 8; YZ. 165; K.Pr. 150, 156, 206). —anun —अनुन् m.inf. to bring down (El.). —dōb^ari —द्वर् । अति गूढम् adv. buried below, buried down, very secretly, in a hidden place (of burying treasure or the like); cf. *tālⁱ-dōb^ari*, bel. —gaṭhun —गकुन् m.inf. to go down, descend (Rām. 87, 116, 300, 562, 738, 1224); to go to the foot of, to go close to the bottom (of something) (Rām. 500, 940). —hyon^u —ह्यनु m.inf. to take below (oneself), to put beneath one's feet; (of an elephant) to crush beneath the feet (K.Pr. 150).

tal-kun तल-कुन् । अधस्तात् adv. to below, towards beneath (u.w.vbs. of depositing or the like (Rām. 1199)). -kun gaṭhun -कुन् गकुन् । अधो भवनम् m.inf. to go to below, to become underneath, (of something or some person usually exalted) to become lower than the low, to go to the bottom. -kun karun -कुन् करुन् । पराजितोत्तरणम् m.inf. to put to the bottom, to defeat (in a dispute, by abuse, or the like), bring low. -kun thawun -कुन् थवुन् or -kun thāwun -कुन् थावुन् । गोपनम् m.inf. to put below, i.e. to conceal something, to hide carefully. -kun ṭhunun -कुन् कुनुन् ।

परदोषादेर्विसरणम् m.inf. to throw below; to forget an injury done by another, to forgive and forget, think no more of (a wrong done), to let bygones be bygones.

tal karun तल् करुन् m.inf. to bring down to the bottom, to defeat (cf. talphas tal karun, s.v. tal^aph) (Rām. 1409); to put (something) under (something) (Rām. 1417). —küñ^u pēth küñ^u karūñ^u —कंनु षट् कंनु करंनु । अत्याक्रोशनम् f.inf. 'to put a stone below and to put a stone above'; hence, to call down curses on, to curse, to utter maledictions on. —pod^u -पदु । पादतलम् m. the sole of the foot (El. talpód); cf. tala-pod^u, bel. —pādⁱ-mal -पदि-मल् । अतिनिरुष्ट(हेय)पदार्थः m. 'the dirt on the sole of the foot', anything utterly vile and worthless; cf. tala-pādⁱ-mal, bel. —pēth —षट् । अध ऊर्ध्वम् subst. m. and adv. the below and the above, the entirety; that which (moves) up and down (Śiv. 1352); (adv.) up and down; one above and the other below; secretly and thoroughly. —pātāl —पाताल । अत्यधस्तनभुवनम् the lowest hell, the hell at the bottom of the lowest hell (see pātāl) (Śiv. 985). —ratun —रटुन् m.inf. to hold down, keep down (K. 236, 1026). —sör^u -सारु । गूढमपहरणम् f. secretly purloining and gradually carrying away (from another's store); cf. talⁱ-sör^u, bel. —tal thawun —तल् थवुन् । अवशेषणेन रचणम् m.inf. gradually to save up (for the time of need). —zadal -ज़दल् । व्यभिचारिणी f. a libidinous unchaste woman.

tala तल् । अधस्तात् भागे adv. and postpos. governing abl. from below, from under (cf. canga-t^o, p. 173a, l. 16; drēshti-t^o, p. 249a, l. 11; mūla-t^o, p. 567a, l. 47; pajē-t^o, p. 724a, l. 14) (Śiv. 27, 1343, 1445, 1597, 1621, 1623, 1828; Rām. 21, 621, 1075, 1257, 1672; K. 153, 207, 233, 566; H. vii, 7; K.Pr. 231); below, beneath (K. 151); from near, from close proximity (Śiv. 1750); secretly, privately; (adv.) below, beneath (K.Pr. 210). —kanyuk^u -कन्युकु । अधोभागोज्ज्वलः, अधस्तनः adj. (f. -kanic^u -कनिचू), of, or belonging to, below, produced or born in below, coming from below; situated below, lower. —pod^u -पदु । पादतलम् m. the sole of the foot; cf. tal-pod^u, ab. —pādⁱ-mal -पदि-मल् । पादतलमलम् m. the dirt on the sole of the foot, anything utterly vile and worthless; cf. tal-pādⁱ-mal, ab. —pēthan -षठन् । अधस्तादूर्ध्वान्तम् adv. from the bottom to above, from bottom to top. —pētha wōthun -षठं वथुन् । अतिचञ्चलीभवनम् m.inf. 'to rise from below', (in an attack of rage or the like) to lose control of oneself. —shut^u -शुतु or -shutun -शुतुन् । तलादा(मूलादा)रभ्य adv. beginning from the bottom, from the root, from

the beginning (u.w.vbs. of inspecting or the like). —tala —तल् । अधो ऽधस्तात् adv. (with vbs. of raising or the like) from below and from below, in order from along the bottom; down to the very bottom (K.Pr. 210). —tala pala bāh shēth —तल् पल् बाह् शथ् । अतिगाम्भीर्यचपलः m. one who secretly acts without self-control. —trōsh^u -त्रुशु । गूढकाठिन्यप्रकृतिः adj. (f. —trōsh^u -त्रुशु), possessing secretly a hard or fierce nature, fierce at bottom.

talⁱ तलि । अधस्तात् adv. and postpos. (usually governing the agent case) from beneath, from below (cf. āchⁱ-t^o yun^u, p. 8b, ll. 31 ff.; dijē-t^o, p. 202a, ll. 48 ff.; khurⁱ-t^o, p. 410b, l. 26; nakha-t^o, p. 628b, l. 29) (Śiv. 1807; K.Pr. 111, 162); to below, to beneath (cf. khurⁱ-t^o, p. 410b, l. 26; kānⁱ-t^o, p. 448b, ll. 32ff.; kāshⁱ-t^o, p. 493a, l. 1; tāngⁱ t^o yun^u) (YZ. 32); below (Gr.Gr. 155; Gr.M.; Śiv. 870; H. iii, 3; xii, 14). talⁱ bālⁱ thālⁱ तलि बलि कलि । याथातथ्येन (सर्वोपायेन) adv. in some way or other, by one means or another (by ingenuity, by force, or dishonestly, but necessarily somehow) (cf. our 'beg, borrow, or steal', which has much the same force). —dōb^ari -द्ववरि । अधो गूढम्, अदृष्टीकरणम् adv. buried below, buried down, very secretly, in a hidden place (below ground); cf. tal-dōb^ari, ab. —gathun —गह्नुन् । विनष्टीभवनम् m.inf. to go down; hence, to become destroyed, ruined. —kinⁱ —किनि adv. from below (Gr.Gr. 159, Rām. 1410, K. 154); below (Gr.M., governing dat.) (Rām. 1147). —sör^u -सारु । गूढमपहरणम् f. secretly purloining and gradually carrying away (from another's store); cf. tal-sör^u, ab. —talⁱ —तलि । अधोधस्तात् adv. below the below, at the extreme lowest place, right at the bottom (Śiv. 474). —tāri wuchun -टारि वुह्नुन् । कटाक्षप्रेक्षणम् m.inf. to look with the eyelids down, to look under the eyelids, glance, spy (esp. censoriously). Cf. talⁱ tōrⁱ wuchun, p. 1000a, l. 11.

tali-tal तलि-तल् । अत्यधः adj. e.g. very much below, right at the bottom.

talī तली, postpos. below, i.q. tal, ab. (YZ. 124, K.Pr. 234). tal talī adv. down to the very bottom (K.Pr. 209).

taluk^u तलुकु । तलोज्ज्वलः, अधस्तनः gen. adj. (f. talūc^u 1 तलचू, for 2, see s.v.) of, belonging to, or produced below (cf. dara-t^o 1, p. 234b, l. 26; and 2, p. 236a, l. 21; nakha-t^o, p. 628b, l. 31); thana-t^o, p. 978a, l. 3) (K.Pr. 183 talikis for talakis). —pēth —षट् । अधरोत्तरम् adv. upside down. —pēth gathun —षट् गह्नुन् । अधरोत्तरभावेन विनष्टीभवनम् m.inf. to be turned upside down (and so

to be destroyed) (e.g. by an earthquake). —**pēth karun** —पथ करुन् । विनष्टीकरणम् m.inf. to turn upside down (and so destroy).

talay तलय् adv. (emph. form of **tala**, ab.) even under, right under (K.Pr. 54 *talai*).

tal 2 तल् m. **tala-buz** तल-बुज् । स्निहे भर्जनम् m. roasting in grease, frying. Cf. **talun**.

tāl 1 ताल् । **तालः** (गीतकालक्रियामानम्) m. (but sometimes f. as in *t° mārūn^ū*, bel.) snapping the fingers (in beating time in music, measuring rhythm, or the like) (Śiv. 1731); clapping the hands (in time to music); a cymbal (El.). —**mārūn^ū** —मारुन् । तालाहननम् f.inf. to snap the fingers or clap the hands (as ab.) (Śiv. 276, 374, 1323, 1456, 1689); to beat a cymbal (El.).

tāla-hor^u ताल-हर् । घण्टिकावाद्यम् m. a pair of small cymbal-like musical instruments.

tāl 2 ताल् m. the palmyra tree or fan palm, *Borassus flabelliformis*.

tāla-kul^u ताल-कुलु । तालद्रुमः m. the palmyra palm tree. —**phal** -फल । तालफलम् m. its fruit (with its gelatinous pulp).

tāl 3 ताल् । **तालुः**, ब्रह्मरन्ध्राधस्तनाङ्गम्, शिरोभागः f. (but sometimes m., see bel.) the palate, esp. the hard palate (but also including the uvula) (El. *tāl*, m.); the upper part or capital of a column, pillar, or the like; the part of the skull below the Brahmarandhra (p. 121a, l. 8) (? the parts of the cranium in the neighbourhood of the coronal and sagittal commissures), the crown of the head (cf. *tēkⁱ-tāl*, s.v. *tyok^u*) (El. m.; Rām. 728; K.Pr. 10, 70, 210). This word is m. in Hindī. Cf. **tālyun^u**. —**dazūn^ū** —दजुन् । मानसी व्यथा f.inf. 'the cranium to burn', mental disquietude (caused by opposition to one's wishes). —**pyon^u** —प्युन् । तालुरोगविशेषः m.inf. the palate (or uvula) to fall, a certain disease of the palate or uvula (esp. of a child) commonly following diarrhoea, to occur. —**yun^u** —य्युन् । तालुरोगविशेषोद्भवः m.inf. a disease of the palate to come (in which the palate is covered by small boils). —**zāl** —जाल् । व्याजसान्त्वना f. 'a palate net', crafty conciliatory language (to obtain an object). —**zāl wahārun** —जाल् वहारुन् or —**zāl wahārūn^ū** —जाल् वहारुन् । व्याजसान्त्वनव्यवहारः m. or f.inf. to employ such conciliatory language (*quasi*, spreading a net). —**zāl wanūn^ū** —जाल् वनून् । व्याजसान्त्वभाषणम् f.inf. to use such conciliatory language.

tāla-pharhong^u ताल-फहंगु । तालुस्फोटरोगः m. an ulcer or gathering on the palate. —**raz** -रज् । भूषणरज्जुविशेषः f. a kind of jewelled chain or string, used as a support for a heavy earring, so as to take

the weight off the ear (cf. *push^ētⁱ-t^o-r^o*, p. 783a, l. 25). —**tsok^u** -त्सुक । शिरस्त्रोर्ध्वभागविशेषः m. a circular ornament worn on the top of a woman's headdress (made of silver, silken thread, or the like). —**zod^u gaṣhun** -जदु गकुन् । तालुरोगविशेषः m.inf. a certain disease (involving a cleaving or hole in the palate) to occur. —**zövⁱjjyār** -जाविज्यार् or —**zöyⁱjjyār** -जायिज्यार् । मृदुभाषित्वम् m. (of voice or language) delicateness; softness, gentleness, sweetness, tenderness (esp. when referred to as a habit). —**zövyul^u** -जाविलु or —**zöyyul^u** -जायिलु । मञ्जुभाषी adj. (f. —**zövij^ū** -जाविजू or —**zöyij^ū** -जायिजू), having a delicate palate; hence, soft-tongued, one whose language or words are soft, sweet, gentle, tender, or the like. —**zöyili** -जायिली । मञ्जुभाषिता f. the habit of using gentle language, as ab.

tāli-gulⁱ ladith wadun तालि-गुलि लदिथ् वदुन् । पश्चात्तापः m.inf. (when a work or business has turned out badly) to lament over having ever undertaken it. —**gand** -गण्ड । शिरोबन्धनम् m. tying (a load, bundle, or the like) on the top of the head. —**kinⁱ wasun** -किनि वसुन् । आशयाभिज्ञानयत्नः m.inf. (by entering into conversation) to endeavour to worm out a person's private intentions. —**tāli wasun** —तालि वसुन् । अतिवृष्टिसेकः m.inf. rain to drip or stream down through a roof or ceiling. —**tsēl** -चल् । उद्योगान्तरायः m. an impediment at the time of making an effort. —**tsēl dyun^u** -चल् दिनु । प्रोत्साहितस्य विहननम् m.inf. to obstruct a naturally energetic person, to curb or restrain another's impetuosity. —**tsēl lagun** -चल् लगुन् । विबाधितोभवनम् m.inf. to be obstructed when making an effort, to have one's effort-curbed. —**tsünd^ū** -त्सुण्डु । विवाधनम् f. (sg. dat. —**sanjē** -संज्य), stopping a person's efforts. —**wasun** —वसुन् । अन्तराशयज्ञानयत्नः m.inf., i.q. **tāli-kinⁱ wasun**, ab

tāl टाल् । उपेक्षा m. deferring, neglecting, evading (some task). Cf. the next.

tāla टाल । उपेक्षा f. deferring, neglecting, evading (some imposed task) (Gr.Gr. 128); cf. the preceding. —**diñ^ū** —दिन् । उपेक्षयाङ्गकम्पनम् f.inf. to signify refusal to do some imposed task (by shaking the head, shrugging the shoulders, or the like).

talai, see **talay**, col. a, l. 4.

tālai, see **tālay**.

taláo, see **talāv**.

talau तलौ interj. O!, Ho! (addressed to a male) (H. v, 5; x, 1).

tālē ताले (= طالع) । भाग्यम् m. destiny, fate; prosperity, good fortune, happiness, welfare (Śiv. 1651). I.q. **tālay**, q.v.

tālie (K.Pr. 114), see tālay.

tēl तेल् । गर्वः f. pride, haughtiness, putting on fine airs (even when one is not entitled to do so).

tēl तेल् । तिलबीजानि m. the sesamum-seed, *Sesamum indicum*, sesame, oil-seed (El. *tēl*, *tīl*; L. 330, *tīl*; L.V. 45 (used as an offering to a god); K.Pr. 188, 213). -dājī -दजि or -dūjī -दजू । तिलवेचम् f. a sesame-field. -khūjī -खजू । पिण्याकः f. oil-cake. -lodī -लडु । तिलमोदकः m. a sweetmeat made of parched sesame-seeds in sugar. -tīl -तील् । तिलतैलम् m. sesame-oil. -vūnī -वजू । तिलवेचम् f. a large sesame-field; N. of a village in Kashmīr, in Anantanāg Pargana. -worī -वरू । पूषविशेषः m. a kind of thick round cake, of wheat, mixed with sesame.

tēlī 1 तेलि, see tyolī.

tēlī 2 तेलि । तदैव adv. at that very time (Gr.Gr. 156; El.; Rām. 114, 1186, 1309, 1411).

tēli तेलि । तदा adv. then, at that time (El. *tīlī*, *tīlīh*; Gr.Gr. 156; Gr.M.; W. 94; L.V. 49, 82; Śiv. 159; Rām. 45, 99, 204, 356, 417, 471, 474, 619, 658, 719, 947, 957, 1234-6, 1321, 1386, 1719; K. 6, 20, 181, 520, 700; H. ii, 3; v, 5, 6; xii, 3); at that (former) time, in those days (Rām. 1628); tēli-ti, conj. nevertheless (El. *tīlīh tīh*). Frequently used to introduce the apodosis of a conditional sentence, as in *hēkakh-a* . . . tēli, caust thou (do so-and-so) . . . then (Gr.M.).

tēliy तेलिय् adv. even then, at that very time, just then (Rām. 1111).

tēlyuk^u तेल्युक । तात्कालिकः adj. (f. tēlic^u तेलिचू), of, or belonging to, or produced at that time (esp. of past time) (Rām. 1404; K. 197, 915; K.Pr. 214).

tīl 1 तील् । तैलम् m. oil (expressed from sesame, mustard-seed, walnut kernels, etc.) (cf. *ala-t^o*, p. 22b, l. 35; *ālīshi-t^o*, p. 25b, l. 13; *ācē-t^o*, p. 53b, l. 16; *bāthī-t^o*, p. 140b, l. 37; *dūnī-t^o*, p. 224a, l. 21; *gōjē-t^o*, p. 281b, l. 6; *khām t^o*, p. 400a, l. 29; *kāji-t^o*, p. 430a, l. 28; *kwōjī-t^o*, p. 495b, l. 37; *manāñē-t^o*, p. 580b, ll. 26, 29; *sāndija-t^o*, p. 919a, l. 31; *tēl-t^o*, l. 10 ab.) (El. *tīl*, *tīl*, cf. *tēl*; Gr.M.; L. 330, *tīl*, sesame, see *tēl*; Rām. 717; K. 973; K.Pr. 11, 50, 55, 66, 109, 159, 189, 190, 204, 213, 262). —anun —अनुन् । अन्विषणखेदापत्तिः m.inf. 'to bring oil' (*quasi*, to squeeze oil out of a person); hence, to exhaust a person by causing him to search for something hidden or destroyed (when he has no idea as to its whereabouts); cf. —yun^u, bel —dyun^u —दिनु । दीपदानश्राद्धविधानम् m.inf. to give oil; hence, (in the obsequial rites for a deceased father or other relation) suspending a lamp for the benefit of

his spirit; cf. *tīla-aitham* and *tīla-shrād*, bel. —yun^u —यिनु । अन्विषणखेदापत्तिः, नेत्रभ्रमिः m.inf. to be exhausted in searching for something hidden or destroyed (when one has no idea of its whereabouts). Cf. —anun, ab.; the eyes to be dazzled or dazed (by sudden bright light), or to be made to swim (by prolonged reading small writing, etc.).

tīla-aitham तील-ऐठम् । तीलाष्टमी f. (sg. dat. -aithūm^u -ऐठमू), the eighth lunar day of the bright half of the month of Phāgun (Skt. Phālguna = February–March), on which obsequial lamps are hung up for the benefit of deceased relatives; cf. *tīl dyun^u*, ab. and *tīla-shrād*, bel. -basta -वस्त । तैलचर्मपात्रम् f. a kind of large leather bag for holding oil. -chakh -छख । तैलसेकः f. (sg. dat. -chaki -छकि), sprinkling with oil, pouring oil in a stream of fine drops. -chikh -छिख । तैलसेकः f. (sg. dat. -chiki -छिकि), sprinkling oil, splashing a very little oil (esp. to some distance). -char -छर् । तप्ततैलविन्दुसेकः, रोगविशेषः f. an explosion of drops of boiling oil (caused by drops of water coming into contact with it); a certain disease, accompanied by long dark marks on the back of the hands. -dāg -दाग् । तैलचिह्नम् m. an oil-mark, a stain caused by oil. -dāra -दार । तैलधारा (अल्पमात्रतैलम्) f. a fine stream of oil; met. a very small quantity of oil. -gōgul -गुगुल् । सर्षपबीजभेदः m. (sg. dat. -gōgalas -गुगलस्), a certain oil-seed, rape (*Brassica campestris*) (L. 330, 440, *tīlgoglu*). -gurun -गुरुन् । मत्स्यपोतविशेषः m. a kind of small fish, which itself exudes oil when being fried. -khājī -खजि or -khūjī -खजू or -khal -खल् । तैलकल्कः f. oilcake. -kan^ur^u -कनरू । कर्तनयन्त्राङ्गम् f. a certain part (an upright pin on the left side) of a spinning-wheel, on which the little wheel rests. -kōp^u -कूप । कुतूः m. a kind of leather bag for holding oil. -krond^u -क्रंडु । तैलोत्थापनपात्रिका m. a kind of ladle for taking out oil from a vessel. -krāy -क्राय । तैलपूर्णकटाहः f. a cauldron (usually of iron) filled with hot oil. -kath -कट् । तैलकटुता m. (sg. dat. -kaṭas -कटस्), acridity of oil (caused by contact with something tainted). -kōṣ^u -काञ्चू । सूत्रयन्त्राङ्गभेदः f., i.q. -kan^ur^u, ab. -kyom^u -क्यम् । क्रिमिविशेषः m. a certain insect (? a glow-worm). -nōr^u -नारू । तैलमानकुम्भिका f. a vessel for measuring oil. -not^u -नटु । तैलकुम्भः m. an oil-jar; a jar full of oil. -phal -फल् । तैलप्रभवबीजसङ्घः m.pl. oil-seeds. -phyor^u -फ्यर् । तैलविन्दुः m. a drop of oil. -phyūr^u -फ्यूर । तैलविन्दुः m., id. -pōjī -पाजि or -pōj^u -पाजू । द्रोणमानतैलम् f. a certain measure (six seers, or twelve pounds) of oil. -palim -पलिम् or -palim^u

-पलिम् । तैलमलम् f. oil sediment. -pyot^u -प्युतु ।
 पिताशयः m. the gall-bladder; bile (El. *tilapyut*).
 -rājy -राज्य । तैलभिचुः m. a certain kind of mendicant
 (of the *Aghōra* sect) who begs oil from householders
 on Saturdays, his clothes being at the time soaked in
 oil. -shrād -श्राद् । दीपवलिदानश्राद्धम् m. the
 obsequial ceremony on which lamps are suspended for
 the benefit of a deceased relative. See *tīl dyun^u* and
tīla-aītham, ab. -thōkh -थुख् । अत्यल्पतैलम् f. (sg.
 dat. -thōki -थुकि), a very small amount of frothy oil
 (like a spurt of saliva). -tahōr^u -तहारू । तैलसंसृष्ट-
 हरिद्राक्षम् yellow boiled rice mixed with oil, offered
 to spirits on Tuesdays and Saturdays. -tēkh -थ्यख् ।
 अत्यल्पतैलम् f. (sg. dat. -tēki -थ्यकि), a mere drop or
 trace of oil, a very small amount of oil. -tōth^u
 -टाँठ । तैलधारा f. (sg. dat. -tāchē -टाँछ), a thin
 stream of oil. -tōcē -चुच्य । दीपश्राद्धनिमित्तकापूपाः
 f.pl. (of tōt^u चूट), cakes cooked in oil offered at the
tīla-shrād (q.v. ab.). -tōd^u -तड्ड । तैलकुम्भविशेषः
 m. a wide-mouthed vessel for holding oil (used in oil-
 shops for containing the oil sold in retail).
 -wā-dād -वाँ-दाँद । तैलिकोचा m. an oil-press bullock.
 -wā-kanz -वाँ-कञ् । तैलिकोलूखलम् m. an oil-press.
 -wōn^u -वोजु or *tilawōn^u* तिलवोजु । तैलिकः m. an
 oilman, an oil-seller (El. *telacoin*, *tilacoin*) (H. xi, 20,
tīla^o; K.Pr. *tīla*^o, 229, 244). -wānēn -वाञ्ज ।
 तैलिकस्त्री, ओषधिविशेषः f. an oilman's wife; a certain
 Himalayan mountain plant (believed to shine at night
 and to turn copper into gold). -wōr^u -वाँरू ।
 तैलपात्रिका f. a small vessel for serving oil. -wā-
 tsakh -वाँ-त्सख् । तैलिकयन्त्रम् m. (sg. dat. -wā-tsakas
 -वाँ-त्सकस), the revolving bar of an oil-mill attached
 to the bullock's neck.

tīluk^u तीलुक । तैलसंवन्धी gen. adj. (f. *tīluc^u* तीलचू),
 of, or belonging to, or produced in oil.

tīl 2, in *tīl-path^{ar}* (? spelling) m. the maple (*Acer*)
 (El. *tilpatar*). Cf. *kīl-path^{ar}*.

tīla तिल in *tīla-bilav* तिल-बिलव् । अध्वरूपणम् m.
 apparent stability accompanied by real instability,
 outward strength and hollowness within.

tīlā तिला ॥ m. (sg. gen. *tīlāwuk^u* तिलावुक), gold.

tīlāwuk^u तिलावुक gen. adj. (f. *tīlāvuc^u*
 तिलावचू), made of gold (Rām. 370).

tōl तल a jingle in *mōl-tōl*, p. 566a, l. 19, q.v.

tōl 1 तोल् । कूपाञ्जलोदरणयन्त्रम् m. weighing, i.q. *tul 3*,
 q.v. (cf. *atha-t^o*, p. 63a, l. 37; *mēna-t^o*, p. 573b,
 l. 11; *māvi rot^u-t^o*, p. 611a, l. 20) (Gr.Gr. 124);
 weight (El., Gr.Gr. 23, W. 114); a machine for
 drawing water from a well or stream, the irrigation-
 lever of India, consisting of a lever supported on one

or two long posts, having a bucket suspended at one
 end, and a weight of stone or earth at the other (El.).
 -trang^ur^u -त्रंगरू । शिखरूपा तुला f. a kind of
 hanging shelf (like the pan of a balance hung on
 strings) on which dishes, etc., are stored one above the
 other.

tōla-bār तोल-बार । तुलादानम् m. a weight by
 weighment, esp. the gift (for pious purposes) of grain
 or similar articles, equivalent in amount to the weight
 of a man. This is a religious ceremony, in which the
 grain is weighed against the giver, in order to avoid
 the consequences of some evil omen or unlucky
 astrological conjuncture. -brōr^u -ब्रोर् । कूपयन्त्रा-
 धारकीलः m. the cross-bar on which an irrigation-
 lever swings as on a fulcrum. -kij^u -किज् ।
 कूपयन्त्रकीलकम् f. the bar which joins the two upright
 posts of an irrigation-lever. -kānūj^u -कानजू ।
 जलोदरणयन्त्रोर्ध्वदण्डः f. (of the next), the swinging
 cross-bar of an irrigation-lever, if it is not a heavy
 beam. -kānul -कानुल् । कूपयन्त्रोर्ध्वदण्डः m. the same
 swinging beam, if it is of heavier make. -mēn -मेन् ।
 मानोन्मानम् f. (sg. dat. -mīn^u -मीन्), measurement
 by scales (i.e. by weight) (cf. *mēna-tōl*, p. 573b,
 l. 11). -raz -रज् । कूपयन्त्ररज्जुः f. the rope attached
 by one end to the free end of the swinging beam of
 an irrigation-lever, and to the other end of which the
 bucket is fastened. -tsad -त्सड् । कूपयन्त्रस्तम्भः m. the
 fixed upright post of an irrigation-lever. -wān
 -वान् । कूपस्थानम् m. the site of a well irrigation-lever.
 -wōr^u -वोर् । कूपाञ्जलोदरणपात्रम् m. the earthenware
 bucket of an irrigation-lever, a well-bucket (Gr.M.,
 Śiv. 1027).

tōlas khārun तोलस् खारुन् । आकुलीकरणम् m.inf.
 to elevate (a person) on to an irrigation-lever (and
 leave him there); met. after having agreed to give
 the necessary help to a person engaged on some
 impossible task, and so inducing him to undertake it,
 to drive him to distraction by recognizing the
 impossibility and, at the critical moment, withdrawing
 the promised help; loudly to reproach and blame
 (a person). —ladun —लदुन् । सनिन्दभर्त्सनम् m.inf.
 to blame with harsh abuse.

tōl 2 तोल् f. the sign Libra of the Zodiac (Śiv. 481,
 K. 132).

tōla टोल । संततिः m. any clan of high-caste Hindūs.

tōl^u तल्लु or *tol^u* १ तल्लु । आस्तरणाधस्तनपटः m. a mattress,
 the wadded quilt on which a sleeper lies.

tōl^u टल्लु m. in *tōlⁱ* टल्लि । नेत्रकुहरे m.pl. the sockets of the
 eyes (cf. *tūra-t^o*, s.v. *tūr 1*) (K.Pr. 159); cf. *tōjē*,
 of which this is the masc. form. -vyōth^u -व्युथ् ।

प्रस्फुटनेत्रकुहरः adj. (f. -vēṭh^u -व्येठू), a man with prominent eye-sockets.

tol^u 2 तलु (for 3, see talun) । प्रावारादिवेष्टनवस्त्रम् m. the inner lining (containing cotton padding) of a warm mantle, quilt, or the like (cf. gaba-t^o, p. 274b, l. 14; guni-t^o, p. 288b, l. 36; lēphi-t^o, p. 528b, l. 28). Cf. also tōl^u or tol^u 1, tul 3, and talōyⁱ.

tōl^u टलु (cf. टलुन्) in tālⁱ tōrⁱ wuchun टलि टारि वुछुन् । गूढं तिर्यगीचणम् m.inf. (when engaged on some work) secretly to glance obliquely under the eyelids at some other person's work. Cf. tālⁱ-tārⁱ wuchun, p. 996, l. 34.

tōlⁱ ai ताली ऐ । ऐकारः m. the name used in schools for the Śāradā form of the letter ai ऐ. Cf. tālav ē, s.v. tālav.

tul 3 तुल् (for 1 and 2, see t^{al} 1 and 2) । तौल्यम् m. weight, measure (El. tūl, L.V. 23); weighing, measurement (cf. atha-t^o, p. 63a, l. 39). Cf. tōl 1. —karun —करुन् । हस्तोन्मानम् m.inf. to weigh (something) in the hand, feel the weight of (cf. atha-tōl, p. 63a, l. 37).

tul 4 तुल् or (q.v.) tul^u 2 तुलु (cf. tulun), raising, used in the following:— tula-tāl तुल-ताल । स्थापनोत्थापना f. lifting up and putting down (e.g. to find the right place for an object); met. (of a speech, literary work, or the like) arranging one's arguments in good order, and after discussion of all the pros and cons; cf. tālun and tulun. tula-tāl āsūn^u तुल-ताल आसंजू । ईषत्प्राणारोहावरोहः f.inf. rising and falling to occur, (of one at the point of death) very slight expiration and inspiration to exist. tula-tāl thavūn^u तुल-ताल थवजू । समाहितता f.inf. to complete a work or carry out a profession carefully, skilfully, and thoroughly (understanding it from top to bottom, and taking all necessary precautions). tula-tul तुल-तुल् । असकृदुत्थापना f. lifting up again and again. tula-trāv तुल-त्राव् । उत्थापनस्थापना f. taking up, and putting, and leaving there (e.g. in arranging things); (in a speech, literary work, or the like) settling all the pros and cons, discussing thoroughly and decisively.

tul 5 (L. 460), see thūl.

tūl 1 तूल m., i.q. t^{al} 1, a mulberry, q.v., in shēh-t^o, p. 873a, l. 45.

tūl 2 तूल m. length, longness, prolixity (Śiv. 747, Rām. 768). —dyun^u —दिनु । विस्तारापादनम् m.inf. (in a legal or other argument) to display prolixity, to argue at length (Rām. 1638).

tūl 3 तूल m. cotton-wool in tūla-paryōkh तूल-पर्याख् a bed (the pillows of which are stuffed) with cotton-wool, a luxurious bed (L.V. 73). Cf. tol^u 2.

tūl 4 तूल adj. cold (El.). Cf. t^{al}a-katur^u, p. 995b, l. 7, and tūr.

tula तुल adj. e.g. weighing (so much), used —^o (cf. pōshē-t^o, p. 779a, l. 37), so rudra-tula, worth its weight in coral (Śiv. 1871). tula-tula तुल-तुल । समतोलः adj. e.g. of equal weight, of weight equal to the weight of something else.

tulā तुला in tulā-kūṭ^u तुला-कूटु m. the beam or standard of a large weighing balance; hence, such a balance (L.V. 23).

tul^u 1 तुलु । तूलिका, अल्पमात्रसमूहः m. a single blade of grass or similar long thin vegetable straw (cf. sōṣūn^u-t^o, p. 952a, l. 24) (K.Pr. 125); a thin rod (cf. hama-t^o, p. 333a, l. 24; sīri-t^o, p. 930a, l. 43); a very small quantity (of vegetables, wood, or the like) (cf. darbi-t^o, p. 240a, l. 42; dramān-t^o, p. 245b, l. 36; gāsa-t^o, p. 308a, l. 1; guyēn-t^o, p. 317b, l. 48; hāka-t^o, p. 326b, l. 37; kāṭha-t^o, p. 487b, l. 17; muji-t^o, p. 558b, l. 45; pana-t^o, p. 735a, l. 21; pōshē-t^o, p. 779a, l. 29; pēṣi-t^o, p. 806b, l. 44; sinⁱ-t^o, p. 957b, l. 29; ṭapⁱ-t^o, s.v. ṭop^u 1; tari-t^o, s.v. tür^u; ṣhēṭh-t^o, s.v. ṣhēṭh; ṣhēyē-t^o, s.v. ṣhēy; zinⁱ-t^o, s.v. zyun^u) (Gr.Gr. 164). Cf. t^{al} 2 or tul 2 and t^{aj}ⁱ.

tulⁱ pilanānⁱ तुलि पिलननि । अलसशीलता m. pl. inf. 'to hand out straws', i.e. out of indolence to abandon some urgent work, and waste time instead in a useless occupation. —prānānⁱ —प्राननि । निरर्थकालक्षेपः m. pl. inf. 'blades of grass to become old', to waste time over some unnecessary work (in order to show off one's skill). —prinānⁱ —प्रिननि । निरर्थकालक्षेपः m. pl. inf. out of indolence to waste time on some useless work. —ṣārānⁱ —चारनि । पत्रशय्ययनम् m. pl. inf. to gather blade by blade, or leaf by leaf; to work lazily or indolently.

tul^u 2 तुलु m., i.q. tul 4, raising, elevation, height (cf. alam-t^o, p. 24b, l. 22).

tul^u टुलु । अल्पपिण्डः m. a small lump (e.g. of salt, sugar, or the like, or a muller for grinding colours, etc.) (cf. lāran-t^o, p. 531b, l. 43; nūna-t^o, p. 641a, l. 18; rānga-t^o, p. 857a, l. 26; shīna-t^o, p. 885a, l. 10 (K.Pr. 147). Cf. ṭujiⁱ.

t^{ul}^u तूलू, sometimes used instead of t^{uj}^u, see t^{aj}ⁱ (cf. ashēd-t^o, p. 48b, l. 12).

talab तलब् طلب । वेतनम् m. inquiry, request, demand; sending for, summons; pay, wages, salary (Gr.M.).

talabgār तलबगार طلبگار m. a seeker, a searcher, one who is eagerly desirous (of, gen.) (Śiv. 409).

talabāna तलवान طلبانه । दण्डभेदः m. a fee paid to a peon for serving a process; the fee payable to

a witness (K.Pr. 4); daily pay to constables, etc. (paid by those they guard).

talüc^u 2 तलचू (for 1, see **tal**) or **töliuc^u त्वलचू** । पराजयः f. defeat (in a game, such as chess, gambling, or the like) when at the point of victory. —**gathün^u** —गह्नु । अधीनेनाप्यध्यक्षीभवनम् f.inf. defeat to be suffered, as ab.; to become the servant of a servant (e.g. when a person in authority is superseded by one of his subordinates who is put over him). —**karün^u** —करन् । पराजयसंमुखेनापि पराजितीकरणम् f.inf. to defeat a person (as ab.) when he is at the point of victory.

tulic तुलिच् or **tulic^u तुलचू** । पात्रविशेषः f. a deep earthenware eating dish (used esp. by Muslims). Cf. **tuluk^u**.

talaffuz تلفظ m. pronunciation, articulation, utterance (Gr.M.).

tuluk^u तुलुक । भुक्तिपात्रविशेषः m. a wide deep earthenware dish for eating (used chiefly by Muslims) (cf. **phakīr-t^o**, p. 690b, l. 5). Cf. **tulic**.

talkh तल्ख تلخ adj. c.g. bitter, acrid (cf. **bādām t^o**, p. 86b, l. 26); as subst. m. *Colchicum illyricum* (El.).

talkha तल्ख (= تلخي) । हलनेर्था (खेदो वा) m. bitterness; acrimony, malice, rancour; (in Ksh.) indignation or annoyance caused by disappointment or non-fulfilment of hopes. —**dyun^u** —दिनु । लाभध्वंसनेन खेदनम् m.inf. to cause disappointment, as ab. —**khyon^u** —ख्यन् । लाभदिध्वंसखेदाग्निः m.inf. to suffer disappointment, as ab. —**thawun** —थवुन् । लाभध्वंसन-खेदावशेषणम् m.inf. (by another) to keep such disappointment alive.

talākh तलाख طلاق m. (not f. as in Hindōstānī) divorcing (a woman), divorce, repudiation. —**dyun^u** —दिनु । स्त्रीनिष्कासनम् m.inf. to divorce, put away (a wife).

tēlakh त्वलख । तिलकम् m. (sg. dat. **tēlakas त्वलकस्**), an ornamental mark; a sectarian mark or marks made with coloured earth, sandal-wood, or unguents, on the forehead, or between the eyes.

t^ala-katur^u तल-कतुरु or **tula-katur^u तुल-कतुरु**, see p. 995b, l. 7.

tilim तिलिम । खण्डः f. (sg. dat. **tilmi तिलि**), a narrow strip (of cloth, a wooden board, or the like) (cf. **burza-t^o**, p. 131a, l. 5; **kapar-t^o**, p. 463b, l. 38; **pacē-t^o**, p. 791a, l. 45; **ṣōcē-t^o**, s.v. **ṣōt^u**) (El. *tilyim*; Gr.Gr. 163, compounds with this word are smaller than those formed with **chal**, q.v., p. 160b, l. 49); cf. **tilyun^u**. **tilmi tilmi karun तिलि तिलि करन्** । खण्डशो विभाजनम् m.inf. to divide into small pieces or strips (of land, cloth, a wooden board, or the like).

tōlim तालीम تعليم f. teaching, instruction (El. *tālim*); copying finely, writing accurately; m. the paper on which are depicted the characters denoting the different coloured threads to be used by a shawl-maker at each step of his work (cf. **gul-i-t^o**, p. 283b, l. 29, and **gandan-wōl^u**, p. 290b, l. 38) (El. *tālim*; L. 462, *tālim*).

tulamul^u तुलमुलु । चैत्रविशेषः m. N. of a site (in Skt. *Tūlamūlya*), in the Delta of the Sind River, about ten miles north-west of Śrīnagar, and sacred to Mahārājñī, a form of Durgā (see RT.Tr. II, p. 488) (El. *Tulamul*; Śiv. 1135, 1175, 1519).

talun तलुन् । स्नेहपाकः conj. 1 (1 p.p. **tol^u 3 तलु** (for 1, see **tōl^u**, for 2, see s.v.), f. **tūj^u तजू**; 2 p.p. **tajyōv तज्योव्**), to fry (Gr.Gr. 117). **tol^u-mot^u तलु-मंतु** । स्नेहे पाचितः perf. part. (f. **tūj^u-müṣ^u तजू-मञ्चू**), cooked in oil, fried. **talana yun^u तलन यिनु** । स्नेहपाकेन निष्पत्तिः m.inf. pass. to be fried.

ṭalun टलुन् । परिवर्तः conj. 3 (2 p.p. **ṭalyōv टज्योव्**), to move, stir; (of time or a period of time) to lapse, be passed, to pass by or away; to be displaced; to retire, get out of the way. Cf. **tol^u** and **tālun**.

tālun तालुन् । उत्थापनम् conj. 1 (1 p.p. **tōl^u तोलु**, f. **tōj^u ताजू**; 2 p.p. **tājyōv ताज्योव्**), to lift up, erect (esp. to move from one place and set up in another); cf. **ṭālun** and **tulun**. **tōl^u-mot^u तोलु-मंतु** । संचालितः perf. part. (f. **tōj^u-müṣ^u ताजू-मञ्चू**), removed and set up elsewhere, erected.

ṭālun टालुन् । उपेक्षणम् conj. 1 (1 p.p. **tōl^u टोलु**, f. **tōj^u टाजू**; 2 p.p. **ṭājyōv टाज्योव्**), to pass over, go beyond, exceed (a fixed time); to put off, defer, postpone (Gr.Gr. 128); to pass over with indifference; to move (something) from one place to another, remove, displace, put out of the way, avert; (of speech or the like, when addressing one person) to change the direction of one's speech and address someone else; cf. **ṭalun** and **tālun**. **tōl^u-mot^u टोलु-मंतु** । उपेक्षितः (निवर्तितः) perf. part. (f. **tōj^u-müṣ^u ताजू-मञ्चू**) (of a period of time) passed over, exceeded; deferred, postponed; passed over with indifference; (of some thing) moved from one place to another, put aside, moved out of the way; (of speech or the like) addressed to a new person, having its direction changed.

tēlun 1 तेलुन् conj. 1, to cause to expand, to make manifest, display (Śiv. 1429 (pres. part. *tēlan*), 1844).

tēlun 2 तेलुन् । स्नेहप्रस्फुटीभवनम्, विस्फोटादितोदना conj. 3 (2 p.p. **tēlyōv तेज्योव्**), (of some greasy solid) to exude oil (on the application of heat), to melt, turn to oil (from heat); (of water in a receptacle) to leak,

or ooze, away (L.V. 78-9); (of a boil or the like just ripened) to give intolerable pain (Gr.Gr. 174). The causal of this verb is **tēlanāwun**, q.v. (Gr.Gr. 174). **tēlyō-mot^u** तेल्यो-मत् । प्रस्फुटिततैलः perf. part. (f. **tēlyē-müts^u** तेल्ये-मच्चू), melted, as ab.

tölun तोलुन् । तोलनम् conj. 1 (1 p.p. **tūl^u** तूलु; f. **tūj^u** तूजू, sg. dat. **tōjē** तोज्य; 2 p.p. **tōjyōv** तोज्योव्), to weigh, measure by weight (cf. **h^or^u** **hāyēka t^o**, p. 346a, l. 35; **h^ari t^o**, p. 346a, l. 39; **trāyē t^o**, s.v. **trāy**) (Gr.Gr. 18, 124; 197, conj. part. **tūlith**; 246, impv. 3, **tūlin**; Gr.M.; W. 114; L.V. 23; Śiv. 1476, 1827 (met.); H. ix, 10; K.Pr. 63); to measure (length, etc.) (Śiv. 1565).

tūl^u-mot^u तूलु-मत् । तुलितः perf. part. (sg. abl. **tōli-mati** तोलि-मति; f. **tūj^u-müts^u** तूजू-मच्चू, sg. dat. **tōjē-mašē** तोज्य-मच्च), weighed.

tūli tūli katha karañē तूलि तूलि कथ करञ् । सविलासभाषणम् f.pl.inf. to speak coquettishly, affectedly, wantonly.

tulönⁱ तुलानि or **tulön^u** तुलानू । शीघ्रमारम्भः f. prompt beginning, beginning at once, starting at once (on some work, owing to skilled practice, to eagerness, or the like).

tūlönⁱ तुलानि in **tūlönⁱ karūñ^u** तुलानि करञ् । विस्तारणम् f.inf. to go into useless details, act or speak diffusely or at needless length, to waste time in prolonging needlessly (some work).

tulun तुलुन् । उत्थापनम्, चलितीकरणम् conj. 1 (1 p.p. **tul^u** तुलु, f. **tuj^u** तुजू; 2 p.p. **tujyōv** तुज्योव्), to lift, take up, raise, raise up, hoist (cf. **tālun**, and **atha t^o**, p. 63a, ll. 41 ff.; **dachē tulañē**, p. 186a, l. 20; **kadam t^o**, p. 385b, l. 5; **kangan tulānⁱ**, p. 457a, l. 8; **palav tulānⁱ**, p. 732b, l. 1; **pūr^u t^o**, p. 755a, l. 5; **shēmshēr tulūñ^u**, p. 884a, l. 34; **thod^u t^o**, p. 970b, ll. 42 ff.) (Gr.Gr. 17; Gr.M.; L. 461; L.V. 99; Śiv. 1117, 1715; Rām. 123, 232, 315, 464, 480, 489, 781, 795, 888, 899, 982, 999, 1398, 1411, 1415, 1417, 1421, 1468, 1520, 1573, 1625, 1648; K. 399, 429, 1144; H. ii, 7; iii, 1, 2, 7, 9; v. 4; x, 7, 12; xii, 2, 4, 6, 9, 17; K.Pr. 143, 224); to exalt; to heighten, cause to become stronger (cf. **brēh tulūñ^u**, p. 120b, l. 16) (Rām. 532); to cause to become erect (cf. **brag tulānⁱ**, p. 120a, l. 18; **lūt^u tulūñ^u**, p. 536a, l. 43) (Śiv. 1812, Rām. 1495, YZ. 184); to raise, cause to rise (a blister or the like) (cf. **bargölⁱ tulānⁱ**, p. 120b, l. 1; **dēl tulānⁱ**, p. 210b, l. 40; **murēn māz t^o**, p. 589a, l. 31; **phala tulañē**, p. 692b, l. 50; **tōsma tulānⁱ**) (L.V. 101; H. vii, 14);

to take up (for the purpose of using) (cf. **banga tulūñ^u**, p. 112b, l. 32) (Śiv. 713, Rām. 1132, K. 561);

to erect, build up, construct (cf. **brang t^o**, p. 124b, l. 50) (Rām. 1289); to draw (a map, picture, or the like) (cf. **nakshē t^o**, p. 631b, l. 15);

to cause to rise, arouse, to cause to come into existence (cf. **bēgarun t^o**, p. 92b, l. 3; **bambar tulānⁱ**, p. 108a, l. 12; **dōd^u t^o**, p. 191b, l. 3; **dag tulūñ^u**, p. 193a, l. 49; **drāg t^o**, p. 241b, l. 1; **gānd tulūñ^u**, p. 289a, l. 13; **khad tulūñ^u**, p. 391b, l. 32; **phārⁱ-dag tulūñ^u**, p. 702b, l. 22; **phārⁱ-shēr t^o**, p. 708b, l. 37; **tēngal tulānⁱ**, s.v. **tēngul**; **taphar t^o**); to raise, excite, stir up, instigate (cf. **dīn t^o**, p. 223a, l. 14; **dūñ^u tulūñ^u**, p. 231b, l. 13; **hūs t^o**, p. 352a, l. 48; **huy tulūñ^u**, p. 363a, l. 44; **mul^akh t^o**, p. 568a, l. 6; **maishēr t^o**, p. 598a, l. 47; **nyāy t^o**, p. 675a, l. 7; **thūs t^o**, p. 985b, l. 14; **ṭāv t^o**); to arouse, excite, cause (something dormant) to become active (cf. **dōdⁱ-wōv tulūñ^u**, p. 191b, l. 11; **phārⁱ-wōv tulūñ^u**, p. 702b, l. 40; **phutang tulānⁱ**, p. 718b, l. 28) (Rām. 602, K. 981); to start, cause to begin, set in action (cf. **dav tulūñ^u**, p. 260b, l. 3; **prasang t^o**, p. 768a, l. 22; **parwāz t^o**, p. 773b, l. 11; **tambal tulūñ^u** and **tambala tulañē**, s.v. **tambal**; **ṭingara tulañē**, s.v. **ṭingar**) (L.V. 99; Śiv. 699; Rām. 417, 531, 549, 1684; K. 294; H. ii, 9; K.Pr. 46); to cause to begin, hatch, breed (a quarrel or the like) (cf. **phasād t^o**, p. 712a, l. 14; **phutūra t^o**, p. 718b, l. 46);

to turn aside (one's own or another person's) attention, divert, distract (cf. **dōkha t^o**, p. 206b, l. 5);

to hold up, sustain (Śiv. 701, 994); to support (pain, etc.) (Rām. 761, YZ. 570); to take up and carry, bear, carry (cf. **bōr^u t^o**, p. 118a, ll. 29 ff.; **jajir^u tulanwōl^u**, p. 372a, l. 42) (Gr.M.; Rām. 402, 601; K. 73, 124; H. xii, 2); to take up and carry away, to take up and appropriate (H. x, 6, 7); to bear the responsibility of, undertake (cf. **shērtal tulūñ^u**, p. 896a, l. 5) (Gr.M.); to undergo, experience, suffer, endure (cf. **hān tulūñ^u**, p. 336a, l. 38; **mazrath tulūñ^u**, p. 616b, l. 16) (Gr.M., Rām. 1489);

to contract (debts), to obtain (money or goods) on credit (cf. **kar^az t^o**, p. 479a, l. 29); to derive, acquire, get, gain (as the result of labour) (**phōyida t^o**, to derive profit, Gr.M.; Rām. 505a);

to withdraw, remove (from on or from before) (cf. **buthi-pēṭha t^o**, p. 143a, l. 48; **dīna t^o**, p. 223a, l. 19; **phakas wurun t^o**, p. 689a, l. 30; **parda t^o**, p. 756b, l. 11) (Śiv. 1849, Rām. 434); to lift up, root up (cf. **kān^ajē tulañē**, p. 457b, l. 8; **nam**

tulānⁱ, to lift the nails, torment, p. 635*b*, l. 12; to pare the nails, H. v, 6; tēndⁱ tulānⁱ, s.v. tyond^u; tūz tulānⁱ; to efface, erase, expunge, abolish, cause to disappear, do away with (cf. barm t^o, p. 123*a*, l. 48; das t^o, p. 251*b*, l. 24; diwath tulūn^u, p. 264*b*, l. 50; khay tulūn^u, p. 426*a*, l. 7; lawa tulūn^u, p. 541*a*, l. 7; mālay tulūn^u, p. 570*a*, l. 19; shāph t^o, p. 887*b*, l. 50; thaph tulūn^u, p. 981*a*, l. 10) (H. xii, 15);

to eject, pour forth (cf. d^ah t^o, p. 198*a*, l. 13); to give forth (a loud sound), raise (a roar) (cf. graz tulūn^u, p. 306*a*, l. 6; pharyād t^o, p. 711*a*, l. 1; shōr t^o, p. 889*b*, l. 43) (Gr.M.; Rām. 445, 1143*k*, 1161; K. 153, 366); to give forth (a smell or the like) (cf. bōy tulūn^u, p. 149*a*, l. 20; phakh t^o, p. 688*b*, l. 50).

This verb is looked upon as the causal of wōthun, to rise, q.v., in the special sense of 'raising' or 'lifting up', but not in the sense of 'causing to rise', for which wōthanāwun is used (Gr.Gr. 176).

tul^u-mot^u तुलु-मंतु । उत्थापितः perf. part. (f. tuj^u-müts^u तुजू-मञ्जू), raised, etc., as ab.

tulith thawun तुलिथ थवुन् । गूहित्वा स्थापनम्, कार्यपरित्याजनम् m.inf. to take up and put down (in its proper place, for concealment, or otherwise); to remove (a person) from his work or post, to dismiss from (his) post.

tēlang त्वलंग् । अतिप्रगल्भः adj. e.g. a soldier (i.e. originally one of the soldiers from the Tailanga country, who were the first to be drilled and clothed in European fashion); (in Ksh.) (esp. of a boy or the like) impudently clever in effecting one's purpose.

tēlangī त्वलंगी । स्वार्थसाधनचातुर्यम् f. cleverness in securing the accomplishment of one's purpose.

tīlanun तीलनुन् । स्नेहपूतीभवनम् conj. 3 (2 p.p. tīlanyōv तीलन्योव्), (of walnut-kernels or the like) to become oily, to become putrid (exuding oil, and of acrid taste). tīlanyō-mot^u तीलन्यो-मंतु । विरुतस्नेहीभूतः perf. part. (f. tīlanyē-müts^u तीलन्ये-मञ्जू), become putrid, as ab.

tēlanāwun तेलनावुन् conj. 1 (1 p.p. tēlanōw^u तेलनोवु), to cause to exude (or to melt to) oil; to cause to give smarting pain. This verb is causal of tēlun 2, q.v. (Gr.Gr. 174).

tulanāwun तुलनावुन् conj. 1 (1 p.p. tulanōw^u तुलनोवु), to cause to lift (El.). Causal of tulun, q.v., in all its meanings (Śiv. 1777, cause to experience).

tulōn^u तुलोजू । प्रयत्नारम्भः f., i.q. tulōnⁱ, q.v.

tālpód, see tal-pod^u, p. 996*a*, l. 11.

tal^aph तल्फ् تلف m. perishing, ruin, wasting, in

talphas tal karun तल्फस् तल् करुन् । अतिचीणीकरणम् m.inf. to reduce (another) to extreme poverty.

t^alar तलर् । वनमक्षिका m.pl. a swarm of wild bees (or similar stinging insects); cf. t^al^ur^u. —pēnⁱ —प्यनि । दंशदंशोत्पातः m. pl. inf. a swarm of bees to attack (a person), to be stung by a swarm of bees.

talor^u तलर् in talōr (i.e. talor^u)-dach (El. m., but probably f.) the vine (*Vitis*). Cf. tanor^u.

talōr^u तलार् or tal^ur^u तल् । स्नेहभर्जितभक्ष्यविशेषः f. a certain dish made up of chopped vegetables fried in oil, *ghī*, or the like (cf. nadārⁱ-t^o, p. 623*a*, l. 44).

t^al^ur^u तल्, t^al^ur^u तल् or tul^ur^u तुल् । (मरघा)दंशः f. a bee (esp. a wild bee) (cf. chamba-t^o, p. 161*b*, l. 25; māch-t^o, p. 547*b*, l. 13; pōshē-t^o, p. 779*a*, l. 31) (El. *tihar*, m.; Gr.M. *t^al^ur^u*; L. 461, *tih*) (H. ix, 1, 3-6; K.Pr. 155); a wasp (El. *talar*). Cf. t^alar. t^alari-ôl^u तलरि-ओलु । दंशसय m. a bee's nest; a beehive.

tⁱl^r, see t^al^ur^u.

tōlur^u तोलुर् । गर्जितभाषी adj. (f. tōl^ur^u तोल्), loud-voiced, one who habitually speaks loudly (even when speaking on private matters).

tulr, see t^ala-katur^u, p. 995*b*, l. 7.

tul^ur^u तुल्, see t^al^ur^u.

talarun तलरुन् । चञ्चलीभवनम् m. (sg. dat. talaranas तलरनस्), shaking, waving (e.g. of the hair, a sheet, the fringe of a garment, etc.).

tēlis त्वलिस, see tyol^u.

tōlāsⁱ त्वलसि । कण्ठभूषाविशेषः f. a kind of bead necklace in four or five strands, and with a jewelled central ornament.

tōlasī त्वलसी । तुलसी (लता) f. the holy basil (*Ocimum sanctum*), the sacred tulasī shrub of India (Śiv. 498, 1058); the leaves of this plant (Śiv. 1400).

talāsh तलाश् تلاش m. (not f. as in Hindūstānī), search, quest (Gr.M.); scrutiny, study, research; effort, exertion (El.). —karun —करुन् । अन्वेषणप्रयत्नः m.inf. to search (for, dat.), to seek (Gr.M.; Rām. 1104, *talāshē*, m.c.); to explore; to endeavour (El., Gr.M.). —thawun —थवुन् । गवेषणोत्साहेच्छा m.inf. to set (a person) asearch, to set a search going.

tulatāl (? spelling) in tulatāl kariūn^u f.inf. to harass (El.). Cf. talawūl.

talōtum तलोतुम् (= تلاطم) m. buffeting, dashing (esp. of waves) (Rām. 1722).

talāv तलाव् m. an artificial pond, a tank (El. *talāo*, K.Pr. 209).

tālav तालव् । छदिः m. the ceiling (of a room) (cf. la^ari-t^o, p. 538*b*, l. 45; pacē-t^o, p. 791*a*, l. 47) (L.V. 85; K.Pr. 102; Rām. 569, 570; K. 155, 210;

H. viii, 6); the roof of a house (El. *tālu*, Śiv. 1246); —ē —ए । एकारः m. the name given in schools to the Śāradā character corresponding to the Skt. ए ē; cf. *tōlī ai*. -pūt^u -पूट । छदिःपट्टिका f. one of the boards that form a ceiling for one story of a house and, at the same time, the floor of the story above.

tālawā pyon^u तालव प्यनु । आपातः, अकस्मादुत्थानम् m.inf. to fall from the ceiling; hence, a sudden and unexpected calamity to befall; suddenly to stand up (e.g. when hearing of some unexpected occurrence).

tōluw^u तोलुवु । तोलनवृत्तिकः m. a professional weighman, a man who is skilled in weighing.

tuluw^u तुलुवु । तूददारुमयः adj. (f. *tulūv^u* तुलवू), made of mulberry wood (see *tāl* 1).

tilāwuk^u तिलावुक, see *tilā*.

talawālⁱ तलवलि (= تلو) । उद्वेगस्वभावः adj. e.g. nervous, tremulous, apprehensive, fearful (by nature); fickle, changeable (Gr.M., wrongly subst. m. *talawul^u*); restless, fidgety; versatile.

talawūl (? spelling) m. in *talawūl karun* m.inf. to harass (El.). Cf. *tulatāl* and the preceding.

tilawōn^u तिलवोत्र, i.q. *tila-wōn^u*, p. 999a, l. 24, q.v.

tōlawun^u तोलवुनु । तोलयन् n.ag. (f. *tōlavūn^u* तोलवून्), one who weighs, a weighman.

tōlawān तोलवन् । तोलनमूल्यम् f. wages for weighing, a weighman's fee.

tulawān तुलवन् f. wages for raising, removing, etc. (see *tulun*) (cf. *dōkha-t^o*, p. 206b, l. 10; *thaph t^o*, p. 981a, l. 13).

talwās तलवास, *talwāsa* تلاوة m. commotion, restlessness; anxious grief, trouble, anxiety, terror (Śiv. 1352, 1463; Rām. 54, 98, 382, 937, 1340); astonishment.

tōlawōz^u तोलवाञ्जु । तोलकवृत्तिः f. the profession or duties of a weighman.

talay तलय, see p. 997a, l. 4.

tālay तालय (= طالع) destiny (El. *tālai*; K.Pr. sg. obl. *tālie*, 114); success, fortune (El., as ab.). I.q. *tālē*, q.v.

talōyⁱ तलायि or *tōlōyⁱ* तल्लायि । आस्तरणपटः f. a counterpane or coverlet (made with quilted cotton) (cf. *nadārⁱ-t^o*, p. 623a, l. 46, and *tol^u* 2).

talyun^u तलिनु । अधस्तनः adj. (f. *talim^u* तलिमू), belonging to the lowest part, nether, situated beneath (Gr.Gr. 152, K.Pr. 18). —*pēṭh karun* —पेट करुन् । अधरोत्तरीकरणम् m.inf. to turn upside down. —*pēṭh thawun* —पेट थवुन् । विपर्यासनम् m.inf. to set upside down (esp. with the object of confusing or misleading a person).

talyun^u तलिनु । स्नेहपाचनम् m. cooking in oil, frying (Gr.Gr. 117). —*dyun^u* —दिनु । स्नेहपाकेन भर्जनम् m.inf. to fry (in oil, etc.).

tālyun^u तालिनु । तालूर्ध्वभागः m. (sg. dat. *tālinis* तालिनिस्), the upper half of the head (from the roof of the mouth upwards); cf. *tāl* 3. —*dazun* —दजुन् । अतिखिन्नीभवनम् m.inf. distress, heartache (e.g. that caused by a child's misconduct, inability to marry off a daughter on account of poverty, and so on) to be experienced (Rām. 1620; cf. *t^o zālun*, Rām. 195). Cf. *tāl dazūn^u*, p. 997a, l. 32.

tilyun^u तिलिनु m. a fragment (El. *tilyun*). Cf. *tilim*.

tam 1 तम् । अशमः, कासश्वासः m. (sg. abl. *tama* 1 तम; for 2, see s.v.), darkness; weariness, fatigue (from travelling) (cf. *and^{ar}-t^o*, p. 32b, l. 19; *phrata-t^o*, p. 709b, l. 33; *pot^u-t^o*, p. 788a, l. 23; *wōlinja-t^o*, s.v. *wōlinj*) (Śiv. 1752, 1770, 1849); spiritual darkness (L.V. 74); asthma. —*dyun^u* —दिनु । विश्रमणम् m.inf. to give, or cause weariness (H. vii, 17); to rest (on the way) owing to fatigue, to sit down for a rest (on a journey). —*hyon^u* —ह्यनु । अशमनिवारणम् m.inf. to take a rest, as ab. —*kadun* —कडुन् । विश्रमणम् m.inf., id.

tama-hot^u तम-हंतु । अमाक्रान्तः adj. (f. *-hūṭ^u* -हूँ), (on a journey) overcome with fatigue.

tam 2 तम् a jingle of bram in bram-tam, p. 123a, l. 41, q.v.

tām 1 ताम् (cf. طعام) । निमन्त्रणभोजनम् m. food, victuals; (in Ksh.) a dinner party (given to friends, relations, etc.).

tām 2 ताम् । तावत् adv. and postpos. as far as, up to, including (cf. *az-t^o*, p. 74a, l. 25; *āzⁱ-t^o*, id., l. 40; *kot^u-t^o*, p. 484a, l. 47; *pagāh-t^o*, p. 683a, l. 46; *tot^u-t^o*, s.v. *tot^u* 2) (Gr.M.; L.V. 57 (governing dat.); Śiv. 681, 1439 (with dat.); Rām. 240, 260, 782, 1412, 1550, 1605, 1677, 1719; K. 1058); then, just then, in the meantime (W. 93; Rām. 147, 945, 1178, 1354); indeed (to emphasize an expression), really, truly, completely (Rām. 728); as a correlative of *yāmath* (as far, or long, as —) so far, or so long (Rām. 761).

With an interrogative, *tām* gives a meaning of indefiniteness, as in *kāhⁱ-t^o*, somehow or other, p. 388a, l. 2 (K. 1119); *kar-t^o*, at some time or other, p. 465a, l. 28; *kati-t^o*, somewhere, anywhere, p. 483b, l. 41; *kot^u-t^o*, id., p. 484a, l. 49; *kūt^u-t^o*, of some indefinite quantity, p. 485a, l. 18. In all these, the underlying idea is a doubtful interrogative, as we should say 'is so-and-so anywhere?' (Gr.Gr. 256; Gr.M.; L.V. 86; Śiv. 1725, 1861; Rām. 1417).

Used by itself, as an adv. **tām** means 'for a short time', 'a little', as in 'rest a little'.

Synonyms of this word are **tāmāth**, **tān**, and **tānēth**, qq.v.

tama 2 तम طمع or **tamah तमह**, or (q.v.) **tamāh तमाह** m. covetousness, greed, vehement desire (El.); (in Ksh., of food, or the cooking pot containing it) excessive heat, the condition of being too hot to be touched; met. arrogance; cf. also **tamā**. —**karun** —**करुन्** m.inf. to covet (El.). **tama-tāv तम-ताव** 1. **अतिमदः** m. extreme pride, arrogance, haughtiness (due to wealth, position, learning, or the like). **tama wasun तम वसुन्** । निर्मदीभवनम्, श्रीष्ठापगमनम् m.inf. arrogance to descend, to become humbled (owing to the disappearance of the ground for pride); (in cooking) excessive heat to depart, slight cooling to take place. **tama-woth^u तम-वथु** । शान्तीष्णः adj. (f. —**wüsh^u** —**वक्कु**) (food, etc.), that has lost its extreme heat, slightly or partly cooled. **tama-woth^u-mot^u तम-वथु-मंतु** । विगतमदः perf. part. (f. —**wüsh^u-müsh^u** —**वक्कु-मंचू**), one whose arrogance has descended, humiliated, humbled (as ab.).

tamahuk^u तमहकु । अत्युत्कण्ठया लब्धः gen. adj. (f. **tamahüc^u तमहचू**), of, or belonging to, vehement desire; obtained after vehement desire (e.g. a long-delayed son).

tamā तमा طامع adj. e.g. very covetous, in **khām-tamā**, p. 400a, l. 26, q.v. (K.Pr. 103, *tama*). Cf. **tamöyī**.

tamāi, see **tamöyī**.

tāmⁱ तमि, **tami तमि**, see **tih**.

tamō तमो in **tamō-gōn तमो-खन्** m. one of the three properties belonging to all created things, the property of darkness or ignorance (see p. 857b, l. 27) (Śiv. 447). Cf. **tam 1**.

tim तिम, **tima तिम**, **timau तिमौ**, see **tih**.

tīm टीम् in **tīm-tām टीम्-टाम्** m. dress, show, ostentation (El.).

tōm त्वम, see **twam**.

tēmb^u तंबू, see **tyomb^u**.

tōmb^u 1 तंबू । वस्त्रवेशम m. a tent.

tōmb^u 2 तंबू । विवृतपिचुः m. a pencil-shaped piece of cleaned cotton held in the left hand for spinning (cf. **phamba-t^o**, p. 698a, l. 46) (K.Pr. 244).

tōmb^u तंबू । तुम्बीफलम् f. a kind of gourd (*Lagenaria vulgaris*). It is used for cupping.

tōmbē hēñē तंब्य ह्यत्र । तुम्ब्या रक्तकर्षणम् f. pl. inf. to cup, as ab. —**lāgañē** —**लागत्र** । तुम्बीसंदापनम् f. pl. inf. to apply a gourd for this cupping.

tumba तुव । कमण्डलुविशेषः m. a kind of gourd (*Lagenaria vulgaris*) (cf. **tōmb^u**); a hollowed gourd (in which

mendicants carry water, etc.). —**wōr^u** —**वोरू** । कमण्डलुविशेषः m. a kind of well-bucket (of equal width at bottom and top). —**wör^u** —**वारू** । कमण्डलुविशेषः f. id., but with a contracted mouth.

tumbakh तुवख् m. (sg. dat. **tumbakas तुवकस्**), in **tumbakh-nör^u तुवख-नारू** । वाद्यविशेषः f. a kind of musical instrument, shaped like a jar with a long neck, used by women at festivals.

tambal तंबल् । अकस्माच्चञ्चलता f. irresoluteness, vacillation (Gr.Gr. 128); (of a cow, horse, or the like) sudden jumping, capering, curvetting, caracolling. —**tulūñ^u** —**तुलजू** । चञ्चलताप्रदर्शनम् f.inf. to curvet, caracole.

tambala tulañē तम्बल तुलत्र । चञ्चलीभवनम् f. pl. inf. to become sportive, to become wanton.

tambalun 1 तंबलुन् m. (sg. dat. **tambalanas तंबलनस्**), perplexity, irresolution, agitation, distraction; delirium (Gr.M.).

tambalun 2 तंबलुन् । चञ्चलीभवनम् conj. 3 (2 p.p. **tambalyōv तंबल्योव्**), to be perplexed, irresolute, vacillating (owing to fear, hesitation, or the like), to change one's mind (from sudden grief or joy), to become agitated, distracted, bewildered (Gr.Gr. 128; Śiv. 312; Rām. 889, 1143h; YZ. 15); to be deceived (El., YZ. 212); to astonish (El. tr.). **tambalyō-mot^u तम्बल्यो-मंतु** । व्याकुलीभूतः perf. part. (f. **tambalyē-müsh^u तंबल्ये-मंचू**), agitated, distracted.

tambalāwun तंबलावुन् । चञ्चली(व्याकुली)करणम् conj. 1 (1 p.p. **tambalōw^u तंबलोवु**), to distract, make distraught, frighten, threaten (Śiv. 1623; Rām. 1438, 1623, 1780); to perplex, deceive (El., L. 459, Śiv. 1884); to agitate with desire, to excite desire in a person, to make anxious for something (Rām. 362, 593); to challenge (an opponent) (K. 232).

tambalawun^u तंबलवुनु । चञ्चलस्वभावः n.ag. (f. **tambalavūñ^u तंबलवंचू**), one who is bewildered, perplexed, distracted.

tēmbun तंबुन् । दृक्चाञ्चल्यम् conj. 3 (2 p.p. f. **tēmbyeēyē तंब्येय**). This verb is impersonal, and is conjugated in the feminine, with the subject in the dat., as in **tēmbyeēyēs**, there was looking jealously to him, i.e. he looked jealously, Gr.Gr. 239), to look jealously (at), look with jaundiced eyes; to look eagerly (cf. **achē tēmbañē**, p. 8b, l. 35) (Gr.Gr. 182, 188, 215, 234, 240, 248).

tēmbun तंबुन् । लोपः conj. 3 (2 p.p. **tēmbyoōv तंब्योव्**), to cause to disappear, to efface, obliterate.

tōmbun तंबुन् । विवरणम् conj. 1 (1 p.p. **tōmb^u तंबू**), to pull out, pluck open by hand (cotton, wool, or the like), to card by hand. Cf. **tōmb^u 2**.

tambūra तंबूर (= تمبور) । वाद्यविशेषः m. a kind of

mandoline, or Turkish guitar, with strings of brass wire.

tambūrⁱ तंबूरि । वाद्यविशेषवादनवृत्तिकः m. a professional player on the *tambūra*, q.v.

tēmb^ar त्वंवर or tēmb^ur^u त्वंवरू । अग्निकणः f. a spark (of fire) (cf. *nāra-t^o*, p. 648a, l. 40; *sōṣ^uy t^o wōshēlūn^u*, p. 943a, l. 25) (El. *tembir*, *timbar*; Gr.M.; Rām. 1613).

tēmb^ar त्वंवर । नेत्रप्रकाशाभावरोगः m.pl. cataract (of the eyes) (cf. *āchⁱ-t^o*, p. 8b, l. 36; *kāṣa-t^o*, p. 493a, l. 36). -kōn^u -कोनु । तिमिररोगकाणः, तिमिरयुक्तः adj. (f. -kōn^u -कात्रू), blind (by cataract) of one eye; totally blind (by cataract). -kāṭh -काठ । काष्ठविशेषः m. (sg. dat. -kāṭhas -काठस्), a kind of tree. —pēnⁱ —प्येनि । तिमिरापातः m. pl. inf. cataract suddenly to befall (a person).

tēmbor^u त्वंवरू adj. (f. tēmbūr^u त्वंवरू), afflicted with cataract (cf. *āchⁱ-t^o*, p. 8b, l. 38).

tīmb^ar तीवर, see tībar.

tōmbor^u त्वंवरू । दंशनिवासस्थानम् m. the nest of wild bees, or other stinging insects.

tōmbūr^u त्वंवरू । वनमक्षिका m. a stinging insect, such as a gadfly; a wild bee.

tōmbūr^u त्वंवरू । सरघामधुस्रवाधारस्थानम् f. a honeycomb or other receptacle for wild honey.

tēmb^arlad त्वंवरलद् । निष्प्रकाशनेत्रः adj. e.g. (as subst., f. tēmb^arladiñ त्वंवरलदिञ्), one who is afflicted by cataract (cf. *kāṣa-t^o*, p. 493a, l. 38).

tumūc^u तुमचू । कुचिः f. the belly (esp. of a child); cf. *tuphūc^u*. —yiñ^u —यिञ् । कुचिपूर्तिः f. inf. the belly (esp. of a child) to become filled.

tamah तमह, tamahuk^u तमहकु, see tama 2.

tamah (K.Pr. 30), see ba-tamah, p. 144b, l. 20.

tamāh तमाह (= طمع) or (q.v.) tama 2 तम । अत्यपेक्षा m. covetousness, vehement desire; greediness, greed, avarice; avidity; ambition; longing (for, gen.) (H. vii, 26). —kala kadun —कल कडुन् । चौर्यादिसाहसः m. inf. to become eager to misappropriate another's property (with which one is entrusted). —karun —करन् । अत्युत्कण्ठितीभवनम् m. inf. to covet, to hanker (after). —nērun —नेरुन् । उत्कण्ठितसिद्धिः m. inf. eager desire or ambition to be attained, a longing to be satisfied.

tamāhas tāwan pyon^u तमाहस् तावन् प्यनु । फलितस्य विनाशः m. inf. the loss of (something obtained after) great longing to befall (a person).

tamōk^u तमोकु । तमालपत्रम् m. tobacco (*Nicotiana tabacum* and *rustica*) (Gr.Gr. 126; Gr.M.; L. 330, *tamāk*; K.Pr. 86). —cyon^u —च्यनु m. inf. to smoke tobacco (Gr.M.; cf. K.Pr. 241).

tamōkⁱ-bāna तमाकि-वान । तमालधूमपानयन्त्रम् m. a hookah (for smoking tobacco through water). -dām -दाम । तमालधूमपानम् m. as much tobacco smoke as is sucked in one inspiration, a single whiff of tobacco smoke. -gul -गुल् । अर्धदग्धतमालगुलिका m. the amount of partly-burnt tobacco in the bowl of a hookah after only a little has been smoked. -kul^u -कुलु । तमालवृक्षः m. the tobacco plant. -kōṭh^u -काठू । तमालनालिका f. (sg. dat. -kāchē -काच्छ), the upright stem of a hookah. -shōda -शोद । तमालधूमातिव्यसनी m. a confirmed tobacco smoker (a slave to the habit). -wath^ar -वथर् । तमालपत्रम् m. tobacco-leaf.

tamukui (K.Pr. 248), see tamyuk^u, p. 968b, l. 46.

tamal तमल् । कासश्वासरोगी adj. e.g. one who suffers from asthma (see tam 1).

tamāla तमाल m. the leaves of the *Cinnamomum albidiflorum* (El.). Cf. *pat^ar*, p. 802b, l. 11; *patraj*, *taj*, and *tējpat*.

tōm^al त्वमल् or tōmūl त्वमुल् । तण्डुलम् m. (sg. dat. tōm^alas त्वमलस्), husked rice, uncooked rice (cf. *bēlⁱ-t^o* or *byōlⁱ-t^o*, p. 150a, l. 50; *gōsōñⁱ-t^o*, p. 309b, l. 50; *ṣari-t^o*, s.v. *ṣūr^u 4*) (El.; Gr.Gr. 51, 75, 164; Gr.M.; Śiv. 841 (*tōmal*, pl. nom.); K.Pr. 7, 225).

tōm^ala-ōt^u त्वमल-ओटु m. rice-flour (El. *tumla-ōt*). -kat^ara -कैत्र । अत्यल्पतण्डुलसमूहः m. a very small amount of husked rice. -mōnd^u -म्वंडु । तण्डुलपूपः m. a thick cake made of rice-flour (Gr.Gr. 75). -phol^u -फलु । तण्डुलसमूहः m. a single grain of husked rice (in the pl., only in this sense; Gr.Gr. 164); a small quantity (esp. enough for subsistence) of husked rice (Gr.Gr. 164). -tōṭh^u -टूठु । तण्डुलदशाढकी m. fifteen seers (thirty pounds) of husked rice (see tōṭh^u). -ṣōt^u -चूटु । तण्डुलपिष्टपूपः f. (sg. dat. -ṣōcē -चूच्य), rice-bread (El., Gr.Gr. 74). -wōñ^u -वोञ् । तण्डुलविक्रेता m. a seller of husked rice. -wor^u -वरू m. a cake made of rice-flour.

tamām तमाम تام adj. e.g. complete, whole, perfect. —karun —करन् m. inf. to complete, conclude, finish (Gr.M.).

tamanā तमना, see tamanāh.

tamun 1 तमुन् or tamun^u 1 तमुनु । कालिमा m. (sg. dat. *tamanas* तमनस्), soot (or similar black substance). *taman-lyol^u* तमन्-ल्यलु । अतिकालिमन्थापिठरम् m. a cooking-pot encrusted with soot or the like (from long use).

tamon^u तमनु, tamun 2 तमुन् or tamun^u 2 तमुनु । कालिमयुक्तः, कालिमाभिभूतः, मालिन्ययुक्तः adj. (f. *tamiñ^u* तमञ्चू or *tam^uñ^u* तमञ्चू), sooty, blackened with soot or the like (cf. *buthⁱ-t^o*, p. 142b, l. 49; *wōlinja-t^o*, s.v. *wōlinj*) (Gr.Gr. 140); met. dirty,

blackened generally (e.g. of the face having its beauty spoiled) (cf. *ala-tamon*^u, p. 25*b*, l. 38); publicly disgraced. —*gathun* —गङ्गुन् । निराकृतीभवनम् m.inf. to become black; (of some hope, etc., on the point of fulfilment, or the like) to come to nothing, be frustrated. —*karun* —करुन् । निरासः m.inf. to make black, to frustrate (as *ab.*).

tam^un^u kat^ur^u तमञ्जू कर्तू । रोगाद्युत्पन्नकालिमा f. a sooty potsherd; met. blackness or darkness of the face (caused by public disgrace, disrespect, frustration of efforts, disease, or the like). —*kat^ur^u gathūn^u* —कर्तू गङ्गञ्जू । कालिमोत्पत्तिः f.inf. such blackness of the face to occur, to be subjected to public disrespect, to disease, to disappointment, or the like. —*kat^ur^u phērūn^u* —कर्तू फेरञ्जू । कालिमव्याप्तिः f.inf. the face to become generally blackened (e.g. by over-exertion, disease, frustration of efforts, or the like cause). —*lēj^u* —ल्यञ्जू or —*lējⁱ* —ल्यजि । काण्ण्यपितपिठरम् f. a cooking pot encrusted with soot from long use.

timan तिमन्, see *tih*.

tumun तुमुन् । कृशगभीरः m. (sg. dat. *tumanas* तुमनस), one who is lean and inscrutable, one who is lanky in appearance, and secretly false at heart, gaunt and blackhearted (cf. *tamun* 2, with which the word is said to be connected).

tamanāh तमनाह, *tamanā* तमना, or *tamannā* तमन्ना तमा । अत्युत्कण्ठा m. wish, desire, longing, longing desire (El. *tamannā*, Rām. 1350, K.Pr. 87); request, prayer, supplication. —*nērun* —नेरुन् । उत्कण्ठासिद्धिः m.inf. a longing desire to be fulfilled (Śiv. *tamannā*, 923; *tamanā*, 1104–5, 1140; *tamanāh*, 1235; Rām. 1127, 1573, 1633, 1763). —*rōzun* —रोजुन् । अत्युत्कण्ठितासिद्धीभवनम् m.inf. a longing desire to remain unfilled, desire to be frustrated (even on the point of success) (Rām. 1530). —*sōrun* —सोरुन् m.inf. desire to be exhausted, (hence) efforts to be found unavailing, efforts to be abandoned as useless, to be given up as a bad job (Rām. 711, 953, 1053, 1586, 1628).

tamanlad तमन्लद् । कालिमयुक्तः adj. e.g. sooted, sooty; met. having the face blackened (by public disgrace, disrespect, frustration of hope, disease, or the like).

tamannā तमन्ना तमा, see *tamanāh*.

tam^un^ulad तमञ्जूलद् । काण्ण्यभिभूतः adj. e.g. sooted, blackened.

tamañār तमञ्जार । मलिनत्वम् m. blackness, darkness or swarthy of complexion (cf. *buthⁱ-t^o* or *-tamañēr*, p. 143*a*, l. 1) (Gr.Gr. 140).

tōmpath-kyul^u टोपठ-किलु, see *tōpath-kyul^u*.

tamar तमर (= تمر) । फलविशेषः f. a ripe date, a date (El. *tamarī*, m.). (In Hindī this word is m.)

tömīr तामीर् تعمیر ? m. building, construction, structure (Rām. 131, K.Pr. 210).

tumāra तुमार । भूषणविशेषः m. a certain ornament, shaped like a half-moon, and worn over the forehead. —*kalapush^u* —कलपुशु । ललाटिकाभूषापूर्णमस्तकम् m. a cap embroidered with a row or rows of these ornaments; hence, a head so adorned.

tāmas तामस् । क्रोधावेशः m. an attack of anger, wrath (whether spontaneous or due to some external cause).

tamis तमिस्, see *tih*.

tamāshē तमाश (= تماشا) । प्रदर्शनीयक्रीडा m. entertainment, exhibition, show, sight, spectacle (Gr.M., Śiv. 422); sport, amusement, pleasure, fun, jest, joke; anything strange or curious (H. iii, 7).

—*wuchun* —वुकुन् । दृष्टव्यपेक्षणम् m.inf. to see a sight or spectacle, to see what is to be seen (K.Pr. 171, 215); to look on at fun or sport, etc.; to look on unmoved, encouragingly, or provocatively at some evil action.

tamaskhurī तमस्खुरी (= تمسخر) f. jesting, joking (H. x, 5).

tamsil तमसील् تمثيل m. comparison, similitude; an allegory, fable, apologue (Gr.M.).

tāmāth तामथ् । तावत् adv. and postpos. as far as, up to, including (cf. *az-t^o*, p. 74*a*, l. 26; *āzⁱ-t^o*, id., l. 41; *dupaharan t^o*, p. 233*b*, l. 4; *kot^u-t^o*, p. 184*a*, l. 47; *shāmas t^o*, p. 882*b*, l. 16) (Śiv. 1756; Rām. 26, 306, 374, 423, 559, 972, 998, 1137, 1233, 1541; K. 910); just then, in the meantime (Rām. 436, 526, 652, 793, 982, 1358, 1390, 1405, 1738; Y.Z. 177); indeed (to emphasize an expression), really, truly, completely; as a correlative to *yāmāth* (as far, or long, as —) so far, or so long (Rām. 703–4; H. xi, 20).

With an interrogative, *tāmāth* gives a meaning of indefiniteness, as in *kāhⁱ t^o*, somehow or other, p. 388*a*, l. 3; *kar t^o*, at some time or other, p. 465*a*, l. 32; *kati t^o*, somewhere, anywhere, p. 483*b*, l. 42; *kot^u t^o*, id., p. 484*a*, l. 49; *kūt^u t^o*, of some indefinite quantity, p. 485*a*, l. 18. In all these, the underlying idea is a doubtful interrogative, as we should say, 'is so-and-so anywhere' (Gr.Gr. 256).

Used by itself, as an adv., *tāmāth* means 'for a short time', 'a little', as in 'rest a little' (Rām. 78).

Synonyms of this word are *tām*, *tāñ*, and *tāñēth*, qq.v.

tāmāth^ay तामथ्य adv., even then (W. 93 *tāmatai*).

tamiy तमिय, see *tih*.

tamöyī तमायी adj. e.g. covetous, greedy (El. *tamāi*).

Cf. *tama* 2 and *tamā*.

myuk^u तस्युकु, see tih.

tamīz تميز f. reason (as opposed to instinct), discernment, judgment, discrimination (cf. **bē-tamīz**, p. 144b, l. 28) (Gr.M., W. 110); civility, courtesy (El.).

tan 1 तन् । स्तनौ m. the bosom, breasts (of a woman); the dugs, udder (of a female animal) (El. *tana*, the nipple; K. 109-10).

tan 2 तन् تن । तनूः f. (sg. dat. **tani** तनि, Gr.Gr. 70), the body, person (of man or beast) (cf. **gal-t°**, p. 202a, l. 13; **hiyē-t°**, p. 363a, l. 39; **pot^u-tan**, p. 788a, l. 27 (W. 156; L.V. 76, 93; Śiv. 47, 168, 225, 445, 619, 815, 946, 1008, 1438, 1459, 1679, etc.; Rām. 186, 233, 247-8, 274, 279, 345, 354, 1233-4, etc.; K. 423, 425; YZ. 74, 96, 106, 234, 344; K.Pr. 239, 240); one's own person, self (cf. **āyē-t°**, p. 73a, l. 27). —**nāviñ^u** —नाविञ् । स्नानम् f.inf. to bathe one's (own) body, to bathe (Śiv. 24, 1397, 1711; Rām. 676, 1235, 1625, 1772; K. 973). —**tanhā** تنها or **tan-ē-tanhā** तने-तन्हा تنها adj. e.g. alone, utterly alone (Rām. 1200).

tana-mana तन-मन or (Śiv. 241) **mana-tana** मन-तन । अतिसमाधानेन adv. with body and soul, with one's whole self (Śiv. 241, 1073, 1422, cf. *tan-man*, 493; K. 630, 1001). —**mana karun** -मन करुन् । अतितत्परतया विधानम् m.inf. to accomplish with body and soul. —**mana lagun** -मन लगुन् । अत्यासक्तिः m.inf. to become devoted body and soul (K. 4, 509, 524, 595, 612, 1030, 1141).

tān तान् । दारुखण्डम्, शरीराङ्गम्, संबन्धयोग्यः, सुदायविशेषः m. a thread, a fibre; a tone, tune (in music); stretching, extension; a stretched or tight cord or rope (cf. **dōbi-t°**, p. 182b, l. 37); a rigid rod or bar; a beam, or the like, of a house (cf. **hāka-t°**, p. 327a, l. 7; **mal-t°**, p. 564a, l. 27; **prōvishē-t°**, p. 773b, l. 3) (K.Pr. 87); (in Ksh.) a limb, member, or part of the body (cf. **āyēs-t°**, p. 73a, l. 32) (H. viii, 7); one who is suitable as a bridegroom (owing to his freedom from faults and possessing excellent qualities); a certain measure in paying a marriage dowry. So many *tōlās* (about half-an-ounce each) of gold are paid, one *tān* is usually ten or fifteen *tōlās*, and the dowry is then said to be of so many *tāns*. —**kadānⁱ** —कडनि । अङ्गभञ्जनम् m. pl. inf. to tear out the limbs; hence, to break the limbs by a violent beating.

tāna-bāgay तान-बागय् । अङ्गविभागः f. division of limbs, (hence, of any person or thing consisting of members, in putting the members in correct order, or in counting them) dividing out the members. —**tāna** —तान । अङ्गशः adv. limb by limb, member

by member. —**tāna kadun** —तान कडुन् । अङ्गशो विभेदनम् m.inf. to dismember, to pull off limb after limb, to tear limb from limb (Rām. 698, 1405). —**tāna karun 1** —तान करुन् । भिन्नशो विधानम् m.inf. to put members apart, to dismember (Rām. 468). —**tāna muṣarun** —तान मुचरुन् or —**tāna muṣarāwun** —तान मुचरावुन् । अङ्गोन्मोचनम् m.inf. to loosen the members, (of something the members of which are tightly united) to undo the members, separate the joints.

tana तन । तत्कालात् adv. from that time forward, since that time, ever since (Gr.M.; L.V. 83, 93; Rām. 1162; K. 504, 1100; K.Pr. 194, *tanahdai* for *tana day* (p. 265b, l. 34)). —**pēṭha** -षट् or —**pēṭhan** -षटन् । तत्कालादारभ्य adv. beginning from that time, ever since (Rām. 1715, K. 244). —**pēṭhuk^u** -षटुकु । तत्कालादारभ्य जातः adj. (f. **pēṭhuc^u** -षट्चू), of, or belonging to, from that time, (of something existing now) beginning at that time (and continuing till now). —**shut^u** -शुतु or —**shutun** -शुतुन् । तत्कालादारभ्य adv. beginning from that time, ever since then (K. *shut^u*, 822, 1093). —**yōr-kun** -योर्-कुन् । तत्कालाद्यावधि adv. from that time up to now, ever since then.

tanuk^u तनुकु । तत्कालतोद्यावधिकः adj. (f. **tanuc^u** -तनचू), of from then, existing ever since then. **tāna** तान تان f. reproach, disapprobation, chiding, blame. —**diñē** —दिन्न । उपालम्भनम् f. pl. inf. to blame, reproach. —**tāna karun 2** -तान करुन् m.(sic)inf. to despise (El.). **tīn-tērākh** तीन-तेराख् । इतस्ततो निरासनम् m. (cf. Hindī *tīn-tērah*) three and thirteen (regarded as unlucky numbers); hence, scattered, dispersed, broken; distracted; ruined, destroyed; squandered, dissipated, wasted.

tīn टीन् । शस्त्रपट्टविशेषः m. tin.

tīna-chal टीन-छल् । शस्त्रविशेषखण्डः f. a piece of tin. —**gor^u** -गर्ह् । शस्त्रविशेषकारुः m. a tinman. —**khünd^u** -खँडू । लोहविशेषपट्टखण्डः f. (sg. dat. —**khanjē** -खँज्य), a piece of tin. —**pūt^u** -पटू । शस्त्रविशेषपट्टिका f. a sheet of tin.

tīnuk^u टीनुकु । शस्त्रविशेषमयः gen. adj. (f. **tīnuc^u** -टीनचू), of, or belonging to, tin; made of tin.

ton^u 1 तनु । नाभेरधस्तननाडी m. the belly below the navel, the pubes, region of the bladder. Cf. **tūn^u**.

ton^u 2 तनु । तनुः adj. (f. **tūñ^u** 2 तञ्जू, for 1, see s.v.), thin, not thick (El. *tōn*, *tun*; Gr.Gr. 29, 57, 62, 140; Śiv. 336); thin, lean, emaciated; thin, delicate, slender; thin, liquid (as compared with solid) (Gr.M., K.Pr. 205 *tun*). —**pahān** —पहान् । किञ्चित्तनुः adj. (f. **tūñ^u** **pahān** तञ्जू पहान्), somewhat thin, a little thin, rather thin, thinnish.

tôn^u 1 तोनु । उष्णीषः m. a turban (for males) (according to El. s.v. *tón*, this is an old word).

tôn^u 2 तोनु । साम्यसंबन्धः m. a secondary suffix, like *pôn^u*, q.v., forming abstract nouns denoting general relationship, state, or condition. The relationship indicated is more intimate than that indicated by *pôn^u* (q.v.) (Gr.Gr. 143-4) (cf. *baba-t°*, fatherhood, p. 77a, l. 20; *bācabath-t°*, the condition of a priest-brāhman, p. 79a, l. 42; *buh^{ar}-t°*, the profession of a druggist, p. 66b, l. 32; *bēnūn^u-t°*, sisterhood, p. 114a, l. 37; *brahma-t°*, brāhmanhood, p. 121a, l. 20; *brōhman-t°*, id., p. 121b, l. 34; *bārānⁱ-t°*, brotherhood, p. 124a, l. 48; *bōyⁱ-t°*, brotherhood, p. 149b, l. 11; *bāyⁱ-kākañē-t°*, the relationship of sisters-in-law, p. 150a, l. 13; *drikākañē-t°*, the mutual relationship between brothers' wives, p. 243a, l. 45; *mājē-t°*, motherhood, p. 557b, l. 31; *nāñē-t°*, grandmotherhood, p. 644a, l. 28; *nōshē-t°*, daughter-in-lawship, p. 655b, l. 32; *pōtra-t°*, sonhood, p. 799b, l. 34; *pāyēchⁱ-t°*, the occupation of an outcaste Brāhman, p. 813b, l. 6; *rēshⁱ-t°*, anchorite-hood, p. 856a, l. 2).

This suffix is also used to indicate conduct like that of the principal word, as in *bācabath-t°*, a condition like that of a priest-brāhman, see ab.; *buh^{ar}-t°*, conduct like that of a druggist, see ab.; *bōyⁱ-t°*, brotherly conduct, see ab.; *bāyⁱ-kākañē-t°*, conduct like that of sisters-in-law, see ab.; *kōlayē-t°*, conduct like that of a wife, humble obedience, p. 442a, l. 23; *kanjar-t°*, conduct like that of a souteneur, p. 457a, l. 26; *mājē-t°*, motherly conduct, see ab.; *nāñē-t°*, affectionate conduct like that of a grandmother, see ab.; *pōshē-t°*, gentle conduct, like that of one who tends flowers, p. 779a, l. 33; *pit^{ar}-t°*, the mutual hostility natural among kinsfolk, p. 803a, l. 45; *pōtra-t°*, conduct like that of a son, see ab.; *pāyēchⁱ-t°*, conduct like that of an outcaste Brāhman, see ab.; *sōna-t°*, mutual hostility like that between co-wives, p. 917b, l. 48.

tōnī तानी f. *Oryza sativa* (El. *tānī*).

tōnī, see tūg^u.

tun in tun-kōd (? spelling) m. the cerebellum (El.).

Cf. kōd^u 1.

tūnī तूनी m. the Toon tree (*Cedrela Toona*) (El.).

tūn^u तूनु । नाभिः m. (sg. abl. *tōnī* तोनि), the navel (El. *tūn*; Gr.Gr. 18, 20). Cf. ton^u 1.

tanab तनब । दीर्घशाला f. a long wide hall or building.

tanāb तनाव् । रज्जुविशेषः f. a strong rope of many strands; a tent-rope; a long rope for measuring land.

tōnc^u टीचू, tanch, see tōc^u.

tānchē टांछ, see tōth^u.

tand (? spelling and gend.), land on the slope of the mountains, reclaimed from the forest (L. 321).

tānda टंड in tānda-g^andam टंड-गडम् । असदारोपणम् m. (esp. when poor) making a great show of prosperity, by collecting valuables from various directions, in order to impose on people.

tēndⁱ टेंडि, see t̥yond^u.

tinda टिंड । शिरःकपालम्, कुम्भविशेषः m. the crown of the head, the top of the skull; a well-bucket (cf. *gagar-t°*, p. 280a, l. 14). -wōr^u -वोर् । कुम्भविशेषः m. a well-bucket. —z^alun —ज़लुन् । वपनम् m. 'to scratch the top of the head', to shave the head (a contemptuous term).

tōnd टुंड । मुसलायम्, ललाटीव्रत्यम्, अपवादः f. the pounding end of a rice-pestle; a lump, or bump on the upper part of the forehead; (when loss in business has occurred, esp. when due to carelessness) an evil report, scandal. —yīn^u —यिन् । अपवादापत्तिः f.inf. such an ill report to occur.

tunda टुंड । कुणिः m. one who has naturally a withered or a crooked arm (i.e. who has been born so).

tundī तुन्दी تندي । तीक्ष्णता f. swiftness; briskness, activity; sharpness, severity (e.g. of a disease); impetuosity, violence, fierceness, fury (Rām. 376, 497); (in Ksh.) zealous assiduity, smartness combined with ardour, alacrity.

tund^u तुन्दु (= تند) । तीक्ष्णस्वभावः adj. (f. *tunz^u* तुजू), quick, swift; brisk, active; hot, sharp, acrid; impetuous, hasty; fierce, violent; (in Ksh., esp. of a child) active and intelligent, sharp, keen-witted (YZ. 5).

tāndijē तन्दिज्य । शूलभेदः f.pl. skewers or spits for roasting meat, etc. Cf. tōn^ajē.

tāndijēn lagun तन्दिज्यन् लगुन् । शूलारोह-वद्वयभीवनम् m.inf. to be fixed on roasting-spits; (met.) to become distraught, at one's wits ends owing to some calamity, to be on thorns of anxiety. —lāgun —लागुन् । शूलारूढवद्वयभीकरणम् m.inf. to make a person distraught, as ab.

tundākh टुंडाख् । विरोधोत्पादकवाक्यम् m. (sg. dat. *tundākas* टुंडाकस्), provocative language, words (esp. when false) used to incite a quarrel.

tandal तन्दल । पङ्क्तिः f. a line, row, range, series; a group, collection, flock, troop, large number (cf. *gōb^ara-t°*, p. 275a, l. 50; *pōtra-t°*, p. 799b, l. 36; *wāka-t°*, s.v. *wākh* 2); a row of people (of the same caste) sitting down to a meal, a company or party of the same caste at dinner.

tandali rōzun तन्दलि रोजुन् । पङ्क्तिस्थितिः m.inf.

to stay or keep in a row (esp. of caste-fellows), as ab.
tandali thawun तन्दलि थवुन् । पङ्क्तिशोऽवस्थापनम्
m.inf. to set in a row, as ab., (at a dinner-party) to
set people in proper order of precedence.

tōṇdal टुंडल । ललाटीन्ययुक्तः adj. c.g. one who
has a bump, or lump, on the upper part of the
forehead.

tōṇdilad टुंडिलद । अपवादयुक्तः adj. c.g. one who (owing
to his carelessness) is an object of scandal.

tundun तुदुन् । तीक्ष्णीभवनम् conj. 3 (2 p.p. tundyōv
तुद्योव्), to be, or become, hot; (of a disease) to be,
or become, aggravated; to be, or become, heated,
hot-tempered, angry. tundyō-mot^u तुद्यो-मंतु ।
तीक्ष्णीभूतः perf. part. (f. tundyē-müṣ^u तुद्ये-मञ्चू),
(of disease) aggravated; heated, angered, enraged.

tandra तंद्र, see tanth^{ar}.

tōṇdūra त्वंदूर (= تنور) । अरमन्तम् m. an oven; a stove;
cf. tanūr. -ṣrūt^u -च्रूट । अरमन्तपिधानिका f. (sg. dat.
-ṣracē -च्रच्य), the circular cover of an oven. -ṣōt^u
-चूट । अरमन्तिकोऽपूपः f. (sg. dat. -ṣōcē -चुच्य), bread
or a cake baked in an oven.

tandurust तन्दुरुस्त تن درست adj. c.g. healthy (Gr.M.).

tandarustī तन्दरुस्ती (= تن درستی) f. health (El., Gr.M.).

tēṇdis त्वंडिस, see tyond^u.

tang तंग تنگ । संकुचितः adj. c.g. contracted, confined,
straitened, strait, narrow, tight (cf. atha-t^o, p. 63a,
l. 48) (El.; Gr.M.; Rām. 403, 523-4; K.Pr. 153);
wanting, scarce, scanty, stinted, barren; distressed,
poor, badly off; distracted, troubled, vexed (cf. dil-t^o,
p. 215b, l. 1); dejected, sad, sick (at heart); angry
(Śiv. 879). —anun —अनुन् । खिन्नीकरणम् m.inf. to
distress, vex, worry, harass. —gaṣhun —गछुन् ।
संकटाक्रान्तीभवनम्, निःस्त्रीभवनम् m.inf. to be distressed
or incommoded (by), to be in distress or difficulty
(Rām. 1074); to be troubled, vexed, or harassed (by)
(Śiv. 834); to be utterly weary or sick (of), to have
one's patience exhausted (by); to be in straits, be
badly off, penniless; to be enraged (against, uparī)
(Śiv. 571). —yun^u —यिनु । आधिव्याधियस्तीभवनम्
m.inf. i.q. —gaṣhun; esp. to become distressed and
utterly weary of life (owing to anxiety, disease, or
the like).

tang 1 टंग । फलविशेषः m. a pear, *Pyrus communis* (for
various kinds, see El. s.vv. tang and tangakul) (cf.
hāpath-t^o, p. 342b, l. 46; jajīri-t^o, p. 372a, l. 47;
mōkhta-t^o, p. 561a, l. 17; mama-t^o, p. 570b, l. 27;
nāba-t^o, p. 619b, l. 8) (El. tang and tang, tan; L. 73,
79, 348, 350, 351; W. 17, 21; L.V. 92; K.Pr. 7,
78, 115, 119, 138); cf. tōc^u and tōj^u, which are
small varieties of the fruit. -kujⁱ -कुजि or -kuj^u

-कुजू । टङ्कफललता f. a small pear-tree, a pear-vine.
-kul^u -कुलु । टङ्कफलवृक्षः m. a pear-tree.

tanga-chāṭa टंग-छाँट or -chōt^u -छौटु ।
निम्नष्टटङ्कफलम् f. an inferior pear (small, juiceless, and
with no flavour). -hūt^u -हूट । शुष्कटङ्कफलखण्डम् f.
(sg. dat. -hacē -हच्य), a piece of pear which has been
cut up and dried, a slice of dried pear. -lünd^u
-लंडू । टङ्कशाखा f. (sg. dat. -lanjē -लंज्य), a branch
of a pear tree laden with fruit. -lot^u -लटु ।
टङ्कफलमूलम् m. the narrow end of a pear; met. a
certain ornament so shaped (turned up, thick, and
long). -lātⁱ-dār -लटि-दार् । टङ्कफलमूलोपमः m. an
ornament set, or adorned, with the foregoing ornaments.
-phulay -फुलय । टङ्कपुष्पविकासः f. the blossoming
of pears, pear-blooming. -pōsh -पोश । टङ्कफलपुष्पम्
m. the pear-flower. -shīra -शीर । टङ्कफलरसः m.
pear juice (commonly expressed from the fruit). -vūn^u
-वञ्जू । टङ्कवृक्षसंततिः f. a grove of pear-trees (usually
planted in lines) (W. 144, -wanⁱ; K.Pr. 135, -wani).

tāngⁱ-tālⁱ yun^u टंगि-तलि यिनु । सुलभावाप्तिः m.inf.
to come under a pear(-tree); met. to obtain success
comfortably and easily.

tangan ras pyon^u टंगन् रस प्यनु । सुरतेच्छाप्रादुर्भावः
m.inf. sexual desire to become first apparent in a
youth coming to the age of puberty.

tang 2 टंग । कवाटपट्टायम् m. the projecting spike that
acts as a bolt at one corner of a door (cf. darwāza-
t^o, p. 250b, l. 51).

tanga āmot^u टंग आमंतु । उद्विग्नः adj. (f. —āmüṣ^u
—आमञ्चू), flurried, distracted (by some unbearable
calamity or the like). —anun —अनुन् । उद्वेजनम्
m.inf. to flurry, fluster, distract (someone for one's
own purposes) (Śiv. 382). —yun^u —यिनु । उद्वेगावाप्तिः
m.inf. to be flurried, flustered, alarmed, scared,
dismayed (by some unbearable task) (Śiv. 1258;
K. 13, 240).

tāng टांग, see tṛāg.

tanga तंग (= تنگ) । अश्वाद्यास्तररज्जुः m. a horse-belt,
girth (El. tang). —cārun —चारुन् । अश्वास्तरणरज्जु-
बन्धनम् m.inf. to tighten a girth, to girth (a horse);
met. to make (someone) ready to set forth.

tangī तंगी تنگی । संकुचितता f. straitness, narrowness;
tightness, closeness; scantiness, scarceness; distress,
difficulty, want, poverty; stinginess, parsimony.

tēng टेंग, see tēg.

tīng टिंग । अनवस्थितिः f. unsteadiness, unsettledness (of
the body, due to the mind being perplexed).

tōng तंग, tōng^u तंगु, or (q.v.) thōng^u थुंगु । शृङ्गम् m.
the peak of a mountain or the like (El. tūng, a
mountain pass; K. tōng, 629, 631-2).

tōng तोंग, tōng टोंग, see tōg or tōg.

tung टुंग or (q.v.) tūg टूंग । गोमायुशब्दः f. the cry of a jackal (El. *tung*; K.Pr. 83, 192); the lowing of a cow (sic, L. 456, *tongan*, dat. pl., and so translated).

tungan atun टुगन् अत्तुन् । गोमायुवत् शब्दनम् m.inf. to make cries like those of a jackal.

tung, see tūg 1 and 2 and tōng.

tūnga टूंग, see tūga.

tēngul त्थंगुल्, or tyōngul त्थ्यंगुल्, or tyūngul त्थ्यंगुल् ।

अंगारः m. (sg. dat. tēngalas त्थंगलस्, tyōngalas त्थ्यंगलस्, or tēgalas त्थैंगलस्), a spark of fire (cf. bāthi-

tyōngul, p. 140b, l. 40; nāra-tyūngul, p. 648a, l. 50;

tānē-phōti tyōngul nērun, s.v. tūn^u); a mere

spark, a piece of smouldering charcoal (giving but a dim shine) (El. *tungul*, a live coal; W. 151, id.);

fire (El.; L. 460, *tungal*; Rām. 621; K.Pr. *tungul*,

30, 161). —pyon^u —प्यनु । घर्मादिसमयाविष्कारः

m.inf. a smouldering charcoal to fall; a spark to fall

(on someone) (Rām. 1082); met. the hot weather or

summer to begin; sadness or anxiety to be caused by

some sudden thought.

tēngal त्थंगल् । अङ्गाराः m.pl. sparks; a heap of

smouldering charcoal. —gāsh -गाश् । ईषत्प्रकाशः m.

the dim light given out by smouldering charcoal;

met. a little learning, very slight knowledge of some

branch of science, a smattering of some subject.

—tulānⁱ —तुलनि । अतितोदना m.pl.inf. to raise

sparks; met. tormenting and urging a pupil, in order

to make him acquire knowledge. —wōthānⁱ —व्थथनि ।

अतिखेदापत्तिः m.pl.inf. sparks to rise; met. to be

tormented, worn out, or worried (e.g. in searching for

something destroyed, in attempting to complete an

impossible task, or in severe and constant study).

tangun तंगुन् । संकुचितीभवनम् conj. 3 (2 p.p. tangyōv

तंग्योव्), to be, or become, tight, too narrow, contracted

(e.g. of a place, or of the hand).

tōngur^u टूंगुरु । खनित्रम् m. a kind of hoe, a hand-hoe

(cf. pōt^ari-t^o, p. 804a, l. 13) (El. *tongur* and *tungarū*.

The latter he describes as a small pickaxe, the iron

part of which is placed at an angle of forty-five degrees

to the wooden handle; L. 460, *tongru*, a hand-hoe).

—gathun —गठुन् । भुग्नीभवनम् m.inf. to become a hoe;

hence, met., to become bent and broken down by disease

or the like. —trāwun —त्रावुन् । आसक्ततयान्वेषणम्

m.inf. to follow and importune persistently.

—trōvith bēhun —त्राविथ व्यङ्गुन् । प्रसह्यानुलगनम्

m.inf. obstinately and persistently to follow, as ab.

tōngārⁱ-pūr^u टूंगरि-पूरु । खनित्रदण्डम् f. the handle

of a hoe. —pōtur^u —पोतुरु । खनित्रफालः m. the blade

of a hoe.

tanag^ath तनगथ । असद्वेशः m. (sg. dat. tanag^atas तनगत्स), false appearance, disguise, pretending to be someone else.

tangyuw^u टंगिवु । टङ्कदारुमयः adj. (f. tangiv^u टंगिवू), made of pear-wood.

tanhā तन्हा تنها adj. c.g. solitary, lonely (El. *tanha*; Rām. 1200, *tan-ē-tanhā*, see p. 1008a, l. 18).

tānj, tōnj^u टांजू, see tōj^u.

tūnj तूज्, see tūj.

tōn^ajē त्वन्ज्य । सूक्ष्मलोहशलाकाः f.pl. spits or skewers for cooking meat; cf. tāndijē. tōn^ajēn lagun त्वन्ज्यन्

लगुन् । अत्याकुलीभवनम् m.inf. to be fixed on roasting-

spits; met. to be on thorns of anxiety (e.g. through

fear of the consequences of having lost money entrusted

to one).

tanjēr तंज्यर् । संकोचः, नैःस्व्यम् m. contraction, narrowness;

(of some receptacle) being too small, the being too

narrow, the not allowing room enough; narrowness

of income, poverty. Cf. tang.

tinka तिन्क । चुद्रखण्डानि f.pl. tiny bits, scraps (e.g. of

thread, paper, or the like); motes, particles.

tūnk^u टूंकु, see tūk^u.

tanakh तनख् । रौप्यतनुडोरकम् f. (sg. dat. tanaki

तनकि), a string or cord made of fine twisted silver

wires. tanaki-dār तनकि-दार् । रौप्यतनुडोरकयुक्तः

adj. c.g. (of a garment) trimmed or embroidered with

this silver cord.

tanikh तनीख् (= تنك) । तनुदेहयुक्ता f. (sg. dat. taniki

तनीकि), a slim, slender, woman.

tōnkh टांख्, see tōkh 1 and 2.

tōnkyun^u टांकिनु, see tōkyun^u.

tanmayētā तन्मयता f. the consisting of Him, identity

with Him (i.e. the Supreme) (Śiv. 1858). This word

is a technical term borrowed directly from Skt.

tanna तन्न in tanna-nanna तन्न-नन्न (K.Pr. 135)

(cf. tānana, tan^ana tanānay in H. v, 12) onomat.

a sound supposed to represent the sound of the Ksh.

sitar or guitār; hence, rejoicing (K.Pr. 135). In

H. v, 12 the words are translated 'taradiddle', which

is suitable for the context.

tōnna त्वन्न in tōnna-kat^ara त्वन्न-कत्र । ईषत्तण्डुलसमूहः

m. a small amount of husked rice. —phol^u —फलु ।

तण्डुलसमूहः m. a small amount or small parcel of

husked rice.

tanun तनुन् । तनूभवनम् conj. 3 (2 p.p. tanyōv तन्योव्),

to be, or become, thin, slender, wasted away (Gr.Gr. 173;

Śiv. 415, 1006). tanyō-mot^u तन्यो-मंतु । विरलीभूतः

perf. part. (f. tanyē-mūs^u तन्ये-मंसू), become thin.

tanor^u तनर् m. the vine (*Vitis*) (El. *tanaur*). Cf. talor^u.

tanūr तनूर تنور m. an oven, a stove (K.Pr. 210).
Of. tōndūra.

tōṇṭa टांट, see tōṭa and tōṭh^u.

tūntⁱ तुंति, see tūt^u.

tūntⁱ टुंति, see tūtⁱ.

tēnth टेन्, see tēth.

tōnth तोन्, see tōth.

tōnth तांन्, see tōth 1 and 2.

tōnth^u टांटू, see tōṭh^u.

tanth^ar तन्थर m. (sg. obl. tantra तन्त्र or (in composition) optionally tandra- तन्द्र-) a religious treatise; esp. a sacred book of the Śaiva religion (L.V. 11, 58); the regular order of ceremonies or rites, ritual.

tantra-tāraḱī तन्त्र-तारकी or tandra-tāraḱī तन्द्र-तारकी । विधिदर्शजीवनम् f. the profession of a superintendent of ritual (see the next). -tārukha -तारख । विधिदर्शकः m. (sg. dat. -tāraḱas -तारकस्), a professional or skilled superintendent of ritual at a sacrifice or similar religious ceremony. -tāraḱh-bāy -तारख-बाय । विधिदर्शकस्त्री f. the wife of a superintendent of ritual. -tāraḱh-pūthⁱ -तारख-पूथि । कल्पविद्वत्पुस्तिका f. the guide-book or hand-book of a superintendent of ritual. -tāraḱēñ -तारक्यञ् । विधिप्रदर्शिका f. a female superintendent of ritual, i.e. a woman who guides in singing, etc., the women assembled at a sacrifice or the like, the conductor or leader of the female choir. -tāraḱōz^u -तारकाञ्जु । वैदिविधिकार्मद्यम् (विधिदर्शकत्वम्) f. the profession or condition of a superintendent of ritual; the skill acquired and employed by him.

tōṇṭukh टांटुख्, see tōṭukh.

tēntōl^a तेंतोल्, see tētōl^u.

tīṇṭar टींटर, tīṇṭ^aram टींटरम्, see tītār, tīt^aram.

tōṇṭa तोन्, see tōth.

tōṇṭ^u तांन्, see tōth 1.

tūṇṭh तून्क् । अल्पकुण्डलम् f. (sg. dat. tūṇṭhi तून्कि), a kind of tiny earring (usually of gold).

tūṇṭha तून्क् । ग्रीवानाद्यः f.pl. the muscles of the back of the neck. —galañē —गलञ् । अतिकार्श्यम् f.pl. inf. the muscles of the neck to melt; hence, the body to become wasted away (owing to long-continued grief, long-continued sickness, or the like).

tīnuw^u टीनुवु । शस्त्रविशेषमयः adj. (f. tīnūv^u टीनवू), made of tin, tin.

tanyal (? spelling and gend.) the young leaves of the red poppy, much esteemed as a vegetable (L. 72).

ṭanz टञ् । लालसा m. extreme and urgent desire (to finish some work or the like).

tonz^u तञ्जु । औषधविशेषः m. a certain seed (imported

from the north) used as a remedy for insect-bites, boils, and the like.

tunz^u तुञ्जु, see tund^u.

tūnz^u तंञ्जु । उपर्युपरिपङ्क्तिः f. a pile of articles (e.g. dishes, or plates, or rubbish) one on the top of the other (cf. bāna-t^o, p. 110a, l. 2; tōkⁱ-t^o, p. 991a, l. 40). —khāriñ^u —खारंञ्जु । ऊर्ध्वोर्ध्वपङ्क्त्या समारोपणम् f.inf. to pile articles, as ab. (esp. when done forcibly). —khasiñ^u —खसंञ्जु । ऊर्ध्वोर्ध्वपङ्क्तिसमारोहः f.inf. articles to be piled, as ab.

tanzi thawun तञ्जि थवुन् । ऊर्ध्वोर्ध्वपङ्क्तिः क्रमेण निधानम् m.inf. to arrange in a pile, as ab.

tunzar तुञ्जर । तीक्ष्णता m. sharpness; alacrity, keenness; severity (of a disease); dearness, high price. Cf. tund^u.

ṭāñ टञ् । शब्दविशेषः onomat. m. the sound of a slap on the face, a smack or similar sound.

tāñ ताञ् । तावत् adv. and postpos. as far as, up to, including (cf. ōnthas-t^o, p. 32a, l. 4; az-t^o, p. 74a, l. 27; āzⁱ-t^o, id., l. 41; kalpāntas-t^o, p. 440b, l. 33; pagāh-t^o, p. 683a, l. 46; par tāñ pāwun, p. 750b, l. 11; shām t^o, p. 882a, l. 29; tot^u-t^o, s.v. tot^u 2) (Gr.Gr. 154, 256; Śiv. 738, 1486, 1505, 1627, 1635, 1829, 1877; Rām. 285, 303, 334, 769, 787, 885, 899, etc.; K. 6, 41, 111, 211, 400, 599, 606, 740, 782, 797, 815, 1024, 1027, 1079, 1096, 1148; H. v, 6; x, 4, 6, 7, 8; xii, 6, 20); just then, in the meantime (Śiv. 92, 388; Rām. 80, 194, 318, 499, 507, 554, 590, 694, 781, 783, 854, etc.; K. 262, 612, 890; H. v. 7; xi, 20; xii, 1; YZ. 29); indeed (to emphasize an expression), really, truly, completely (Rām. 698); as a correlative to yāmāth, etc. (as far, as long, as —) so far, or so long (Rām. 1779; K. 140, 597), or (no sooner did he) than (K. 151, 240, 628; YZ. 31).

Used by itself, as an adv., tāñ means 'for a short time', 'a little', as in 'rest a little' (Rām. 235).

With an interrogative, tāñ gives a meaning of indefiniteness, as in kahⁱ-t^o, somehow or other, p. 388a, l. 4 (K. 740); kar-t^o, at some time or other, p. 465a, l. 33. In such cases the underlying idea is a doubtful interrogation, as if we should say 'is so-and-so anywhere?', or 'what in the name of goodness!' (Gr.Gr. 256; Śiv. 85; Rām. 129, 146, 432, 1012, 1243, 1397, 1417; K. 88, 181, 366; H. v, 4; viii, 10).

Synonyms of this word are tām, tāmāth, and tāñēth, qq.v.

tīn टिन् or tīn^u टिन्जु । अश्वगतिविशेषः f. a certain horse's pace, described as a kind of gallop (cf. gurⁱ-tīn, a strong taste for equitation, p. 299a, l. 12). tīñē-gur^u

टिन्-गुर् । विशिष्टगतिकोऽश्वः m. a horse that practises this gait.

tōñ टून् m. onomat. a chink, jingle, in chōñ-tōñ, p. 163a, l. 38, q.v.

tōñ^u तांन् । वाक्चतुरा f. a charming woman expert in fluent, graceful, and tender language. Cf. tawāza.

tūñ^u 1 तंन् (for 2, see ton^u 2) । जङ्घावेष्टनबन्धनरज्जुः, अश्वकम्बलबन्धनरज्जुः, वेष्टिका f. the string or fastening of a garment (as of a pair of drawers, or of the neck of a garment) (Rām. 749); the leathern girth of a horse (fastening the saddle and the blanket under it); the collar-band of a garment. tāñē-nāl तन्-नाल् । वेष्टिकागलयुक्तम् (वस्त्रम्) m. (a garment) fitted with a collar-band.

tiñēhā टिन्हा । गतिविशेषेणाश्वचालनम् m. making a horse proceed in the pace called tiñ, q.v., riding at this pace.

tōñēl टून्ल् । ललाटभागे स्फोटयुक्तः adj. c.g. one who has a lump, bump, boil, or tumour on the forehead. Cf. tōnd and tōg or tōg.

tūñul^u टून्जुल् । रक्तबन्धस्फोटः m. a swelling, bump, or tumour on the forehead (cf. the preceding).

tāñēr तन्ऱ् । तनुता m. thinness, slenderness, emaciation (Gr.Gr. 29, 140; Śiv. 766); fineness, delicateness. Cf. ton^u 2.

tāñēr तान्ऱ् । वाक्चातुर्यम् m. elegance and grace in a woman's language (cf. tōñ^u and tawāza).

tāñēran तन्ऱन् । तनूकृतिः f. (sg. dat. tāñērūñ^u तन्ऱन्ऱू), the making thin or slender.

tāñērun तन्ऱन् । तनूकरणम् conj. 1 (1 p.p. tāñōr^u तन्ऱू), to make thin, make slender, to thin (Gr.Gr. 7); to dilute (Gr.Gr. 121).

tāñērāwun तन्ऱावुन् । तनूकरणम् conj. 1 (1 p.p. tāñērōw^u तन्ऱोवु), i.q. tāñērun, q.v. (Gr.Gr. 173). tāñērōw^u-mot^u तन्ऱोवु-मंतु । तनूकृतः perf. part. (f. tāñērōv^u-mūṣ^u तन्ऱावू-मंजू), made thin, thinned.

tāñēth तान्थ् । तावत् adv. and postpos. as far as, up to, including (cf. az-t^o, p. 74a, l. 28; āzⁱ-t^o, id., l. 41; pagāh-t^o, p. 683a, l. 47) (Rām. 547); just then, in the meantime; indeed (to emphasize an expression), really, truly, completely; as a correlative to yāmath, etc. (as far, as long, as —) so far, or so long (Rām. 538).

Used by itself, as an adv., tāñēth means 'for a short time', 'a little', as in 'rest a little'.

With an interrogative, tāñēth gives a meaning of indefiniteness, as in kāhⁱ-tāñēth, somehow or other, p. 388a, l. 5; kar-tāñēth, at some time or other, p. 465a, l. 34. In such cases the underlying idea is a doubtful interrogation, as if we should say 'is so-and-so anywhere?' (Gr.Gr. 256).

Synonyms of this word are tām, tāmāth, and tāñ, qq.v.

tēpa टेप । जारजातः m. the son of an adultress by a father other than her husband, a bastard, a son of adultery (cf. kō-t^o, p. 491a, l. 28).

tēpi टेपि । पूर्णः adj. c.g. full, filled up (e.g. a cooking-pot). tēpā-tēph टेपा-टेफ् । अतिपूर्णः adj. c.g. brimful.

tōpa टूप । तन्तुनापाद्यपुष्पादिचित्रम् m. (the pl. nom. of tōph, q.v., also has the form tōpa टूप), a kind of embroidery (made by forming a pattern with thread, etc., on cloth). tōpa-dār टूप-दार् । सूतिचित्रयुक्तः adj. c.g. embroidered in this way. —kaḍun —कडुन् ।

पुष्पाद्याकारचित्रसूतिः m.inf. to embroider, as ab. -s^aṣ -सञ् । चित्रसेवकः m. an embroiderer. -s^aṣan -सञ्चन् ।

चित्रसूतिशूलिका, मर्मसृक् f. (sg. dat. s^aṣūñ^u सञ्चू), an embroidering needle; met. a woman who (like this needle) pierces to the vitals, one who uses spiteful language.

tōp^u 1 टपु । शिरःकेशसमूहः m. long plentiful hair (of the head) or ringlets, esp. that of a woman (El. taup, a ringlet; tōp, a Musalmān's lock of hair; Gr.Gr. 146). Cf. tōph, ṭapil, and ṭap^ur^u.

ṭapⁱ-chūṣ^u टपि-कूचू । पलितकेशा f. a white-haired, or grey-haired, woman. -khakhūr^u -खखूरू । केशयाहं भ्रामणम् f. dragging (esp. a woman) by the hair along the ground. -kada-kad -कड-कड् । केशकेशि f. mutual pulling of each other's hair (in a fight between women). -kōs^u -कोसु । मुण्डितकेशः adj. (f. -kōs^u -कांसू), having the head shaved, a shaveling. -lang -लङ् । केशपक्षः m. a small compressed lock of hair (quasi, a branch from the whole head of hair). -tul^u -तुलु । केशसमूहः m. a small wisp of a woman's hair.

tōp^u 2 टपु । गेन्दुकाघातः m. a blow on a ball (as in hockey, etc.). ṭapēn gindun टप्यन् गिन्दुन् । कन्दुकाघाताघातिक्रीडनम् m.inf. to play at striking balls (as in hockey, etc.).

tōp^u 3 टपु । पक्षः m. a side, a party (e.g. at a wedding, the bridegroom's family, or the bride's family); one of several sources (of wealth, honour, help, disgrace, or punishment, and so on). This word is usually the second member of a compound word, as in du-tōp^u sāl, an invitation to a wedding, a twofold invitation (cf. p. 258b, l. 46); ṭu-tōp^u dand, a punishment for four reasons; so sāsa-t^o, p. 941a, l. 11; sata-t^o, p. 944b, l. 45; tr^atōp^u, s.v.

tōpa टोपा । शीर्षण्यकविशेषः m. a kind of cap or head-dress, worn under the turban, and reaching down to the back of the neck.

tōp^u तोपु in ok^u-tōp^u, p. 19a, l. 45; dutōp^u, p. 259a, l. 1; tr^atōp^u, s.v. Cf. tāph.

tap^u टोपु । द्वीपः m. an island (El. *tōp*, K. 754).

tūpⁱ टूपि । शीर्षणकम् f. (sg. dat. *tōpē* टोप्य), a skull-cap (worn chiefly by Moslems) (cf. *phamba-t°*, p. 698a, l. 49; *phātīla-t°*, p. 717a, l. 46; *phētī-t°*, p. 723a, l. 20; *prāji-t°*, p. 757b, l. 49; *rōt-t°*, p. 847b, l. 42; *sōzan-t°*, p. 958b, l. 39) (El. *tōpi*, Gr.Gr. 73, Gr.M.). -gor^u -गुरु । शीर्षणकव्यावहारिकः m. a cap-seller (El. *topagar*).

tōpi-gor^u टोपि-गुरु । शीर्षणकसंपादकः m. a cap-maker (El. *topagar*, *topigur*). -janda -जन्द । जीर्णशीर्षणकम् m. a worn-out skull-cap. -khōt^u -खोटु । शीर्षणकभागः m. one of the four triangular pieces, which, sewn together, form a skull-cap. -kor^u -करु । शीर्षणकावृत्तिभागः m. the circular border round the edge of a skull-cap. -phol^u -फोलु । शीर्षणकप्रान्तकम् m. a band round the edge of a skull-cap (Gr.Gr. 73). -shikhur^u -शिखुरु । अतिजीर्णशीर्षणम् m. an old worn-out skull-cap. -salay -सलय । शीर्षणकपूर्तिकीलिका f. a metal spike used for packing cotton into a wadded cap. -s^aṣ -सृष । शीर्षणकसेवकः m. a cap-sewer, a man who sews caps, a cap-tailor. -s^aṣan -सृषन् । शीर्षणसेविनी f. (sg. dat. *s^aṣiūn^u* सृषजू), a cap-needle, a needle for sewing caps. —tōpi kadun—टोपि कडुन । खलीकारः m.inf. to abuse or reproach publicly (i.e. before others). -wār -वार् । शीर्षणकपर्याप्तपटः m. sufficient cloth to make a skull-cap. -zūt^u -जुटु । जीर्णक्लिन्नशीर्षणम् f. (sg. dat. -zacē -जच्य), an old ragged skull-cap.

tūp^u टूपु । भङ्गादिगुच्छः, वस्त्रवन्धनः m. (sg. abl. *tōpi* टोपि), the button-like blossom of the male Indian hemp (*bhang*) (cf. *bangā-t°*, p. 113a, l. 16); any similar blossom (cf. *sōyē-t°*, p. 956a, l. 28); a button.

tūpⁱ-phol^u टूपि-फोलु । वस्त्रवन्धनफलम् m. a button. -wōjⁱ -वाजि or -wōj^u वाजू । वस्त्रवन्धनरन्ध्रम् f. a button-hole.

taph तफ । तपस्या, ज्वरबाधा m. (sg. dat. *tapas* तपस्), devout austerity, religious austerity, the practice of mental or personal self-denial or self-infliction of bodily torture (L.V. 62; Śiv. 51, 255, 310, 441, 540, 554, 556, 633, 650, 652-3, 678, 680, 757, 1062, 1220, 1448, 1582, 1591, 1618, 1717; Rām. 62, 100-1, 226, 521, 592, 618, 760-1; K. 31, 67, 243, 358, 455, 612, 619, 624, 670, 703-4, 755, 876); fever (Gr.M., K. 822). —khārun —खारुन । ज्वरारोपणम् m.inf. to cause fever (e.g. by giving a person too much work, by distressing him, by making a false accusation, terrifying, or enraging, and so on). —khasun —खसुन । ज्वरप्रादुर्भावः m.inf. fever to come on or be brought about (e.g. by excessive exertion).

tapa-bal तप-बल । तपोबलम् m. the power acquired by

religious austerities. -dār -दार् । ग्रामतानायकः m. (f. -dārēñ -दार्यन्), the headman or leader of a group of villages or of a society, the chairman of a meeting (honoured on account of his wide lands, great flocks, or generous offerings at sacrifices, and so on). -ryosh^u -र्योषु । तपःसाधकर्षिः m. a holy man who practises austerities (Śiv. 36); a man of the world of saintly character. -rēshⁱ-bāy -रेशि-बाय । तपःसाधकसधर्मिणी f. such a saint's wife; a woman whose character is that of a saint's wife. -ṣhēway -ष्यवय । बुद्धमनस् f. slight relief of hunger (by giving a little food). -ṣhēway gaṣhūñ^u -ष्यवय गङ्गू । बुद्धाधापयानम् f. slight relief of hunger (by receiving a little food) to occur.

tapuk^u तपुकु । तपस्याभवः adj. gen. (f. *tapūc^u* तपचू), of, or belonging to, religious austerities (Śiv. 267, Rām. 552); produced by, or due to, religious austerities.

taph टफ । आघातः, सदोमृतिभीतिः m. (sg. dat. *tapas* टपस्), a blow, esp. a kick (from a horse, or the like) (cf. *gur^u-t°*, p. 299a, l. 13; *kō-tapa*, p. 491a, l. 23; *ṣōca-t°*, s.v. *ṣōca*) (Gr.Gr. 123); met. a sudden misfortune (K.Pr. 246); sudden, quick, death (e.g. from epilepsy, cholera, plague, or the like); the fear of such quick death. Cf. *tāph*. —yun^u —यिनु । सदो मृतिः m.inf. a kick to be received from a horse; rapid death to ensue (from epilepsy, cholera, plague, or the like).

tapa-taph टप-टफ । आघाताघाति f. (sg. dat. -*tapi* -टपि), kick upon kick, mutual kicking (like that of horses fighting). For the gender of this compound, see Gr.Gr. 75.

tāph ताफ । आतपः m. (sg. dat. *tāpas* तापस्), warmth, heat, burning (Śiv. 346, 1291, 1297, 1733; Rām. 533, 536, 700); sunshine, heat of the sun (cf. *gagar-t°*, p. 280a, l. 10; *gaṭa-kārun^u t°*, p. 310a, l. 38; *lari-t°*, p. 529b, l. 38) (El.; Gr.Gr. 52, 72, 137; Gr.M.; W. 111; L. 464; Rām. 172, 532; H. i, 11; K.Pr. 250); distress, torment, anguish (Rām. 195, 1620, 1730). -gaṭa -गट । प्रकाशतामिस्रम् f. sun-heat and darkness combined; a time marked by darkness and sunheat.

tāpa-dāna ताप-दान । आतपचम् m. an umbrella, sunshade (El. *tāpadān*, *tāpdān*; W. 111, *tapadāna*; Śiv. 1145); cf. *tāba-dāna*. —drāmōt^u —द्रामंतु । आतपे शुष्कः perf. part. (f. *drāmūṣ^u* द्रामचू) (of something requiring drying) dried in the sun (e.g. fresh grain requiring drying before husking). —drāv —द्राव । आतपे शुष्कः adj. e.g., id. -gilan -गिलन । छायायामन्यातपः f. (sg. dat. -*gilūñ^u* -गिलजू), the piercing of a clouded sky by a small amount of

sunshine, a ray of sunshine piercing a clouded sky.

-höchēr -हृच्छर् । आतपशोषः m. dryness (esp. of something moist) caused by sun-heat. -hōkh^u -हृख् ।

आतपशुष्कः adj. (f. -hōch^u -हृक्), dry owing to sun-heat (and not to the application of fire, etc.). -hot^u

-हृत् । आतपसंतप्तः adj. (f. -hüs^u -हृच्), scorched, heated, inflamed, or tormented by sun-heat (Gr.Gr. 137, Siv. 1813). -hašar -हश्चर् । आतपसंतप्तता m. the

being scorched, etc., as ab. by sun-heat. —kod^u-mot^u

—कडु-मत् । आतपे शोषित perf. part. (f. —küd^u-müs^u

—कडू-मच्) (of some moist article) purposely dried (by someone) in the sun. —kadun —कडुन् ।

आतपे शुष्कीकरणम् m.inf. purposely to dry (something moist) in the sun. -krāy -क्राय् । अत्यातपः f. 'a sun-

heat boiling pan', very severe, burning sunshine. -lēlⁱ -ल्ललि । आतपवाङ्मयम् m.pl. 'jars of sun-heat',

long-continued sun-heat. -lawā -लव । ईषदातपः f. sprinkling of sunshine, very slight sunshine. -tēkh

-यख् । आतपचिह्नम् f. (sg. dat. -tēki -यकि), a drop or trace of sunshine, a spot of sunshine (coming through

an interstice). -tot^u -तत् । आतपतप्तः adj. (f. -tüs^u

-तच्), hot from exposure to the sun. -tašar -तश्चर् ।

आतपौष्णम् m. heat due to exposure to the sun; the heat caused by sunshine. -tyok^u -यक् । आतपतिलकम्

m. (in a shaded place) a spot of sunlight (filtering through the cause of shade). -šünd^u -शंडू । असह्यातपः

f. (sg. dat. -šanjē -जंज्य), violent, unbearable, sun-heat (such as that at midday in summer). -yāwā -याव ।

विलासी m. 'a hot-weather rake', a dandy who wears summer clothes even in winter.

tāpuk^u तापुक । आतपभवः gen. adj. (f. tāpüc^u

तापच्), of, or belonging to, or due to, the sun's heat.

tāpas bēhun तापस् व्यहन् । आतपासेवनम् m.inf. to sit in the sun (to warm oneself), to bask in the sun.

—bēhanāwun —व्यहनावुन् । अकिञ्चित्करीकरणम्

m.inf. 'to cause to sit in the sun'; hence, to dismiss a person from work, and make him one of the unemployed.

tāph टाफ् । चपेटिका f. (sg. dat. -tāpi -टापि), a slap with the open hand (cf. kala-t^o, p. 435a, l. 50;

tīph-t^o, l. 47 bel.). Cf. tāph.

tēph टेफ्, see tēpā-tēph, p. 1013b, l. 7.

tīph टीफ् । असूया m. (sg. dat. tīpas टीपस्), detraction (of the merits of others), carping criticism, disparagement. —kadānⁱ —कडनि । असूयाकथनम् m. pl. inf.

to disparage (making out even another's virtues to be faults). —tāph —टाफ् । अत्यसूया m. (sg. dat. tīpas tāpas टीपस् टापस्), frequent disparagement (of someone making out even his virtues to be faults) (a jingle of tīph, not a compound with tāph, q.v.).

tōph टूफ् । दंशः, कण्डूः, सुरतेच्छा f. (sg. dat. tōpi टूपि), a bite or sting (of a serpent, or a biting or stinging insect, or the like) (cf. bicⁱ-t^o, p. 149b, l. 30; mōkan-

t^o, reported as m., but possibly incorrectly, p. 562a, l. 19; pishⁱ-t^o, p. 818a, l. 36; šara-t^o, s.v. šar 2)

(Gr.M.; K.Pr. 122, 150, tōp; 217, 250, tūph); a lancet (El.); the pulsation or beating of an abscess (El.);

itch, itchiness; sexual fury, intense desire for sexual intercourse, oestrum; a Moslem's lock of hair (cf. tōp^u 1)

(El.; K.Pr. 33, 62). —diñ^u —दिञ् । दशनम् f.inf. (of a serpent or biting insect) to bite; (of a stinging insect) to sting (W. 134). —lagūñ^u —लगञ् ।

मैथुनलालसोत्पत्तिः f.inf. urgent desire for sexual intercourse to be experienced. —lāyūñ^u —लायञ् f.inf.

to sting (El.). —mōrūñ^u —मोरञ् । तीक्ष्णताशान्तिः f.inf. a sting to be calmed or allayed; met. any intensity to be calmed (e.g. the heat of boiling water

to be cooled, unbearable hunger to be allayed by giving a little food, and so on). —mōravūñ^u —मोरवञ् ।

असह्यतीव्रताशमनम् f. to allay a sting; to calm an intensity, as ab.

tōpa mārñē टूप मार्च (for —mārañē —मारच) ।

नखचतविशेषः f.pl. to allay itching by light scratching.

tōph तोफ् । शतघ्नी f. (sg. dat. tōpi तोपि), a gun, a cannon, a field-piece (El. tōp, m., a gun).

—lāyūñ^u —लायञ् । शतघ्नाहननम् f.inf. to aim and fire a gun (at a person or thing). —trāvūñ^u

—त्रावञ् । शतघ्नीप्रक्षेपः f.inf. to explode, or fire, a gun (e.g. as a time signal). —tayār karūñ^u —तयार् करञ्

f.inf. to load a gun (? cannon) (El. taiyār karun, m.). —yiñ^u —यिञ् । अत्यरोचकीभवनम् f.inf. 'a cannon to come'; hence (of some sharp order, objectionable command, or the like) to be extremely displeasing.

tuphūc^u तुफ्चू । कुत्तिः f. the belly (esp. when fat and protuberant), 'corporation'. Cf. tumūc^u.

tūphān तूफान्, tūfān طوفان m. a storm (El.); a disastrous flood (K.Pr. 180).

tuphanga तुफंग (= تفنگ) । अग्निप्रक्षेपणयन्त्रम् m. a tube through which a thing is propelled; a musket, gun; a pea-shooter; a pop-gun.

taphar तफर् । अतिवाधा m. great exhaustion caused by the difficult nature of some work which one must complete. —tulun —तुलुन् । विवाधनम् m.inf. to exhaust a person (by urging on to the completion of some difficult work).

tāphtāna ताफ्तान (cf. تافته) । अपूपविशेषः m. a certain kind of spiced cake. —šatānⁱ —शटनि । कल्पितभाषणम्

m. pl. inf. 'to cut cakes', to speak or chat amusingly, to use diverting or pleasing language.

taphāwath तफावथ्, tafāwut تفاوت m. difference,

distinction, discordance (Śiv. 644; Rām. 488, 1270, 1295; K.Pr. 89). —thāwun —थावुन् m.inf. to differ (El.).

tapij^u टपिजू, see tapyul^u.

tapal टपल् । आघाती adj. e.g. (of a horse) a kicker, one which kicks. Cf. taph.

tapil टपिल् । दीर्घवङ्गकेशयुक्ता f. a woman endowed with long and copious hair. Cf. top^u 1.

tapölⁱ तपांलि । महामारी f. a pestilence, plague, general outbreak of cholera, or the like.

tapāli-dēv तपालि-दव् । मारीराक्षसः m. (f. -dēviñ -दविञ्), the demon of plague (believed to capture and kill human beings at sight). tapāli-bud^u तपालि-बुडू । महामारीजरा f. (sg. dat. -bujē -बुज्य), 'a pestilence old woman'; hence, a pestilence which has grown old, i.e. that has continued for a long time. -hünz^u capāth -हून्जु चपाथ् or -hünz^u cēpāth -हून्जु चपाथ् । महामारी-चपेटिका f. (sg. dat. —ca(cē)pōṣ^u —च(च)पांचू) 'a pestilence slap', i.e. a sudden attack of pestilence. -ṣünd^u -चंडू । अत्यन्तमारीबाधा f. (sg. dat. -ṣanjē -चञ्ज्य), a pestilence-blow, an outbreak of deadly pestilence.

tāpul^u तापुलु । आतपः m. sunshine (when thought of with pleasure).

tōpal टूपल् । दंशनस्वभावः adj. e.g. (of a snake or the like) accustomed to bite, (of a stinging insect) accustomed to sting.

tapalad तपलद् । ज्वराक्रान्तः adj. e.g. (as subst., f. tapaladiñ तपलदिञ्), attacked by fever, fevered, wasted by fever.

tapun 1 तपुन् । शान्ताङ्गारसमुच्चयः m. (sg. dat. tapanas तपनस्), a heap of charcoal (collected for winter use). tapan-phālⁱ तपन्-फलि । शान्ताङ्गाराल्पसमूहः m.pl. a small amount of such charcoal.

tapun 2 तपुन् । औष्ण्योत्पादनाय स्वीकरणम् conj. 1 (1 p.p. top^u तपु), and conj. 3 (2 p.p. tapyōv तप्योव्), (conj. 1) to take (e.g. a brazier) for the purpose of warmth; (conj. 3) to warm oneself (at a fire or the like), to bask (in the sun or before a fire) (cf. nāra-jōsh t°, p. 647b, l. 22) (Gr.Gr. 128).

top^u-mot^u तपु-मंतु । औष्ण्योत्पादनाय धृतः perf. part. (f. tüp^u-müṣ^u तपू-मंचू), taken, or used, for warmth (e.g. a burning brazier).

tapyō-mot^u तप्यो-मंतु । तप्रीभूतः 2 perf. part. (f. tapyē-müṣ^u तप्ये-मंचू), warmed (e.g. a room warmed by a fire, or a brazier lighted).

tapun टपुन् । परोक्षपरिभाषणम् conj. 1 (1 p.p. top^u टपु), to criticize another unfavourably in his absence, to backbite.

tāpun तापुन् conj. 1 (1 p.p. tōp^u तोपु), to heat, cause to be hot, (of the sun) to shine upon (L.V. 53).

tēpun 1 तपुन् । मत्स्यौदरं वस्तु m. (sg. dat. tēpanas तपनस्), fish-guts, the entrails etc. taken out of a fish when preparing it for cooking (cf. gāda-t°, p. 276b, l. 29). tēpan-gāda तपन्-गाड । बुद्रमत्स्याः f.pl. tiny fish-fry (just hatched).

tēpun 2 तपुन् । संघट्टीकरणम् conj. 1 (1 p.p. tyop^u तपु), to fill (a receptacle) forcibly (till it can contain no more), to fill so that the contents are pressed down and all but running over.

tēpⁱtēpⁱ āsun तपि तपि आसुन् । अति पूरितीभवनम् m.inf. to be entirely filled (so that the least addition will cause running over). —tēpⁱ thawun —तपि थवुन् । अतिपूरणम् m.inf. to fill in this way.

tēpith āsun तपिथ आसुन् । समयतया पूर्णः m.inf. to be brimful (pressed down and running over). —thawun —थवुन् । पूर्णिकरणम् m.inf. to fill to the brim (pressed down and running over).

tyop^u-mot^u तपु-मंतु । बलाद्भरितः perf. part. (f. tēp^u-müṣ^u तपू-मंचू), filled to the brim, as ab.

tēppan तप्यन् । पर्यायः m. a commentary, gloss, explanation of the meaning of words or passages in a book.

tapörⁱ तपांरि । तत्पार्श्वतः adv. in that (out of sight) direction (with vbs. of placing, going, etc.) (Gr.Gr. 159); from that (out of sight) direction (Gr.Gr. 159); cf. tami pörⁱ, p. 968a, l. 11. -kinⁱ -किनि । तत्पार्श्वतः adv. from that (out of sight) direction (u.w. vbs. of coming, etc.).

tap^ur^u टपू । कुत्सितकेशा f. a woman (esp. a young unmarried girl) whose hair is habitually in disarray (unkempt, dirty, thick, harsh, and short). Cf. top^u 1.

taparēñ टपर्यञ् । असमीक्ष्य व्ययशीला f. an extravagant housewife, a woman who spends more money than she can afford.

tāpartūrī तापर्तूरी । जल्पकः m. one who talks nonsense, an idle or foolish talker.

tapōryum^u तपारिमु । तत्पार्श्वोद्भवः adj. (f. tapōrim^u तपारिमु), of, or belonging to, or produced in, that (out of sight) direction (see tapörⁱ) (Gr.Gr. 151).

tapasī तपसी f. penance, religious austerity, mortification (Rām. 969). Cf. tapasy.

tapish तपिश् तپش । अतितृष्णा m. heat, warmth (Gr.Gr. 128); distress caused by heat; (in Ksh.) intense thirst (due to fever or the like).

tapishōr तपीश्वर । तपःसिद्धः m. an ascetic, one who has become perfected or sanctified by austerities (Śiv. 671, 1456; Rām. 98, 610, 1134, 1684). Cf. taph.

tapasy तपस् m. asceticism, devotion (El. tapasia; L.V. 35, sg. abl. with emph. y, tapasiy). Cf. tapasī.

tōpath-kyul^u टौपठ-किलु । वात्सल्यात्पालितः adj. (f.

-kij^ū -किजू), a darling child, one treated and tended with much affection.

tapawan तपवन् or tapōwan तपोवन् m. an austerity grove, a sacred grove in which ascetics practise austerities (Śiv. (tapa°) 441; (tapō°) 672, 1409). Cf. taph.

tapyul^ū टपिलु । दीर्घवज्जलकेशः adj. (f. tapij^ū टपिजू), endowed with long, copious, well-tended hair (Gr.Gr. 146). Cf. top^ū 1.

tr^a त्र, tra त्र, trē त्र, त्रि tri, see trēh 1.

tréi, tri, see triy.

t^ar 1 तर् । संबन्धः f. relationship, affinity. t^ara kadañē 1 तर् कडञ । सूक्ष्मेचिकया संबन्धादिज्ञानम् f. pl. inf. to drag out relationships, (in discussing a proposed marriage) carefully and minutely to examine the good and bad qualities of the relations of both parties.

t^ar 2 तर् । खण्डम् (वस्त्रादेः) f. a rag, a piece of cloth (esp. one long and narrow), a strip (cf. dajē-t°, p. 203a, l. 47; kapar-t°, p. 463b, l. 40; pātⁱ-t°, p. 789b, l. 32). —wasūñ^ū —वसञ् । खण्डशो भवनम् f. inf. a strip to descend (i.e. to be torn off a cloth).

t^ara kadañē 2 तर् कडञ । अतिजीर्णखण्डशो विधानम् f. pl. inf. to use a cloth or garment till it is worn into strips. —wālañē —वालञ् । खण्डशो विधानम् f. pl. inf. to tear or cut into strips. —wasañē —वसञ् । खण्डशो भवनम् f. pl. inf. to become torn or cut into strips.

t^ar टर् । गुदशब्दः m. spluttering sound from the anus at the time of defecating. t^ar-t^ar टर्-टर् । प्रलापः m. (met.) senseless continued chattering. t^ar-t^ar lāgun टर्-टर् लागुन् । प्रलापपरिभाषणम् m. inf. to worry people by continuous frivolous talk.

tar 1 तर् (cf. त्र) । अङ्कुरः m. a seedling, shoot, sprout. —kadun —कडुन् । मूलाभिज्ञानम् m. inf. to pull up the sprout (and examine the root); hence, to examine critically and ascertain the source of some secret affair, and, having done so, to publish it. —nērun —नेरुन् । ज्ञात्वा प्रकटीभवनम् m. inf. the sprout to come forth; hence, the source of some secret affair to become published.

tara drāmōt^ū तर द्रामंतु । उद्भिन्नाङ्कुरावस्थः perf. part. (f. -drāmūt^ū -द्रामंतू) (of a seed or the like) sprouted, sprouting. —drāv —द्राव् । उद्भिन्नाङ्कुरः adj. c.g., id. —nērun —नेरुन् । उद्भिन्नाङ्कुरीभवनम् m. inf. (of a seed) to issue from the sprout, to sprout forth.

tar 2 तर् in tara-tar तर-तर । पुनःपुनस्तरणम् f. repeatedly crossing a river (by boat, etc.), crossing backwards and forwards; a strong fondness for crossing, as ab. Cf. tār 1.

tar 3 तर् تر adj. c.g. new, fresh; green; young, tender, soft; juicy, moist, damp, wet (Śiv. 1210). —gaṣhun —गकुन् । ईषदाद्रीभवनम् m. inf. to become moist. —karun —करुन् । ईषदाद्रीकरणम् m. inf. to moisten. —pahān —पहान् । किञ्चित्सरसः adj. c.g. a little moist, rather moist, rather juicy, somewhat succulent.

tar 4 (K.Pr. 154), see tūr.

tar टर् or tēr खर् । आहतवाक्यम् m. an invented story, fiction, a romance, fable (esp. when told for entertaining others). —bāz —बाज् । आहतभाषी adj. c.g. (as subst., f. tar-bāzēñ टर्-बाज्यञ्), one who is in the habit of telling fictions, etc., as ab. —lāyun —लायुन् । आहतवाक्यप्रसारणम् m. inf. to spread a fiction (or invented story) abroad.

tara-gēl टर्-ग्यल् । आहतवार्ता f. a long piece of fiction, romance, invented tale, or the like.

tār 1 तार । तरणम्, निर्वाहणसामर्थ्यम्, दीपाधारस्थानम् m. passing over, crossing (a river or the like) (cf. kōla-t°, p. 437b, l. 27; nāwa-t°, p. 666b, l. 28; t^aka-t°, p. 991b, l. 31; tika-t°, p. 992b, l. 7) (Gr.Gr. 123; W. 114, wrongly translated 'side, bank'; Rām. 544; K.Pr. 138); a means for taking a person across (a river or the like) (L.V. 96; K.Pr. 46, 47; Śiv. 1023; Rām. 780 (tārāh, with suff. of indef. art.), 1307); a fee paid to a ferry-man (L.V. 98; K.Pr. 18; Śiv. 1201, 1788); crossing (the Ocean of Existence), salvation (L.V. 72; Śiv. 14, 381, 957; Rām. 53); power or ability (both by intelligence and availability of the necessary means) to carry out any work (cf. mēcē-t°, p. 601b, l. 46; nēcē-t°, p. 659b, l. 25); a niche or shelf in a wall for holding a lamp (cf. mēṣi-t°, p. 609a, l. 14) (K. 921). —āsun —आसुन् । शक्तिसंभवः m. inf. power to carry out any very difficult task to exist. —bōzun —बोजुन् । सामर्थ्यविचारणम् m. inf. (before attempting any very difficult task) to estimate the power available for its performance. —bōzana yun^ū —बोजन यिनु । सामर्थ्यसंभवज्ञानम् m. inf. ability to be recognized; to be assured in oneself that one has ability and power to carry out some very difficult work. —dyun^ū —दिनु । तारणम्, पर्यापणम् m. inf. to convey (a person) across (a river or the like), to ferry across (L.V. 106; Śiv. 253, 415, 737, 1576, 1578); to enable another to carry out some work; to reach or extend across (Rām. 632). —hyon^ū —ह्यनु । तरणसहाय-स्वीकरणम् m. inf. to have oneself ferried across.

—karun —करुन् । पर्यापणम् m. inf. (in distributing food, money, or the like) to arrange that there is sufficient for everyone, to see that each one gets his proper share. —lagun —लगुन् । समाप्तीभवनम् m. inf.

to reach the other side; (of some work) to be completed; to reach the other side (of the Ocean of Existence), to gain salvation (Rām. 1573). —wuchun —वुक्नु । निर्वाहणविवेकः m.inf. to consider beforehand whether there are sufficient means, etc., to carry out any work. —zānun —ज्ञानुन् । सामर्थ्यसंतोषः m.inf. (in the case of some work still to be carried out) to know that one (i.e. oneself) has the power to carry it out.

tāra-kān^āji तार-कान्जि । संबन्धः f. connexion (e.g. caused by intercourse, mutual visiting, conversation). —kān^āji kariūn^ū -कान्जि करिजू । संबन्धापादनम् f.inf. (of a go-between) to arrange connexion (e.g. between the parties to a marriage, for settling some necessary business, or the like). —nōr^ū -नोर् । द्रोणी (प्रवाहणनालिका) m. a pipe for conveying water across a gap or chasm. —nāv -नाव । पारावारगमागमनियुक्तनौका f. a ferry-boat. —tarun —तरुन् । उत्तरणम् m.inf. to pass over, cross over (esp. some difficult river); to get through and carry out (some important work) (Rām. 127 (tārun, causal)); to cross over (the Ocean of Existence), to obtain salvation (Rām. 1575). —tor^ū-mot^ū —तर्-मत् । पारं गतः perf. part. (f. —tūr^ū-mūt^ū —तर्-मत्), crossed over, passed over; (of some important work) carried through and carried out.

tār 2 तार् । तन्तुः, वैद्युतसंवादनयन्त्रम् f. thread, string (Śiv. 1077, 1872); wire, cord, string of a musical instrument (Śiv. 669); the electric telegraph, a telegraphic message, a telegram; a thin spikelet (e.g. as an engraving tool) (Śiv. 1373). —kadūn^ū —कडून् । तन्त्राकारापादनम् f.inf. to draw wire.

tāra-tyuz^ū तार-तिजु or -tuz^ū -तुजु । शाकविशेषः m. a kind of radish with a long wire-like root (L. 75, tarituz, a medicinal plant, used as a diuretic). —tizⁱ-bōd^ū -तिजि-बूदु । मूलकभेदगुम्फितम् m. a bunch of these radishes. —tizⁱ-catiñ —तिजि-चटिञ् or —tizⁱ-tyūt^ū -तिजि-च्यूटु । मूलकविशेषखण्डिका f. a chutnee or pickle made of these radishes pounded.

tara 1 तर in bōkh-tara (p. 99b, l. 40), see tūr^ū.

tara 2 तर तर् m. garden herbs, pot-herbs, greens (K.Pr. 255, where it is translated 'spices and other rich things'). Cf. shēh-tarra, p. 873a, l. 49.

tāra 1 तार । तारकाः f.pl. stars (cf. nabacē tāra wālāñē, p. 619a, l. 43; nabañē t^o, id., l. 49) (Śiv. 1076; Rām. 1484, 1486). Cf. tārā.

tāra 2 तार । त्रितयम् f.pl. about three, approximately a triad (Gr.Gr. 82; Śiv. 393, 956, 1671, 1898; K. 1118; YZ. 53 (?); K.Pr. 153).

tārā तारा f. (pl. nom. tārāyē ताराय, Śiv. 38) a star

(Śiv. 38, 198, 1663); N. of the wife of Wōli (Skt. Vāli), king of the monkeys, and mother of Angad (Rām. 492). Cf. tāra 1.

tārē तार्य adj. e.g. in man gav tārē, the mind became devoted (to) (Śiv. 1362).

tari, a kind of fodder grass (L. 71). ? tūr^ū, q.v.

taur तीर् , ط m. state, condition, quality; manner, mode, way (Gr.M.). Cf. ba-taura, p. 145a, l. 35.

tēr त्तर, see tar.

ter, see tīr 1 and tyūr^ū.

tēr तेर् । जयी m. a victor, a conqueror (in a battle, dispute, gambling, etc.); cf. tērun. —gathun —गक्नुन् । जयावाप्तिः m.inf. to become a conqueror, win (a game, etc.). —sapidun —सपदुन्, —sōpanun —सौपनुन्, or —sapazun —सपजुन् । प्राप्तजयीभवनम् m.inf. to become a conqueror, to become a victor.

tēri तेरि, see tyūr^ū.

tīr 1 तीर् । पशुः (मेषः, अजः) m. animals of the sheep or goat kind (as a flock, class, or kind) (El. ter, sheep; K.Pr. 224, 232); a flock of sheep (L. 463, tīr); cf. tyūr^ū. —dangij -डंगिज् । पशुगृहवेदिविशेषः f. the closet over the sheep-pen of a house; (in Kashmir, in winter the sheep and goats are crowded into the ground floor of a house. The small room or locker immediately over this sheep-pen is called the tīr-dangij, and, for the sake of its warmth, children sit, and guests sleep in it (cf. L. 249, 363)). —ganz^ārānⁱ —गंज़रनि । पशुगणना m.pl.inf. to count sheep or goats for purposes of taxation (L. 363, it is collected as the sheep go up in flocks to the mountain pastures when winter is over); met. to be utterly bewildered (quasi trying to count the sheep in a moving flock). —khējⁱ -खजि or —khēj^ū -खजू । पशुसमजः f. a flock of sheep or goats collected in one spot. —khyol^ū -ख्यलु । पशुसमुदायः m. a large flock of sheep or goats; cf. tīrⁱ-khyol^ū, s.v. tyūr^ū. —rōch^ū -रोकु । मेषाजपशुपालः m. a shepherd or goat-herd (i.q. cōpān, q.v.) (for these people, see L. pp. 361 ff.); cf. tīrⁱ-rōch^ū, as ab. —rōchⁱ-bāy -राक्-बाय । मेषपशुपालस्त्री f. his wife. —wōr^ū -वोर् । मेषनिवासः m. a sheep- or goat-fold.

tīra-dang तीर-डंग् । मेषपादबन्धनी m. a hobble for sheep or goats; foot-shackles (for a man).

tīr 2 तीर् तीर । बाणः m. an arrow (Gr.M.; Rām. 233, 340, 348, 371, 448-9, 781, 783, 891, 898-9, 919, 1299, 1363, 1376, 1398, 1411, 1564, 1612; YZ. 6, 70, 208). —dyun^ū —दिनु m.inf. to discharge an arrow (at, dat.) (Rām. 43, 160, 232, 310, 315, 357, 502, 869, 890, 897, 1214, 1352, 1361, 1375-6, 1378, 1406, 1408, 1410, 1612). —lāyun —लायुन् m.inf.

to discharge an arrow (at, dat.) (Rām. 376, 982, 1399); to hit, or strike with an arrow (obj. dat.) (Rām. 248, 1353, 1368, 1418). —**rāwānⁱ** —रावनि । **वैमनस्यापत्तिः** m. pl. inf. arrows to be lost; agitation or bewilderment to occur (causing one to forget or neglect one's other occupations, etc.). —**sēz^arun** —स्यञ्जुन् m. inf. to aim an arrow straight (at, pēṭh) (Rām. 999). —**trāwun** —त्रावुन् m. inf. to discharge an arrow (Rām. 123, 867); to draw a bow (Rām. 117). —**trāwan-wōl^a** —त्रावन्-वोलु n. ag. (f. —**trāwan-wājēn** —त्रावन्-वाज्यञ्), an archer (El.).

tīra-dag तीर-दग् । **बाणमार्गः** f. the blow of an arrow, the flight of an arrow straight at the mark. —**dag-hyuh^a** —दग्-हिहु । **अत्युजुः** adj. (f. —**dag-hish^u** —दग्-हिशू), like an arrow's path, straight as an arrow. —**mārun** —माहुन् m. inf. to strike with an arrow (Rām. 1042). —**mōrūn^u** —मोरञ् । **इषज्जीर्णता** f. (of clothes, ornaments, or met. of strength) slight wearing out to occur, slight signs of wear to become visible (Rām. 490). —**nōr^a** —नोर् । **इषुधिः** m. a quiver.

tīr-i hōric^u तीरि हारिचू (Rām. 109) or —**hōrinj^u** —हारिञ्जू (Rām. 344) (= तीरहारज) m. an arrow with a crescent-shaped head. **tīr-i jādō** तीरि जादो, तीर जादो m. a magic arrow (Rām. 873).

tīr 3 तीर् m. the bank of a river (Rām. 1754).

tīr 4 तीर् or **tīr^u 1 तीरू** । **गरुत्** f. (sg. dat. **tīrē** तीर्य), a bird's feather, plume (cf. **braga-t^o**, p. 120a, l. 31; **gōndⁱ-t^o**, p. 290a, l. 15; **kōkar-t^o**, p. 432a, l. 44; **mōr-t^o**, p. 587b, l. 47; **pachin-t^o**, p. 679b, l. 41) (El. *tīhīr*; Gr.M. *tīr^a*; L. 460, *tīr*; Śiv. 1012).

tīrē lāgañē तीर्य लागञ् । **विनयकर्तृर्विनयनम्** f. pl. inf. to apply feathers; to proffer instruction to one's teacher, 'to teach one's grandmother to suck eggs,' to give silly advice to one's teacher (and so put him to shame) (cf. **kōkar-t^o l^o**, p. 432a, l. 45). —**yiñē** —यिञ् । **अति दुर्गतीभवनम्** f. pl. inf. 'feathers to come,' to be reduced to poverty (by the loss of one's means of subsistence) (cf. **kōkar-t^o-y^o**, p. 432a, l. 49).

tīri-gōnd^u तीरि-खंदु । **पद्मयोऽवतंसः** m. a plume of heron's feathers bound up with pearls, precious stones, and gold and silver wire, worn on a turban on state occasions (i. q. **gōndⁱ-tīr^u**, p. 290a, l. 15). —**gōndur^u** —खंदुर् । **बद्धमूलपद्मगुच्छकः** m. a bunch of feathers tied together by their stems.

tīrⁱ तीरि, see **tyūr^a**.

tīr^u 2 तीरू (f. of **tyūr^a**, q. v.) a ewe (Gr.M., s. v. **tyūr^a**).

tīr^u टीरू । **पिण्डम्** f. (pl. nom. **tīrē** टीर्य, Gr.Gr. 62) a lump or 'shape' of any soft cooked food, or of liquid boiled down to a solid but soft condition (cf. **bata-t^o**, p. 137b, l. 9; **śāmañē-t^o**, s. v. **śāman**;

wōgra-t^o; **wāta-t^o**, s. v. **wāth** 2), cold pudding (Gr.Gr. 62, Śiv. 1020, K.Pr. 249). **tīri-bata** टीरि-वत । **पिण्डितान्नम्** m. a lump or shape of boiled rice (i. q. **bata-tīr^u**, as ab.).

tīör, see **tyūr^a**.

tōra त्वर । **रौष्यतन्तुसमूहः** m. hair, a fringe of hair; an ornamental tassel, a border; an ornament worn on a turban (K.Pr. 225, *turah*); (in Ksh.) a tassel or the like made of very fine silver wire. —**dār** —दार । **रौष्यतन्तुवीतिकः** (of the hair) fringed, crested, etc.; (in Ksh. esp.) (of a turban or the like) fringed with fine silver wires. —**dastār** —दस्तार । **रौष्यतन्तुदशाकशिरोवेष्टनम्** m. a turban fringed, as ab.

tōr 1 तोर् । **निरोधः** m. hindrance, obstruction, check (esp. of some work nearly completed); cf. **tōr^a 1**. —**dith thawun** —दिथ् थवुन् । **निरुध्य स्थापनम्** m. inf. to obstruct and stop completely (someone else's work which is nearly completed). —**dyun^a** —दिनु । **निरोधनम्** m. inf. to stop or obstruct (another engaged on any work, esp. by declaring it to be fruitless).

tōr 2 तोर् (= تَوْر) m. Mount Sinai (H. iv, 5).

tōr 3 तोर् । **तत्र** adv. there (of some place out of sight) (El. thither; Gr.Gr. 155; W. 94, thither; 139, *tur*, there; Śiv. 42; Rām. 293-4; H. x, 3; YZ. 91). —**kun** —कुन् । **तत्पार्श्वम्** adv. towards that place (out of sight), thither, in that direction (Gr.Gr. 160); in that place (out of sight), there.

tōra तोर । **ततः** adv. from there, thence (of a place out of sight) (Gr.Gr. 156; W. 94; Śiv. 81, 117, 1792; Rām. 425, 1055; H. i, 6, 8; v, 4, 9; viii, 11; xii, 1, 11; K.Pr. 154); in reply (to a question or the like) (Śiv. 66, 88, 310, 312, 630, 636, 837, 1249; Rām. 150, 193, 256, 356, 365, 383, 613, 657, 660, 681, 811, 816, 823, 946, 1621-2, 1650, 1703; YZ. 138, 389). —**kani** —कनि or —**kanēn** —कन्यन् । **तत्पार्श्वतः** (पार्श्वे) adv. from that direction (out of sight) (Gr.Gr. 159); in that direction (out of sight). —**kanyuk^a** —कन्युकु । **तत्पार्श्वोद्भवः** adj. (f. —**kanic^u** —कनिचू), of, or belonging to, that (out of sight) direction, produced in that direction. —**pēṭha** —पेठ । **तत्स्थाना-**
दारश्च adv. from there, from that place (out of sight) (u. w. vbs. of coming or the like). —**yōr** —योर । **तत्रैव** adv. from there (out of sight) to here and (back again) from here to there, i. e. over the whole intervening space, or (with vbs. of motion) backwards and forwards.

tūrⁱ तूरि also written **tūry** तूर्य । **तत्रैव** adv. in that very place (out of sight), only in that place, even there (Gr.Gr. 156; L.V. 19, 61; Śiv. 283; H. vii,

20; x, 3; K.Pr. 84 *tūr*); to that very place, thither (Rām. 661). -kun -कुन् or tūry-kun तूर्य-कुन् । तत्प्रदेशपार्थ एव adv. only in that very place (Gr.Gr. 160); thither only, only to there (Rām. 1254); only in that direction, hence (met.) only in thy direction, only towards thee (Rām. 650); in those very conditions, only in respect, or in regard to, that (K. 867, 1142). —dyun^u —दिनु m.inf. to give in that very place; to give (something) at the very place (where it is received); hence, to return, give back immediately on receipt (K. 687).

tōruk^u तोरुकु । तत्रत्यः adj. (f. tōrūc^u तोरूच), of, or belonging to, or produced in, there (out of sight).

tôr^u 1 तोरु (for 2, see तारुन्) or tōd^u तोडु । अर्गलम् m. a bolt (of a door or window) (cf. *śhala-t°*, s.v. *śhal*) (Gr.M.; Śiv. 207, 1503, 1646, 1747, 1890; K. 69, 73, 77; K.Pr. 164); a door-bar; met. check, obstruction (Śiv. 1369). Cf. tōr 1.

tōrⁱ-hūt^u तारि-हूटु । अर्गलदण्डः f. (sg. dat. -hacē -हच्य), the wooden bar of a door-bar, the wooden bolt of a door-bolt. -khünd^u -खंडु । हनुः f. (sg. dat. -khanjē -खञ्य), the lower jaw (El. *tārkhand*, K.Pr. 120).

tōr^u टोरु । नेत्रदः m. the eyelid (cf. *āchⁱ-tōrⁱ*, p. 8b, l. 39; *añēma-tōrⁱ*, p. 37b, l. 17; *añēma-tōr^u*, id., l. 18; *āshⁱ-tōrⁱ*, p. 47b, l. 50; *tālⁱ-tārⁱ wuchun*, p. 996b, l. 34; *tālⁱ tōrⁱ wuchun*, p. 1000a, l. 11; *tētam-tōr^u*, s.v. *tētam*) (El. *tār*, *tōr*. El. gives also *tār^yi* f. with the same meaning). —pyon^u —प्यनु । लालसोत्पत्तिः m.inf. the eyelid to fall; extreme desire or longing for something seen to be felt. —wōtalun —वतलुन् । संतुष्टिः m.inf. the eyelid to rise, urgent desire, as ab., to be satisfied.

tārⁱ khasun टारि खसुन् । रोचकीभवनम् m.inf. to be, or become, entirely pleasing, to be satisfying. —khot^u-mot^u —खतु-मतु । रोचकीभूतः perf. part. (f. —khūt^u-mūt^u —खचू-मचू), become pleasing, as ab. —yun^u —यिनु । संतोषापत्तिः m.inf. satisfaction to be experienced.

tōrⁱ āchⁱ dōd^u टारि अक्खि दोडु । नेत्रपटलरोगः m. disease of the eyelids. —yinⁱ —यिनि । नेत्रपटलविकारः m. pl. inf. disease of the eyelids (accompanied by intumescence) to occur.

tāric^u zih f. the edge of the eyelid (El. *tārich zih*, ? *tāric^u zēh*).

tōr^u 1 तारु (for 2, see tārūn) । विलम्बः f. delay, lateness, tardiness, slowness (cf. *dōha-t°*, p. 200a, l. 24; *khēna-t°*, p. 402a, l. 10; *katha-t°*, p. 486b, l. 18; *lama-t°*, p. 524a, l. 46; *nāwa-t°*, p. 666b, l. 32; *rōṭa-t°*, p. 845a, l. 8) (El. *tār*, tardiness, slowness, delay; Gr.M.; W. 13; Śiv. 728, 1682, 1739;

Rām. 586; K. 355, 633, 719). —gaṭhūn^u —गह्वुन् । विलम्बसंभवः f. inf. delay to occur. —karūn^u —करुन् । विलम्बनम् f. inf. to cause delay, make delay, to delay (Śiv. 52; K. 364, 378, 580).

tārⁱ तारि sg. abl. by delay, in a delayed manner; —gaṭhun —गह्वुन् (of the mind, etc.), to become confused (H. v. 7, *tārē*, m.c.; YZ. 132, id.); to fade, wither, die (of a plant) (K.Pr. 58).

tur, see tōr 3.

turⁱ तुरी । वाद्यविशेषः f. a kind of trumpet, a clarion, i.q. *turay*, q.v. -wōl^u -वोलु । वंशीवाद्यवादकः m. (f. -wājēn -वाज्यन्), a player on this instrument, one skilled in playing it.

tūr तूर or tūr^u तूरु । वासी f. (sg. abl. tōrⁱ तोरि), an adze, an axe, hatchet, half-adze (cf. *sērē-t°*, p. 930a, l. 34) (El. *tor*, m., *tūr*, f.; W. 13, *thūr^u*; L. 370, 460; Śiv. 1776, *tūr^u*; H. vii, 18 (id.)); tōrⁱ-dab तोरि-दब् m. the blow of an axe (K.Pr. 114, 236).

tūr^u तूरु । पक्षिविशेषः m. a certain bird, the red-crested Pochard, *Branta rufina* (L. 130).

tūr^u 1 तूरु । मुकुलम् m. (sg. abl. tōrⁱ टोरि), a flower-bud (cf. *pōshē-t°*, p. 779a, l. 36).

tūr^u 2 तूरु । कुण्डाकारभुक्तिपात्रम् m. (sg. abl. tōrⁱ टोरि), the dish out of which Hindū women eat (it is round, deep, and brazen) (cf. *khira-t°*, p. 409a, l. 45; *wōgra-t°*) (Gr.Gr. 18, 19, 56; K.Pr. 183).

tūr^u तूरु, see tūr.

tūr^u तूरु । लघुपात्रविशेषः m. (sg. abl. tūrⁱ टूरि), a dish like tūr^u 2, but smaller (cf. *ōriṣi-t°*, p. 45b, l. 14; *kōng-t°* *śhunūn^u*, p. 456b, l. 24) (K. 528, 710).

tūr^u तूरु (= تري) । सूक्ष्माङ्कुरतन्तुः, स्रम्बायकीलकम् f. a plant-fibre, a flower-filament (cf. *muji-t°*, p. 558b, l. 11); (in carpentry) a tenon (cf. *brōrⁱ-t°*, p. 126a, l. 6; *hāki-t°*, p. 327a, l. 4; *kūtⁱ-t°*, p. 485b, l. 22) (H. x, 5, 12); met. a projecting point (like a tenon) (cf. *kangāvⁱ-t°*, p. 457a, l. 28).

tārⁱ-bōd^u तारि-बूडु । लताविशेषवृन्तम् m. a bundle, tied together by the roots, of the acid fibrous leaves of a kind of radish-like vegetable. -caṭiñ -चटिच् । शाकविशेषसूदः f. a condiment made of the pounded roots and leaves of this vegetable. -tul^u -तुलु । लताविशेषः m. a single one of these vegetables. -śyūt^u -च्यूटु । लताविशेषोत्पसूदः m. i.q. -caṭiñ, ab.

tūr तूर or tūr^u तूरु । शीतम् f. (pl. nom. tūrē तूर्य, Gr.Gr. 62, or, as in the following, tūra तूर), cold, coldness, chill (cf. *gōlāb-t°*, p. 284b, l. 10; *hōkha-t°*, p. 327a, l. 40; *māga-t°*, p. 551b, l. 47; *pōha-t°*, p. 684a, l. 44; *pōshē-t°*, p. 779a, l. 35; *rūda-t°*, p. 826b, l. 9) (Gr.Gr. 20, 62, 127, 137; Gr.M.; W. 9; L.V. 16, 28; Śiv. 336, 343; K. 276; K.Pr.

154, *tar*); esp. the cold shivering of ague (El. *tūr*, fever; K.Pr. 160, *tūr*); cf. *tūl* 4. —*aṣūn^u* —अचून् । शीतानुभवः f.inf. cold to enter (the body), bodily coldness to be experienced; (esp.) the chill of ague to attack a person; cf. *tūra aṣaṇē*, bel. —*lagūn^u* —लगून् । शीतानुभवः f.inf. cold to be felt (e.g. when wearing too thin clothes). —*zāl* -ज़ाल । शीतज्वरः f. 'cold fever', in which the body is outwardly hot but is chilly within.

tūra anaṇē तूर अनञ । वस्तीकरणम् f.pl.inf. to put a person in terror (*quasi*, so that he is all of a tremble, and subsequently shivers at the mere memory). —*aṣaṇē* —अचञ । वस्तीभवनम् f.pl.inf. to become terrorized, as ab.; cf. *tūr^u aṣūn^u*, ab. —*khasaṇē* —खसञ । कम्पोत्पत्तिः m.pl.inf. the cold shivers (at the beginning of an attack of fever) to start. —*ṣānaṇē* —ज्ञानञ । वासनम् f.pl.inf. to put a person in terror (*quasi*, in cold shivers). —*yiṇē* —यिञ । वासापत्तिः f.pl.inf. shivering terror to come (to a person).

tūri-al तूरि-अल् । शीतसंकुचिता तुम्बी f. a gourd shrunken up by the cold of winter. —*ala* -अल् । शीतकम्पः m. shivering due to cold. —*ala aṣānⁱ* -अल् अचनि । शीतकम्पोद्भवः m.pl.inf. shiverings (from cold) to attack (a person). —*bambar* -बम्बर् । अतिशीतवाधा m.pl. stinging shivers due to cold (*quasi*, as if one is stung by bees). —*bambar wōthānⁱ* -बम्बर् वथनि । अतिशीतवाधोद्भवः m.pl.inf. such stinging cold to be felt (by a person) (e.g. from contact with snow). —*hot^u* -हत्तु । शीताहतः adj. (f. —*hūṣ^u* -हूषू), afflicted by cold, chilled to the bone (Gr.Gr. 137). —*kōkur* -ककूर् । शीतालुः m. (pl. nom. —*kōkar* -ककर्; sg. f. —*kōkūr^u* -ककूरू), 'a cold-cock,' i.e. one who feels cold severely (and cowers and is pinched like a fowl in a winter frost). —*kakav* -ककव् । शीतालुः m. 'a cold-bartavelle', i.q. the preceding. —*kond^u* -कंडु । रोमहर्षः m. cold-prickles, the down of the body standing on end on account of cold; hence, generally, bristling of the down, horripilation, thrill. —*kāndⁱ anānⁱ* -कंडि अननि । वासोद्देगोद्भावनम् m.pl.inf. to cause thrills (in another, by terrifying or the like). —*kāndⁱ aṣānⁱ* -कंडि अचनि । शीततापोद्भवः m.pl.inf. shivering thrills (from exposure to cold, or from ague) to attack (a person). —*kāndⁱ yinⁱ* -कंडि यिनि । उद्देगोद्भवः m.pl.inf. thrills of fear to come (to a person, at the memory, or the like, of some past terror). —*lēd* -लैड । शीतभीतः adj. e.g. 'defeated by cold', one who is filled with fear merely by experiencing a feeling of cold.

tūr^u तूरू, see *tūr*.

tribôg^u त्रिवोगु । मूढबुद्धिः adj. (f. *tribôj^u* त्रिवांजू), stupid, addle-painted, dull-witted.

tribahāgoṇun^u paīsa त्रिवहागंजुनु पैसे । त्रिदीनारकः पणः m. a nominal coin now worth three times eight cowries, i.e. 24 cowries. Cf. *bahāgaṇ* and *bahāgoṇun^u*.

tr^abāra त्रवार or *tribāra* त्रिवार । तृतीयवारम् adv. for the third time, the third time.

tribuwan or *trēbuwan* त्रि(त्र्य)बु(भु)वन् m. the three worlds (earth, heaven, and hell) (Śiv. 99, 898, 1623; Rām. 1334; K. 134, 361, 1041).

tribuwana-nāth त्रिबु(भु)वन-नाथ् m. the Lord of the three worlds, a title of the god Shiv (Skt. Śiva) (Śiv. 320). —*rāza* -राज़ m., id. (Śiv. 1133, 1363). —*sār* -सार् m. the Essence of the three worlds (another title of Shiv) (Śiv. 37, 62, 91, 178, 180, 412, 514, 850, 942, 1799); applied to the gods generally (or possibly *pluralis majestatis*) (Śiv. 395).

tarbyēth तर्ब्यथ् (= تربیت) m. (H. ii, 4), education, tuition, instruction. [According to some, this word is f.]

trica त्रिच । त्रिकम् m. a group of three, a triad, trio (Gr.Gr. 82). Cf. *trakh* 1 and *trila*.

tric^u त्रिचू । त्र्यङ्किता f. the three (in card playing).

truc^u त्रुचू, see *trukun*.

trich^u त्रिक्कू, *truch^u* त्रुक्कू, see *trukh^u*.

trichēr त्रिच्छर् or *truchēr* त्रुच्छर् । तैक्ष्ण्यम् m. sharpness, sharp-wittedness, acuteness (Gr.Gr. 30, 140). Cf. *trukh^u*.

trucyōv त्रुच्योव्, see *trukun*.

trad त्रड् । मूढः m. a man who is dull-witted, stupid.

taraf طرف etc., see *taraph*.

tārīf تعريف, see *tārīph*.

traft, see *traph^ath*.

trāg चाग् । तडागः m. a pond (artificial, circular in shape, and overgrown with vegetation) (cf. *aza-bābun^u* t°, p. 74b, l. 7); a lake (L.V. 84).

turog^u तुरंगु m. a horse (L.V. 26, 69; Śiv. 1699, 1854).

taraugdar (? spelling) m. an official whose duty it is to weigh the grain when the government's share is taken from the cultivators (El.). ? for *tarāzdār*, q.v.

tragan त्रगन्, e.g. or *tragun^u* त्रगुनु or *trēgun^u* त्र्यगुनु (f. *tra(trē)gūn^u* त्र(त्र्य)गंजू । त्रिगुणः), adj. (of a string, rope, or the like) having three strands; threefold, triple, three times repeated (cf. *lacha-tr^o āy*, p. 506b, l. 50) (W. 105, *trēgun*; Rām. 1767).

trē-gōn त्र्य-ग्वन् m.pl. the three *guṇas*, qualities, or constituents of existing things, viz. goodness, passion, and darkness (see p. 857b, l. 35) (Śiv. 1643, Rām. 1774). See *trayē-gōn*, s.v. *trayē* 3.

trigōna त्रिगुण adj. e.g. possessing the three qualities (see the preceding) (Śiv. 367, 846, 1119).

trag^anun त्रगनुन । त्रिगुणीकरणम् conj. 1 (1 p.p. trag^on^u त्रगनु), to make threefold, triplicate, multiply by three.

trag^anāwun त्रगनावुन । त्रिगुणीकरणम् conj. 1 (1 p.p. trag^anōw^u त्रगनोवु), i.q. trag^anun, q.v. trag^anōw^u-mot^u त्रगनोवु-मंतु । त्रिगुणितः perf. part. (f. trag^anōv^u-müts^u त्रगनावु-मंतू), made threefold, trebled.

trag^añēr त्रगञ्जर । त्रिगुणत्वम् m. threefoldness, trebleness, triplicity.

tr^ah 1 त्रह । त्रिंशत् card. (pl. dat. tr^ahan त्रहन), thirty (Gr.Gr. 77; El. trāh; Rām. 547, 1301; K. 553).

tr^ahⁱ त्रहि m.pl. 'thirties', used as a multiplicative, with numerals above ten, as in kāh tr^ahⁱ trēh hath ta tr^ah, eleven thirties are three hundred and thirty (Gr.Gr. 86).

tr^ah 2 त्रह in old Ksh. the equivalent of trēh 1, q.v. (L.V. 16, 75).

trāhi त्राहि interj. protect! save! (Borrowed from Skt., where it is a 2nd pers. sg. imperative) (Śiv. 130; Rām. 1403; K. 554, 880, 997).

trēh 1 त्र्यह्, sometimes written trē त्र्य, try त्र्य, or trih त्रिह । त्रीणि card. (pl. dat. trēn त्र्यन्; pl. abl. trēyau त्र्यौ, Gr.Gr. 82. In composition, this word takes the form tr^a त्र, tra त्र, trē त्र्य, or tri त्रि, as in tra-man, p. 572b, l. 29; tr^abāra or tribāra, p. 1021b, l. 6; trēgun^u, p. 1021b, l. 40. In various idiomatic uses (see bel.) it is treated as a singular, in agreement with a singular noun, and then takes the form trayē 1 त्रय or trēyē 1 त्रय. For trayē 2, trēyē 2, see tray, for trayē 3, see s.v.);

three (Gr.Gr. 76, 82, 86, 154; Gr.M.; L.V. (in the old Ksh. form tr^ah) 16, 75; Śiv. 118, 159, 196, 779, 978, 1521, etc.; Rām. 797, 1774; K. 384, 688, 795; H. x, 1, 12, 20; xii, 5, 6, 11, 19; YZ. (trah) 112). Cf. trayē 3.

In Śaivism, there are three impurities (mala) of the soul, which impede its final release (L.V. 75). These are called in Skt. āvara, māyīya, and kārma. The first is the state or character of the soul deeming itself to be finite; the second is that born of cosmic illusion; and the third is the impurity that results from action (see L.V. s.v. tr^ah). There are also three worlds (heaven, earth, and hell) (cf. Śiv. as ab. and trēbuwan); and three qualities (gōn) (see trē-gōn).

trayē 1 त्रय (for 2, see tray, for 3, see s.v.), adv. thrice, three times, on three occasions (K. 136); cf. trēyē, bel. -manza -मञ्ज sg. abl. (one, etc.) from among, or out of, three (K. 1022). -phiri -फिरि

adv. on three occasions, three times, thrice (K. 63). Cf. trēyē-ph^o, bel.

trēy त्रय card. only three, exactly three. Cf. triy 1, bel.

trēyē 1 त्रय or trēyi त्रयि (for trēyē 2, see tray) in trēyē (or trēyi) ali kaḍun त्रय (त्रयि) अलि कडुन् । त्रिगुणाकरणम् m.inf. to drag (i.e. plough) with three-plough, i.e. to plough three times (esp. with ref. to a bean-field or the like being prepared for sowing). —lati —लटि । त्रिवारम् adv. three times, thrice. -nēngi -न्यंगि adv., id. —phiri —फिरि । त्रिवारम् adv., id.; cf. trayē-ph^o, ab. —ranga —रंग । त्रिप्रकारः adj. c.g. of three kinds (cf. trēyi-ranga, p. 836b, l. 44) (Gr.Gr. 154). —vizi —विज़ि । त्रिवारम् adv. three times, thrice.

triy 1 त्रिय (for 2, see s.v.) only three, exactly three (Gr.Gr. 82). Cf. trēy, ab.

trēh 2, see tray.

tarah तरह طر m. manner, mode (Gr.M.), used in the sing. abl. in adverbial phrases, such as prath taraha, of every kind (p. 769a, l. 42).

traharun त्रहरुन् । भयोद्विप्तीभवनम् conj. 3 (2 p.p. traharyōv त्रहयोव्), to become alarmed, or agitated, by an ill-omen, or the like (Śiv. 1295). traharyō-mot^u त्रहयो-मंतु । भयोद्विप्तीभूतः perf. part. (f. traharyē-müts^u त्रहये-मंतू), alarmed (as ab.).

trhas (? spelling) m. matting (El., who says that it is used towards Bārāmūla). Cf. pat^uj^u and wagow^u.

tr^ahath त्रहथ्, trēhath त्र्यहथ्, or trihath तिहथ् card. (pl. dat. tr^a(trē^o, tri^o)hatan त्र(त्र्य, त्रि)हतन्), three hundred (Gr.Gr. tri^o, 80, 84, 85; Rām. 600); three pice (see p. 357b, l. 8) (Gr.Gr. 85).

tr^ahaith त्रहेठ । त्रिषष्टिः card. (pl. dat. tr^ahaithan त्रहेठन्), sixty-three (Gr.Gr. 78, El. trehet).

tr^ahaithyum^u त्रहेठिसु । त्रिषष्टितमः ord. (f. tr^ahaithim^u त्रहेठिसू), sixty-third (Gr.Gr. 78).

tr^ahatyum^u त्रहतिसु । त्रिशत्यः ord. (tr^ahatim^u त्रहतिसू), three hundredth (Gr.Gr. 80).

tr^ahatyun^u त्रहतिनु । त्रिशतमूल्यकः adj. (f. tr^ahatin^u त्रहतिनू), costing three hundred (rupees or the like).

tr^ahyum^u त्रहिसु । त्रिंशत्तमः ord. (f. tr^ahim^u त्रहिसू), thirtieth (Gr.Gr. 77).

tarjama तर्जम ترجمه m. interpretation, translation. tarjama khārun तर्जम खारुन् । अतिमानपूर्वकश्लाघनम् m.inf. 'to raise an interpretation', (in the presence of another) to show great honour (to), utter profuse praises or the like (to a person, esp. when he is unworthy of it). —karun —करुन् m.inf. to interpret, translate (El. tarjuma k^o, Gr.M.). —karan-wōl^u

—करन्-वोलु n.ag. (f. —karan-wājēñ —करन्-वाज्यञ्),
an interpreter, translator (El. *tarjuma k°*, Gr.M.).

traka चक, see trakh 1 and 2.

traki चकी । द्रोणमिति: f. a full *trakh* (see trakh 2).

trika त्रिक, see trakh 1.

trok^u चुकु adj. (f. trüç^ü चूचू), of, or belonging to, so
many *trakhs* (see trakh 2), used —° (cf. aitha-tr°,
p. 66b, l. 45; daha-tr°, p. 199a, l. 20; pön̄sa-tr°,
p. 743b, l. 4; shē-tr°, p. 874a, l. 23) (K.Pr. 162).

trākⁱ traka चकि चक । द्रोणशः adv. *trakh* by *trakh*
(each *trakh* being about six seers of about two pounds
each). -trakh -चख । पूर्णो द्रोणः m. a full *trakh* (not
under weight).

truk^u चुकु । भक्षणरावः m. the noise of chewing or
gnawing hard or dry food, the sound of a crunch (cf.
ada-tr°, p. 12a, l. 23); cf. trukun and tukh.
—truk^u —चुकु । कणभक्षणशब्दः m. crunching, a sound
of repeated crunches.

tārⁱka तारिक تركه । दायभागः m. a legacy, bequest;
inheritance (by succession or bequest); effects or
estate of a deceased person.

tarika तरीक طريقه or tarikh तरीख طريق m. mode,
manner, method, fashion (Gr.M.).

tārⁱkⁱ तारिकि । कर्णभूषा f. a kind of earring worn by
women (light and made of gold).

tārⁱki-hor^u तारिकि-हर् । कर्णभूषाविशेषयुग्मम् m. a
pair of these (one for each ear). -kan -कन् ।
कर्णभूषाविशेषैकमात्रम् m. an ear adorned by such an
earring; a single one of a pair of these earrings.

turākⁱ तुरकि تركي । तुर्कदेशः m. of, or belonging to, or
produced in Turkey, or in Turkestan. (Cf. El. *truk*,
a Turk.)

tārākⁱ तारकी f. the profession of one who passes or
conducts over (cf. tantra-t°, p. 1012a, l. 15).

törka तर्क in törka-chān तर्क-छान् । कौटतचः m. a
private carpenter, a village carpenter who works on
his own account, a cabinet maker (H. vii, 17, 20);
cf. chān 1. -chān-bāy -छान्-बाय् । स्वतन्त्रतचस्त्री f.
his wife. -chönil -छानिल् । कौटतचता f. the occupation
of a cabinet maker. törka-chön^u तर्क-छानू ।
कौटतचस्त्री f. a cabinet maker's wife.

trakh 1 चख । त्रिकम् m. (sg. dat. trakas 1 चकस्). As
the first member of certain compounds, this word takes
the form *traka* or *trakha*. In two cases it takes
the form *trika*, see bel.) a group of three, a triad
(cf. *trica*); the lowest part of the backbone (where
three bones are said to meet) (El. *trak*, *trek*,
the back).

traka-band चक-बन्द or trakha-band चख-बन्द ।
चिकाङ्गरोगः m. disease of the lower part of the back-

bone, (?) lumbago. -phut^u -फुट् or trakha-phut^u
चख-फुट् । भ्रमचकः adj. (f. -phut^u -फुट्, sg. dat. -phucē
-फुच्य), one with the lower part of the backbone broken
or bent, hunch-backed.

trika-bāg त्रिक-बाग् m. that which consists of three
parts, i.e. the Hindū triad of Brahmā, Vishnu (Viṣṇu),
and Shiv (Śiva) (Śiv. 1695) (cf. trēkāran); N. of a
village in Kashmir from which there is a view of
Mount Haramōkh (p. 343a, l. 31). It is said to
be free from poisonous snakes (Śiv. 1695). -vüt^u
-वट् । त्रिकसंबन्धः f. (sg. dat. -wacē -वच्य), the
connexion (by marriage) between three families (as
when A gives his daughter in marriage into B's
family, and B gives his daughter into C's family, the
word then indicates the mutual connexion between
the respective families of A, B, and C).

trakh 2 चख । द्रोणः m. (sg. dat. trakas 2 चकस्), a
measure (esp. for grain) consisting in six Kāshmirī
seers, equivalent according to some to about twelve,
and according to others to about nine and a half
pounds (cf. lakh-tr°, p. 517b, l. 35; pā-tr°, p. 748a,
l. 22; trākⁱ-trakh, col. a, l. 12) (Gr.Gr. 31, 52,
147; W. 134; Śiv. 1828; K.Pr. 42, 162, 208, 216).
Cf. man 3, and, for the value of a *trakh*, see khār 3.
—khand —खण्ड m. about a *trakh* (W. 103).

traka-bōd^u चक-बूद or -bod^u -बूद । अनेकद्रोणमितः
adj. (f. -bōz^u -बूज् or -büz^u -बूज्), (of something to
the amount of which reference is made) weighing, or
measuring, many *trakhs* (see bōd^u 2). -phyur^u -फिर् ।
द्रोणभ्रमः m. (in weighing grain *trakh* by *trakh*) the
making a mistake in counting the number of *trakhs*
(during the process of weighment). —traka —चक ।
द्रोणशः adv. (in weighing, distributing, etc.), *trakh* by
trakh. -wād -वाद । द्रोणशः संख्याकः m. (in weighing
trakh by *trakh*) the sum of all the *trakhs*.

trākh चाख (sg. dat. त्रियिस्), in byākh trākh, anyone
else, someone else (p. 150a, l. 1). The word is a
jingle of byākh, formed on the basis of trēh, three,
as byākh is based on bi, another.

trukh चुख m. (sg. dat. trukas चुकस्), the act of
crunching with the teeth (cf. trukun) (Gr.Gr. 122).

trukh^u चुखु or tryukh^u च्युखु । तीक्ष्णवृद्धिः adj. (f.
truch^u चुक् or (Gr.Gr. 72) trich^u चिक्), quick, clever,
ingenious, acute, sharp-witted, intelligent (El. *truk*;
Gr.Gr. 30, 72, 140, tryukh^u; Gr.M.; K.Pr. *truk*, 76,
146, 160, 216). Cf. tryukh^u.

trūkh^u चूखु in trūkh^u dyun^u चूखु दिनु । उत्तेजनम् m.inf.
to stir up, instigate, stimulate (esp. to arouse or stir
up again some anger that had subsided).

tarkh तर्ख । विचारणा m. (sg. dat. tarkas तर्कस्),

discussion, consideration, examination, deliberation, investigation.

tarākh तराख । उपवासः m. (sg. dat. tarākas तराकस्), fasting (from want of food), starvation. —dyun^u —दिनु । उपवासकरणम् m.inf. to fast or abstain from food (owing to anger or the like).

tarikh तरीख طریق, see tarika.

tārukh 1 तारुख m. (sg. dat. tārakas तारकस्; f. tārakēñ तारक्यञ्), one who passes or conducts over (cf. tantra-t°, etc., p. 1012a, l. 17 ff.). N. of a *Daiṭya*, or demon (in Skt. *Tāraka*), who oppressed the gods, and was finally killed by Kārttikēya, the seven-day old son of Śiva (Śiv. 677, 679, 680-1, 1581).

tārukh 2 तारुख । तारा m. (sg. dat. tārakas तारकस्), a star (cf. gāshē-t°, p. 308b, l. 44; kōl-t°, p. 437a, l. 8; lātⁱ-t°, p. 535b, l. 41; shōlⁱ-t°, p. 880b, l. 26; swōts^u-t°, p. 955a, l. 33; tāj-t°, p. 535b, l. 45, and p. 990a, l. 7) (Gr.M.; W. 115; Śiv. 1145; Rām. 197, 569, 1013, 1017; YZ. 82, 555; K.Pr. 193).

tārah-gōg^ajē तारख-खगज्य । आलुकसूदविशेषः f.pl. a kind of turnip stew (in which the turnips are cut up and boiled in water, then cooked in oil, and finally in sauce). —ganz^arānⁱ —गज़रनि । विरहादिना कालक्षेपः m. pl. inf. to count stars; met. (in the case of separation from a beloved, or the like) to get through the time by diverting one's attention to something else. —gāsh —गाश् । नक्षत्रप्रकाशः m. starlight (i.e. the light of the stars when there is no moon). —nab —नब् । तारकापूर्णनभः m. a star-sky (i.e. a star-lit sky free from clouds). —naba —नब । देदीप्यमानतारकापूर्णनभः m., id.

tōrikh 1 तारीख تاریخ m. (sg. dat. tōrikhas तारीखस्), a date, era, epoch (Gr.M.).

tōrikh 2 तारीख تاریک adj. e.g. dark, obscure; (in Ksh.) subst. m. (sg. dat. tōrikas तारीकस्), obscurity, darkness, gloom (Rām. 798).

trikhombyul^u त्रिखंब्युलु । त्रिशूलकम् m. (of a tree) having a triple stem ascending from one trunk, three stemmed; (of a pillar or the like) branching into three.

tr^akhōr^u त्रखोरु । त्रिखारीमितः adj. (f. tr^akhōr^u त्रखाँरु), weighing or measuring three khārs (see khār 3 and khōr^u 2), each khār consisting of 16 trakh; (of some receptacle) suitable for containing the above amount.

trakajyār त्रकज्यार् । काठिन्यम् m. i.q. trakañār, q.v. (Gr.Gr.).

tarkajyār तर्कज्यार् m. a plot (El. tarkajār). —karun —करुन् m.inf. to plot (El.). Cf. tarkh.

tarakkī तरक्की ترقی f. elevation, promotion, progress, improvement, prosperity (Gr.M.).

tarakkiyāt ترقیات f.pl. advancements, improvements (L. 406, tarakiāt).

trukun चुकुन् । कणशो भक्षणम्, दन्तैश्छेदनम् conj. 1 (1 p.p. truk^u चुकु, f. truc^u चुचू; 2 p.p. trucyōv चुच्योव), to crunch (something hard, such as grām or other grain) between the teeth, to chew, masticate (Gr.Gr. 120, 122); to gnaw or cut (like a rat) (cf. bor^u tr°, p. 118a, l. 20); cf. tukun and truk^u. truk^u-mot^u चुकु-मंतु । दन्तैर्भक्षितः, दन्तैश्छेदितः perf. part. (f. truc^u-mūt^u चुचू-मंचू), crunched with the teeth, as ab.; gnawed or cut, as ab.

trakun^u चुकुनु । वसरः m. (sg. dat. trakanas वकनस्), a weaver's shuttle.

tr^akānūj^u त्रकानजू । दुग्धदधिजलसंकर्यम् f. a drink made up of milk, curds, and water mixed in equal parts.

trēkin^u 1 त्रेकिन्नु (for 2, see trēkyun^u) । द्रोणिका f. a scale-weight for weighing one trakh (see trakh 2), a trakh-weight. Cf. the next.

trōkin^u 1 त्राकिन्नु (for 2, see trōkyun^u 2) । द्रोणिका f. a stone or iron weight (for weighing) equivalent to one trakh (see trakh 2). Cf. ab. and trōkyun^u 1.

trukin^u चुकिन् । कणशो भक्षणम् f. the act of crunching up hard food (such as grain) between the teeth, chewing, mastication (Gr.Gr. 120). trukiñē-phol^u चुकिन्-फोलु । चणकादि भक्ष्यम् m. 'crunch-grain', grām, pease, or other such hard grain that, when eaten, is crunched between the teeth.

tr^akāñēl त्रकान्ल । त्रितलुकः adj. e.g. (of a twist of the sacred kuśa-grass (see kush) or of the sacred thread worn by high-caste Hīndūs) possessing three strands (cf. kōñ^u 2 and 5); met. (of the body) very strong, powerful.

trakañār त्रकजार् । काठिन्यम् hardness (of any substance); met. hardness (of human nature); hardness of price (of food-grains or the like). Cf. trakajyār.

trakor^u त्रकरु or trakur^u त्रकुरु । कर्कशः, कोपनः adj. (f. trakūr^u 1 त्रकरू or trakūr^u त्रकूरू), dried, hard, harsh, rough, coarse, stiff (of any thing, action, or quality) (cf. ada-tr°, p. 13b, l. 8; buthⁱ-tr°, p. 143a, l. 5) (Gr.Gr. 141, Gr.M.); harsh, cruel, merciless, ferocious; passionate, irascible (K.Pr. 7); dissolute (El. trakkur).

trakūr^u 2 त्रकरू । तुला f. a pair of scales, a balance (El. trakār, trakār, trakur); Libra (the sign of the Zodiac) (El. trakur, m.).

trakari-dünd^u त्रकरि-डुंडू । तुलादण्डः, तुलाधारदण्डः f. the beam of a pair of scales. —pōtur^u —पोतुरु ।

तुलापात्रम् m. a scale-pan.

tarkörⁱ तर्कारि । शाकादितर्कारी f. an esculent vegetable; (pl.) vegetables (Gr.M.).

- trakarun 1 चक्रन् । कठोरीभवनम्, आलस्याभिभवः conj. 3 (trakaryōv 1 चक्र्योव्), (of something formerly soft) to become hard; (of one formerly energetic) to become indolent, slothful. trakaryō-mot^u चक्र्यो-मन्तु । कर्कशीभूतः perf. part. (f. trakaryē-müts^u चक्र्ये-मन्तू), become hard (as ab.), become indolent (as ab.).
- trak^arun चक्रन् or trakarun 2 चक्रन् conj. 3 (2 p.p. trak^aryōv चक्र्योव् or trakaryōv 2 चक्र्योव्), to become elevated, to be raised (cf. nam tr^o, p. 635b, l. 27, and trak^arāwun).
- trēkāran or trikāran त्र्य(वि)कारन् m.pl. the three causes, the Hindū triad of deities,—Brahmā, Viṣṇu, and Śiva,—the respective causes of the creation, preservation, and destruction of the universe (Śiv. 99; Rām. 1061, 1715).
- trakarēr चक्र्यर् । कर्कशत्वम् m. coarseness, roughness, hardness (Gr.Gr. 141).
- trakarāwun चक्रावुन् । कठिनीकरणम्, भर्त्सनपूर्वोपालम्भः conj. 1 (1 p.p. trakarōw^u चकरोवु), to harden, to cause (something soft) to become hard; to reproach abusively (one who is about to act in opposition).
- trakarōw^u-mot^u चकरोवु-मन्तु । कर्कशीकृतः perf. part. (f. trakarōv^u-müts^u चक्रावु-मन्तू), hardened (as ab.); reproached (as ab.).
- trakarāvūn^u चक्रावन् । क्रुद्धदृष्ट्या समीक्षणम् f.inf. looking angrily at (some person or thing, esp. when done by a person ordinarily of a gentle temper).
- trak^arāwun चक्रावुन् । उन्नतीकरणम् conj. 1 (1 p.p. trak^arōw^u चकरोवु), to elevate; lift up (e.g. a fallen post, a house which has fallen down).
- tarkash तर्कश् ترکش m. a quiver (Rām. 232, 315, 1344).
- trikōshⁱlad त्रिकाशिलद । त्रिदिनोपोषितः adj. e.g. (as subst., f. trikōshⁱladiñ त्रिकाशिलदिञ्), one who fasts (religiously), or goes without food (owing to want, illness, or the like), for three days (see kōshⁱlad, p. 481a, l. 3).
- trikōṭī त्रिकोटी card. thirty millions, three crores. There are said to be this number of gods (Śiv. 433, 635, 698, 719, 723, 1520; Rām. 68, 88, 1054).
- trēkyun^u त्रेकिन् । द्रोणमितः adj. (f. trēkiñ^u 2 त्रेकिञ्, for 1, see s.v.), of the weight or measure of one trakh (see trakh 2), (of some one thing) weighing a trakh; (of a vessel) having a contents of one measured trakh. Cf. trōkyun^u 2.
- trōkyun^u 1 त्राकिन् । द्रौणिकम् m. (sg. dat. trōkinis त्राकिनिस्), a vessel of which the content is one measured trakh.
- trōkyun^u 2 त्राकिन् । द्रौणमानः adj. (f. trōkiñ^u 2 त्राकिञ्, for 1, see s.v.) (of some single object) weighing one trakh (see trakh 2) (Gr.Gr. 147); (of some vessel)

measuring or holding a trakh (Gr.Gr. 147). Cf. trēkyun^u.

tārakōz^u तारकाञ्ज f. the profession of one who passes or conducts over (cf. tantra-t^o, p. 1012a, l. 28).

tral त्रल् । लोटम् f. a lump of earth or similar substance, a clod (cf. nūna-t^o, p. 641a, l. 19). trala-ha r त्रल-हर् लोटयुद्धम् f. a clod fight, a fight in which the opponents hurl clods at each other.

trāl त्राल् । प्रदेशविशेषः m. N. of a town about twenty miles south-east of Śrīnagar, in which there is a large colony of Sikhs said to have been settled by Ranjit Singh. For further particulars, see El. s.v. trāla-ṣōdāh त्राल-चूदाह । फाल्गुनकृष्णचतुर्दशी f. (sg. dat. -ṣōdūsh^u -चूदशू), the fourteenth lunar day of the dark half of the month of Phāgun (Skt. Phālguna = February-March), i.e. exactly a month after the Shiwa-rāth (see p. 901b, l. 46) fast. -ṣōdāh lagūn^u -चूदाह लगञ्ज । मलातीसारसंभवः f. violent diarrhoea to attack a person (quasi, such as is caused by indigestion experienced by greedy eaters on the expiry of the fast of the Shiwa-rāth).

trēl त्रेल् । फलविशेषः f. an apple (cf. ambārⁱ-t^o, p. 27b, l. 5; batpurī-t^o, p. 145a, l. 32; khar-t^o, p. 407a, l. 36; nābādⁱ-t^o, p. 620a, l. 1; sil-t^o, p. 909a, l. 25 (L. 349)).

trēla-kujⁱ त्रेल-कुजि or -kuj^u -कुञ्ज । फलविशेषलता f. a small apple-tree. -kul^u -कुलु m. a kind of apple-tree (El.). -mōrba -म्वर्ब । फलविशेषरसपाकः m. apple-jam.

trēli त्रेलि, see tryūl^u.

trila त्रिल । त्रिकम् m. a group of three, a triad, trio (Gr.Gr. 82). Cf. trica and trakh 1.

trōl^u त्रोलु । विरूपः adj. (f. trōj^u त्राञ्ज), ugly, misshapen, disfigured, deformed.

trōli त्रालि । त्रालप्रदेशोज्ज्वलः adj. e.g. of, or belonging to, or produced in Trāl (q.v.).

trul, N. of a certain poisonous plant, *Impatiens Roylei* (L. 76). ? Cf. the next.

trūal (? spelling) m. balsam (*Balsamina impatiens*) (El.). Cf. tatūre, and (?) the preceding.

trūl^u त्रूलु । अत्यायासपीडा m. (sg. abl. trōli त्रालि), weariness, or exhaustion, caused by excessive exertion or labour.

taral 1 तरल् or tarala तरल् । हेलनाः m.pl. wanton acts, amorous frolics.

tarala karānⁱ तरल करनि । हेलनाप्रदर्शनम् m. pl. inf. to display amorous frolics, etc. —wanānⁱ —वननि । हेलोक्तिप्रकाशनम् m. pl. inf. to use wanton language; to talk frivolously in order to cause delay.

taral 2 तरल् । हेलनशीलः adj. e.g. one who habitually frolics amorously or wantonly, wantonly sportive.

taral टरल् । आहतभाषी adj. e.g. a habitual teller of invented stories, a habitual liar.

tōrēl त्वरेल् । कटुतुम्बी f. the cucurbitaceous plant and the vegetable, *Luffa acutangula* (El. *tūrela*, m. one of the Cucurbitaceae). tōrēla-hūt^ū त्वरेल-हटू । कटुतुम्बीशुष्कखण्डः f. (sg. dat. -hacē -हच्य), a dried piece of the fruit of the plant (cut up and stored to dry for winter).

trailūkh त्रैलूख् (pl. dat. trailōkan त्रैलोकन) or trailōky त्रैलोक्य m. the three worlds (Heaven, Earth, and Hell), the universe (Śiv. 472, *trailūkh*; 60, 130, 651, 731, *trailōky*; K. 766, *trailōky*). trailōkyē-nāth त्रैलोक्य-नाथ m. the Lord of the Universe, a title of Shiv (Śiva) (Śiv. 37, 514, 979). Cf. trilōka-nāth, trizagath, and (s.v. trayē 3) trayē-lūkh.

trilōka-nāth त्रिलोक-नाथ m. the Lord of the three worlds (Heaven, Earth, and Hell), a title of Shiv (Śiva) (i.q. trailōkyē-nāth, ab.) (Śiv. 387). Cf. trizagath.

trilōkēshōr त्रिलोकेश्वर m., id. (Śiv. 832). The Skt. form of this word is *Trilōkēśvara*.

tr^alor^ū त्रलर् । त्रितलुकः f. (tr^alūr^ū त्रलर्), (of a necklace or the like) of three strands.

trilōtsan त्रिलोचन m. He who has three eyes, a title of Shiv (Śiva) (Śiv. 363, 976, 1345). Cf. trinētr.

tram त्रम् । छिद्रम् f. a hole (esp. bored in a plank of wood or the like); esp. the hole in the prow of a boat into which the peg is fitted to which the tow-rope is attached. —dyun^ū —दिनु । छिद्रापादनम् m.inf. to bore a hole. —tārun —तारुन् । सच्छिद्रीकरणम् m.inf. to bore a hole right through a board or the like (Śiv. 1845).

trām त्राम् । ताम्रम् m. copper (Gr.M.; L. 459, *tram*; Rām. 1054, 1412, 1418, 1724; K.Pr. 186).

trāma-pot^ū त्राम-पटु । ताम्रपटुः m. a sheet or plate of copper. -pūt^ū -पटू । ताम्रपट्टिका f. (sg. dat. -pacē -पच्य), id., but small in size.

trōmⁱ त्रामि or trōm^ū त्रामू । ताम्रस्थाली f. a copper dish (used only by Musalmāns) out of which food is eaten (El. *trām*, 'it corresponds to the *thāl* of the Hindū'; H. iii, 1; viii, 3, 11); cf. thāl. trāmi-bata त्रामि-वत । ताम्रपात्रीभोजनम् m. (at wedding feasts or the like) the food contained, or served, in copper vessels for the Musalmān guests.

trum trum त्रुम् त्रुम् । वाद्यभेदः m. a kind of lute with wire strings.

trōmba त्रुम्ब । सस्यविशेषः m. N. of a certain food-grain, buckwheat (cf. tūna-tr^o, s.v. tūn) (El. *trūmba*, *Eragopyrum esculentum*; L. 76, 330, 338, *trūmbā*).

trōmb^ū त्रुम्बु m. a needle-prick, used in the following:— trōmbⁱ dinⁱ त्रुम्बि दिनि । सूच्याहननम् m. pl. inf. to prick

(holes, e.g. in the tough skin of a fruit). trōmbⁱ tāranⁱ त्रुम्बि तारेनि । सूच्याहननम् m. pl. inf. to prick holes at a distance from each other in the skin of the egg-plant fruit or similar fruit preparatory to cooking. Cf. trus^ū.

trōmbun त्रुम्बुन् । सूच्याघातः conj. 1 (1 p.p. trōmb^ū त्रुम्बु), to prick with a needle; cf. trōmbawun. trōmb^ū-mot^ū त्रुम्बु-मंतु । सूच्याहतः perf. part. (f. trōmb^ū-müts^ū त्रुम्बु-मंतू), pricked (with a needle).

trōmbür^ū त्रुम्बर् । मण्डली f. a circle (of people). —karün^ū —करन् । मण्डलशो निवेशनम् f.inf. to sit in a circle, to form a circle of seated persons.

trōmbawun त्रुम्बवुन् । सूच्याघातः conj. 1 (1 p.p. trōmbow^ū त्रुम्बवु), to prick (with a needle); cf. trōmbun. trōmbow^ū-mot^ū त्रुम्बवु-मंतु । सूच्याहतः perf. part. (f. trōmbüv^ū-müts^ū त्रुम्बवू-मंतू), pricked (as ab.).

tra-man त्र-मन्, three *mans*, or four and a half seers (see p. 572b, l. 29).

tramanāwun त्रमनावुन् । सच्छिद्रीकरणम् conj. 1 (1 p.p. tramanōw^ū त्रमनोवु), to bore holes (into wood or the like). Cf. tramawun.

trimōn^ū त्रिमन्तु । त्रिमानोढमितः adj. (f. trimün^ū त्रिमन्तू), weighing or measuring three *mans* of one and a half seers (or three pounds) each (see *man* 3); as subst. a vessel containing, or suitable for measuring, this amount; a weight (of stone or iron) for weighing this amount. Cf. tra-man.

trāmür^ū त्रामर् । ताम्रपात्री, रोगविशेषः f. a small copper vessel (see trōmⁱ); a certain disease (involving poisonous sores on the back of the hands). —pēn^ū —पन्तू । हस्तपृष्ठरोगोद्भवः f.inf. this disease to befall.

trāmōs^ū त्रामोसु । त्रिमासिकः adj. (f. trāmös^ū त्रामोसू), of, or belonging to, three months; three months old, produced three months ago (YZ. 367); produced after three months, taking three months to be produced.

taramushē तरामुश m. *Mentha incana* (El.).

trāmōsyun^ū त्रामोसिनु । त्रिमासिकः adj. (f. trāmösⁱn^ū त्रामोसिन्तू), three months old, produced three months ago; produced after three months, taking three months to be produced.

trāmuw^ū त्रामुवु । ताम्रमयः adj. (f. trāmüv^ū त्रामवू), made of copper, copper (Rām. 565; K.Pr. 216, pl. dat. *trāmahuēn* for *trāmarēn*).

tramawun त्रमवुन् । सच्छिद्रीकरणम् conj. 1 (1 p.p. tramow^ū त्रमवु), to bore holes through a board or the like. Cf. tramanāwun.

trān चान् m. protecting, preserving; defence, shelter, help, protection; (in Ksh.) strength, courage, vigour (Rām. 200, 907; YZ. 22); power, faculty, attribute,

virtue, property (Rām. 1069); understanding, comprehension (= Skt. *cētana*) (K. 680, 682).

trāna चान m.pl. 'threes' used as a multiplicative, as in trēh trāna nav, three threes are nine (Gr.Gr. 86, W. 104).

trēn च्यन्, see trēh 1.

tron^u त्रुन् । सतिमिररन्ध्रम् m. a dark hole or chasm (in the ground); a dark recess or closet (in a house or the like) (cf. hēri-tr^o, p. 345b, l. 16); in daba-tron^u, p. 181b, l. 32, tron^u is apparently confounded with tryūn^u, q.v.

trūn^u त्रून्, see tryūn^u.

t^aron^u तरुन् or t^arun तरुन् । शीतलः adj. (f. t^ariūn^u तरुञ्चू), cool, cold, frigid (cf. atha-t^o, p. 63b, l. 1) (El. turun; L.V. 56, 57, t^arun^u); (esp. of food) cooled, become cold (El. tirun). Cf. tūr and tūron^u.

tarun तरुन् । तरणम्, हृदयङ्गमीभवनम् conj. 2 (1 p.p. tor^u तरु), to cross over, pass over (a river or the like) (cf. apōr^u t^o, p. 39a, l. 25; mānzⁱ t^o, p. 584b, l. 1; tāra t^o, p. 1018a, l. 19) (Gr.Gr. 175, 204; Gr.M.; W. 459; Śiv. 155, 254, 1165, 1191, 1386, 1487, 1564, 1589, 1637, 1780, 1891; Rām. 42, 544-5, 556, 778, 797, 1590; K. 70, 75); to cross over (the Sea of Existence), to gain salvation (Rām. 1575); to be spread out, extended (cf. buth^u tarith pyon^u, p. 142a, l. 20; narē tarañē, p. 650a, l. 9); to pass through and through (Rām. 1612); to become impressed on the mind, senses, feelings, or the like (cf. phikiri t^o, p. 690b, l. 39); (of the mind, intelligence, etc.), to pass over, grasp, understand thoroughly (Śiv. 1752); (of some experience) to be thoroughly experienced (cf. bōzⁱ tarūn^u, p. 153a, l. 2; lāg tarūn^u, p. 511b, l. 2).

tor^u-mot^u तरु-मंतु । तीर्णः, हृदयङ्गमीभूतः perf. part. (f. tūr^u-mūs^u तरु-मञ्चू), crossed over; spread out; impressed on the mind; experienced.

tarith gaṣhun तरिथ गक्कुन् । समुत्तीर्णीभवनम्, हृदयाविष्टीभवनम् m.inf. to be crossed over (of a river or the like); to be passed (as an examination), to be completed (of some business, action, course of study, or the like); to become impressed on the mind, etc., as ab.

tārun तारुन् । तारणम्, संक्रामणम् conj. 1 (1 p.p. tōr^u 2 तोरु, for 1, see s.v.; f. tōr^u 2, for 1, see s.v.), to enable (one) to cross, to pass (another) across (a river or the like) (cf. apōrⁱ t^o, p. 39a, l. 43; bōñē-muhul^u t^o, p. 115b, l. 19; mākⁱ tāranⁱ, p. 559a, l. 25) (Gr.Gr. 123, 175, 197-8; W. 114; Śiv. 516, 930, 1488, 1607, 1739, 1750, 1840, 1910; Rām. 898; K.Pr. 14, 138); to carry (another) through difficulties,

to help, save, rescue (K.Pr. 165, 262); to deliver, save, absolve, free from further transmigration (Śiv. 951, 1052, 1487, 1516, 1753, 1845); to benefit, assist (El.); to free, rid of; to impress (something) on the mind (of another) (cf. phikiri t^o, p. 690b, l. 41); to pass (a quality) on to another, to infect (Śiv. 1903); to pass (a thread, lace, or the like) (through a hole) (cf. dab t^o, p. 181a, l. 41; kāha tārañē, p. 387b, l. 43); to pass (something) through (cf. barma t^o, p. 123b, l. 9) (zod^u tārun, to bore a hole through (something), H. viii, 25; trōmbⁱ tāranⁱ, to prick holes with a needle, p. 1026b, l. 1); to thread (a needle); to put (a roof or the like) across the top of a house, to fix (a roof, ceiling, etc.) (cf. bām t^o, p. 107a, l. 1; dalav t^o, p. 215b, l. 5; pahur^u t^o, p. 703b, l. 3); to complete an arrangement (cf. tājē tārañē, p. 990a, l. 32); to carry through (some business); to cause (something) to be experienced (cf. bōzⁱ t^o, p. 153a, l. 4; kōdⁱ tāriūn^u, p. 384b, l. 36; lōph tāriūn^u, p. 528b, l. 42; mēkhal tāriūn^u, p. 560a, l. 36; pūr^u t^o, p. 755a, l. 9; tāra t^o, p. 1018a, l. 21) (Rām. 127, YZ. 123); to put something across, or through (e.g. ṣhāl tāriūn^u, to jump across, Rām. 555, 556; surākh tārun, to bore a hole through, Rām. 716); bāj tārun, to take tribute (from a subordinate king, etc.) (H. x, 10; xi, 2).

tōr^u-mot^u तोरु-मंतु । तारितः, संक्रामितः perf. part. (f. tōr^u-mūs^u तोरु-मञ्चू), passed over (by someone); impressed on the mind (by someone); and so on, as ab.

tāran-wōl^u तारन्-वोलु n.ag. (f. -wājēn -वाज्यन्), a ferryman (El.).

tērun तेरुन् । सजयीभवनम् conj. 3 (2 p.p. tēryōv तेर्योव), (in an argument or dispute) to conquer, and thereby to become influential or powerful, to gain prestige; cf. tēr. tēryō-mot^u तेर्यो-मंतु । जयावाप्तेर्वलिष्टीभूतः perf. part. (f. tēryē-mūs^u तेर्ये-मञ्चू), become powerful, as ab.

tūron^u तूरुन् or tūrun 1 तूरुन् । शीतलः adj. (f. tūrūn^u तूरुञ्चू), (of hot food, etc.), become cool or cold, cold (Gr.Gr. 140); cold (genl.) (K.Pr. 236, f. voc. turuni). Cf. t^aron^u.

tūrun 2 तूरुन् । शीतीभवनम् conj. 3 (2 p.p. tūryōv तूर्योव), to be, or become, cold, frigid (esp. of the body or some limb) (cf. atha t^o, p. 63b, l. 4; traph t^o, p. 1029a, l. 18; tatun t^o) (L. 459, tūrun; L.V. 16); (of water) to freeze (L.V. 16); cf. t^aranun. tūryō-mot^u तूर्यो-मंतु । अनुभूतशीतबाधः perf. part. (f. tūryē-mūs^u तूर्ये-मञ्चू), become cold, as ab.

tūrun टुर्नु । क्षिप्तायाङ्कुरशाखस्तम्भः m. (sg. dat. tūranas

tā टुरनस्; pl. nom. **turan** टुरन्), the bough of a tree cleared of all its shoots and branches, a bare bough (fit only for firewood or the like); (m.pl.) a collection or pile of such boughs.

tīrandāz तीरंदाज़ (= تیرانداز) m. an archer, a Bowman (H. ii, 7; YZ. 50).

trang चंग् or **trēng** चंग् । प्रस्रावः f. copious evacuation, diarrhoea (esp. of children) (cf. **g^asa-t^o**, p. 307a, l. 28).

tranga चंग । अति भीतिः f.pl. repeated diarrhoea (esp. that caused by terror or the like); met. extreme terror, extreme apprehension. — **wasāñē** — वसञ् । भयाकुलीभवनन् f. pl. inf. such attacks of diarrhoea to come down; hence, to experience such extreme terror or apprehension.

trōng^u त्रुंग् । पटच्चरखण्डसमूहः m. a bundle or collection of rags (esp. bits of old worn-out clothes). Cf. **trong^u** and **zacē-tr^o**, s.v. **zūt^u**.

trōngⁱ wālānⁱ त्रुंगि वालनि । अतिच्छिन्नीकरणम् m. pl. inf. to wear (clothes, etc.), to rags. — **wasānⁱ** — वसनि । अतिच्छिन्नीभवनम् m. pl. inf. (of clothes) to become very ragged, to be a mere collection of rags.

trong^u त्रुंग् । वज्रग्रन्थिकवस्त्रखण्डात्मभाण्डम् m. a kind of pocket-cloth, a cloth (usually an old worn rag) in which various articles are knotted separately. Cf. **trōng^u**.

trung चुंग् or **trung^u** चुंग् । तोदना m. distress, harassment, persecution (caused by stinging language uttered by another). — **dyun^u** — दिनु । उत्तेजना m. inf. to provoke, irritate, re-arouse former anger.

tarang तरंग् । उल्लेखः m. a wave, billow, ripple; emotion, rapture, transport, ecstasy; fancy, conceit, whim, caprice; conception, idea, opinion, surmise. — **wōthānⁱ** — वथनि । अनेकोल्लेखोल्लवः m. pl. inf. (about some one affair) many different opinions to arise.

taranga तरंग । स्त्रीशिरोवेष्टनम् m. a long strip of cotton cloth about three inches wide, wound three or four times round the head of a Brāhman grown up married woman (as an indication that the marriage has been consummated) (L. 262). **taranga-gūr^u** तरंग-गूरु । स्त्रीशिरोवस्त्रबन्धनकर्त्री f. a woman who makes these head-dresses. — **mōh^ara** — म्वहर or — **mōhara** — म्वहर । स्त्रीशिरोवस्त्रमार्जनदीप्तिः m. polishing this head-dress (it is first dressed with a starch-like substance, and then rubbed with a hard, smooth, polishing-stone).

trangur^u चंगुरु m. a collection, row (cf. **adiji-tr^o**, p. 14a, l. 41).

trang^{ur^u} चंगुरु or **trangūr^u** चंगुरु । अल्पशोऽल्पशो वज्रपदार्थसमूहः f. (in a shop or the like) a collection of small articles (salt, turmeric, and the like); n

vessel used for holding all these articles; —° a collection or row of anything (cf. **lari-tr^o**, p. 531b, l. 11; **tōl-tr^o**, p. 999b, l. 3). **trang^ari-wōñ^u** चंगुरि-वोजु । अल्पशोऽल्पशो द्रव्यसमुच्चयविक्रयाजीवी m. a travelling pedlar (who sells such small articles).

tr^anamath चनमथ् । चिनवतिः card. (pl. dat. **tr^anamatan** चनमतन्), ninety-three (Gr.Gr. 80).

tr^anamatyum^u चनमतिमु । चिनवतितमः ord. (**tr^anamatim^u** चनमतिमू), ninety-third (Gr.Gr. 80).

tr^anamatyun^u चनमत्युनु । चिनवतिमूख्यकः adj. (f. **tr^anamatiñ^u** चनमतिजू), costing ninety-nine (rupees, etc.), having wages of ninety-nine (rupees, etc.).

trinno त्रिन्ना । त्रिसंख्यालिपिः m. the figure '3', the written sign for the numeral three.

trinun त्रिनुन् । सशाखीभवनम् conj. 3 (2 p.p. **trinyōv** त्रिन्योव्), to be, or become, prosperous in having many sons, grandsons, etc., to be blessed with many descendants. **trinyō-mot^u** त्रिन्यो-मंतु । वंशवृद्धिसुपगतः (शाखितः) perf. part. (**trinyē-müñ^u** त्रिन्ये-मञ्जू), become prosperous (as ab.).

t^aranun तरनुन् or **tūranun** तूरनुन् । शैत्यापत्तिः conj. 3 (2 p.p. **t^a(tū)ranōv** त(तू)रन्योव्), to become cold (esp. of some hot eatable), to go cold; (of anything else) to become cold, to become cool (cf. **atha t^o**, p. 63b, l. 7); to be cold (genl.) (K.Pr. 40, 114); cf. **tūrun** 2. **t^a(tū)ranō-mot^u** त(तू)रन्यो-मंतु । शीतलीभूतः perf. part. (f. **t^a(tū)ranō-müñ^u** त(तू)रन्ये-मञ्जू), become cold, become cool, as ab.

trinētr त्रिनेत्र m. He who possesses three eyes, a title of Shiv (Śiva) (the three eyes being respectively the sun, the moon, and fire) (Śiv. 153, 514). Cf. **trilōśan**.

trūnts, **trunts**, see **trūz^u**.

t^aranāwun तरनावुन् or **tūranāwun** तूरनावुन् । शैत्यापादनम् conj. 1 (1 p.p. **t^a(tū)ranōw^u** त(तू)रनोवु), to cool, make cool (hot food); to cool (generally); to extinguish (a fire) (L.V. 38, *tr^o*). **t^a(tū)ranōw^u-mot^u** त(तू)रनोवु-मंतु । शीतलीकृतः perf. part. (**t^a(tū)ranōv^u-müñ^u** त(तू)रनोवू-मञ्जू), cooled (by someone), etc., as ab.

tāranāwun तारनावुन् । समुत्तारणम् conj. 1 (1 p.p. **tāranōw^u** तारनोवु), to get (someone or something) passed over (by someone else). Causal of **tārun**, and double causal of **tarun**, qq.v.

tūranāwun तूरनावुन्, **tūranōw^u-mot^u** तूरनोवु-मंतु, see **t^aranāwun**.

trunāwarth तृणावर्थ m. (sg. dat. **trunāwartas** तृणावर्तस), 'the whirler of straws', N. of the Demon of the Whirlwind (in Skt. *Tṇāvarta*) who attempted to carry off Krishna (Kṛṣṇa), but was slain by him (K. 123, 180).

trēnaway अन्नवय् or (q.v.) trēshēway अश्ववय् । त्रीण्येव
card. emph. even all three (Gr.Gr. 85; Śiv. 1168 (dat.
trinaicān); Rām. 201, 1565; H. xii, 25).

trunz^u त्रुञ्ज । तरञ्जुः m. a panther (El. *trānts*). Cf. trūz^u.

t^arañār तरञ्जार, t^arañēr तरञ्जर, or tūrañār तूरञ्जार ।
शैत्यम् m. coolness, coolth (cf. *atha-t*^o, p. 63b, ll. 8, 9)
(Gr.Gr. 140); coldness; met. poverty (K.Pr. 237,
sg. dat. *turneras* for t^arañēras).

trōp^u त्रुप् । स्यूतिः m. sewing, stitching (cf. *barma-t*^o, p.
123b, l. 11; *kanjē-t*^o, p. 455b, l. 32; *mūthi-t*^o, p.
605a, l. 20; *māwāl-t*^o, p. 611b, l. 27). —dyun^u
—दिनु । स्यूतिकर्म m.inf. to sew, to stitch (with dat.).

trōpⁱ kadānⁱ त्रुपि कडनि । स्यूतिविशेषः m.pl.inf.
to sew in a particular way, to quilt, sewing together
two layers of cloth with cotton between.

traph त्रफ् m. compression into a narrow space; the
sensation of oppressive and suffocating heat engendered
by the ab.; cf. *trapun*. —tūrun -तूरुन् । ज्वराविर्भावः
m.inf. oppressive heat and chill, i.e. the beginning
of an attack of fever (marked by a feeling of internal
heat, accompanied by external chill). Cf. *trūr*^u.

trapa-traph त्रप-त्रफ् । बहजनसमागमसंकुलता f.
(sg. dat. *trapa-trapī* त्रप-त्रपि. For gender, see
Gr.Gr. 75), mutual oppressive crowding (as when a
number of people are crowded into too small a space).

taraph तरफ् طرف । भागः (पार्श्वम्) m. (not f. as in
Hindōstānī) limit, term; region, district, quarter,
tract (Śiv. 1684); side, direction (Gr.M.; Śiv. 1498;
Rām. 1683; H. xi, 5); a point of the compass,
direction (sometimes as the four, N., S., E., and W.,
and sometimes as ten, the four cardinal points, the
four intermediate points, the Zenith, and the Nadir
(Śiv. 199, 515); (as postposition with gen.) towards
(W. 98).

tarpha तर्फ or tarapha तरफ । पार्श्वतः (पक्षतः) adv.
from (such and such) a direction (cf. *ami t*^o, p. 55a,
l. 13; *amiy t*^o, p. 55b, l. 9; *prath t*^o, p. 769a, l. 41)
(Rām. 434); from towards (W. 98).

tarphuk^u तर्फुकु gen. (f. *tarphūc*^u तर्फूचू), of, or
belonging to, (such and such) a direction (cf. *ami t*^o,
p. 55a, l. 15; *amiy t*^o, p. 55b, l. 11).

tōrīph तारीफ, tārif تعریف m. praise (El.; W. 18;
H. vi, 17). —karun —करुन् m.inf. to praise (El.,
Gr.M.).

taraphdār तरफदार, طرفدار । पक्ष्यः adj. c.g. and subst. m.
one who takes a side, a party man, a partisan (cf.
bē-tarafdār, p. 145a, l. 49); a follower; a sectary.

taraphdōrī तरफदारी, طرفدारी । सहायता f. the act of
taking a side, partiality, partisanship (Gr.M.); party-
spirit; favouring, assistance.

triphāl त्रिफल । त्रिफला a medicine composed of the three
myrobalans, *Terminalia chebula*, *T. bellerica*, and
Phyllanthus emblica.

triphala त्रिफल । त्रिफलकः adj. c.g. (of a mattock, hoe,
spade, knife, or the like) possessing three blades.

traph^ath त्रफथ् or trēph^ath तृफथ् adj. c.g. satiated,
satisfied, content (El. *trāft*, full); cf. *trupti*.

traph^ath gaṣhun त्रफथ् गकुन । तृप्तीभवनम् m.inf. to
become satisfied or satiated (of someone hungry,
poverty-stricken, or the like) (Śiv. *trē*^o, 386, 1073;
Rām. 1108b). —karun —करुन् । तर्पणम् m.inf. to
satisfy, satisfy (Śiv. *trē*^o, 1678).

trāpajyār त्रापज्यार । नेत्रविकारः, तैरुण्यम् m. ophthalmia
(El. *trāpajār*); fierceness, eager violence (Rām. 602).

tr^apol^u त्रपलु । त्रिपलमितः adj. (f. *tr^apājī* त्रपजि or
tr^apūjī त्रपजू), consisting of three *pals* (of about two
ounces each) (see *pal* 2); (usually of cloth or the like)
(a head-dress or the like) made of three *pals* of thread.

trōpal त्रुपल् adj. c.g. sewed, stitched (cf. *barma-t*^o, p.
123b, l. 15).

tr^apalyun^u त्रपलिनु । त्रिपलमितः adj. (f. *tr^apaliñ*^u
त्रपलिञ्चू), i.q. *tr^apol*^u, q.v.

trapun त्रपुन् । आहत्य स्थापनम् conj. 1. (1 p.p. *trōp^u* त्रुप्पु),
to crowd (articles or persons) into a narrow space, to
cram in; to shut tightly, close, cover up tightly (cf.
darwāza t^o, p. 250b, l. 45) (Rām. 23; H. viii, 3, 11).

trāpⁱ trāpⁱ thawun त्रपि त्रपि थवुन् । पूरं पूरं स्थापनम्
m.inf. forcibly to keep on cramming (things into a
confined space) till there is no more room whatever.

trōp^u-mot^u त्रुप्पु-मंतु । आहत्य स्थापितः perf. part. (f.
trūp^u-mūṣ^u त्रुप्पू-मंचू), crammed in; closed tightly,
tightly covered.

tarpun तर्पुन् । तर्पणम् m. (sg. dat. *tarpanas* तर्पनस्),
(among Hindūs) a daily religious ceremony consisting
in offering a libation of water to the spirits of deceased
ancestors or to the gods (Śiv. 1430, K. 971).

tr^apūr^u त्रुपूरु । त्रिपुरकः adj. (f. *tr^apūr^u* त्रुपूरू), (a house
or the like) with three stories, three storied; (of an
ornament or the like) three storied, having three
sections one above the other; (of a field) bearing the
same crop three times successively.

trōpūr^u त्रुपूरू । लताविशेषः f. N. of a certain medicinal
plant (described as somewhat poisonous and having
very bitter leaves).

trōp^ur^u त्रुपूरू f. a crowding together in a confined space,
a cramming together, used — ° *lari-t*^o, p. 531b, l. 13.
Cf. *trapun* and the next.

trōp^arun त्रुप्पुन्न, trōparun त्रुपन्न, or trupurun त्रुपुन्न ।
आवरणम् conj. 1. (1 p.p. *trōp^or^u* त्रुपूरु or *trupur^u*
त्रुपूरु), to cover tightly, obstruct (e.g. by hanging a

curtain over a window), to shut an orifice by covering it (cf. dārē tröp^arānⁱ, p. 238a, ll. 44, 48; l^ayē tröp^arañē, p. 542b, l. 40) (L.V. 101); to close tightly any opening (cf. āchⁱ trōparañē, p. 8b, l. 40) (Rām. 1769). Cf. trapun.

tröp^ar^u-mot^u त्रुप्-मत्तु or trupur^u-त्रुप्- । आवृतः perf. part. (f. tröp^ur^u-müt^u त्रुप्-मच्चू or trupur^u-त्रुप्-), covered, shut tightly, as ab. tröp^arith thawun त्रुपरिथ थवुन् । आवरणम् m.inf. to shut up or cover tightly (a door, window, etc.).

tröp^arāwun त्रुप्रावुन । आच्छादनम् conj. 1 (1 p.p. tröp^arōw^u त्रुप्रोवु), i.q. tröp^arun, q.v. to cover tightly, obstruct, shut (Śiv. 1703). tröp^arōw^u-mot^u त्रुप्रोवु-मत्तु । आच्छादितः perf. part. (f. tröp^arōv^u-müt^u त्रुप्रोवु-मच्चू), i.q. tröp^ar^u-mot^u, s.v. tröp^arun. tröp^arōvith thawun त्रुप्राविथ थवुन् । आवृत्य निधानम् m.inf. i.q. tröp^arith thawun, s.v. tröp^arun.

tripushkar त्रिपुष्कर् m. he who is the three Pushkaras (Pushkara, being the name of three different places of pilgrimage), a title of Shiv (Śiva) (Skt. *tripuṣkara*) (Śiv. 1172).

truṣṭi तृप्ति f. contentment, satisfaction (L.V. 12, Śiv. 1430). Cf. traph^ath.

tr^apōw^u त्रपोवु । त्रिपादिकामितः adj. (f. tr^apōv^u त्रपावु), weighing or measuring three-quarters of a *śēr* (cf. pōw^u 3) or one and a half pounds.

trupay (? spelling and gend.) the planting of rice-seedlings (L. 463, *trupai*).

trēr (? spelling and gend.) a certain food plant eaten in time of famine (L. 71).

trūr^u त्रूरु । ज्वरप्रागभावः m. the initial stage of fever (marked by chilly ague with a high temperature); cf. traph-tūrun, p. 1029a, l. 18. —nīrith yun^u —नीरिथ यिनु । अतिज्वरपीडोद्भवज्वरशान्तिः m.inf. fever to be relieved by its 'coming out' (i.e. sweating, etc., produced by exercise).

tarra तर in shēh-t^o, p. 873a, l. 49, q.v. I.q. tara 2, q.v. tōrra-bērra त्वर-ब्यर । कल्पितवेशादिव्यवहारः m. wearing disguise, etc. (for the purpose of deception).

tarār तरार طارار । वाचालः adj. and subst. e.g. sharp-tongued, fluent of speech, eloquent; a boaster, braggart, a lying vaunter.

tarōrⁱ तरारि (= طاراري) । कल्पितवक्त्रभाषणशीलः adj. and subst. e.g. fluent of speech, eloquent; a boaster, a vaunter.

trōrun चोरुन् । विस्फोटादिकार्कश्यम् conj. 3 (2 p.p. trōryōv चोर्योव), (of a sore or wound) to dry up, form a scab (cf. krōr^u). trōryō-mot^u चोर्यो-मत्तु । कर्कशीभूतः perf. part. (f. trōryē-müt^u चोर्ये-मच्चू), become dry, as ab.

tr^as त्स । भङ्गशब्दः onomat. m. the noise of something hard (such as dry wood) breaking, 'crack', 'snap'; cf. trās 2, tris. —mēlun —मेलुन् । सशब्दभङ्गः m.inf. 'a crack-sound to be joined', i.e. to break with such a sound, such a sound (indicating such a break) to be heard. —milanāwun —मिलनावुन् । सारावाभञ्जनम् m.inf. to break (dry wood or the like) and so cause such a sound. —milawun —मिलवुन् । सशब्दभञ्जनम् m.inf., id. —tr^as tra-pūṣhī —त्स त्र-पूँही । लघुवृत्त्याजीवनम् m. 'snap, snap, three little bits', making a living in a very humble way (cf. pūṣhī).

trās 1 त्रास् । भयम् m. fear, terror (e.g. caused by an enemy's attack, or by the appearance of an epidemic). —karun —करुन् । गर्जितेन भर्त्सनम् m.inf. to put fear (into a person), to thunder abuse (e.g. at a servant guilty of some fault) (Śiv. 593, 1461).

trās 2 त्रास् । खण्डनशब्दः onomat. m. the sound of breaking or falling of some large hard object, such as a great tree, a wooden pillar, or the like, 'crash'; cf. tr^as, tris. —milawun —मिलवुन् । शब्दयुक्तविभेदनम् m.inf. to cause to fall, or cut down, with a crash.

tris त्रिस् onomat. m. 'snap', 'crack' (cf. tr^as and trās 2), used in the following:— tris gaṣhun त्रिस् गछुन् । शब्दवक्षुटिः m.inf. the sound caused by breaking, felling, or striking such things as a dried branch, a piece of wood, or the shoulder-blade to occur. —karun —करुन् । चोटनम् m.inf. to make this sound (e.g. by tearing a dried branch off a tree). —milawun —मिलवुन् । चोटनम् m.inf. breaking, etc., with such a sound to occur.

trus^u त्रुसु । अग्राघातः m. a prick or pierce with a pointed instrument, such as a needle, skewer, a thorn, or the like; cf. trōmb^u. —dyun^u —दिनु । तीक्ष्णायतोदना m. to prick or pierce, as ab.; met. to use stinging language. —lagun —लगुन् । कण्टकाद्ययाघातः m.inf. a prick, as ab., to be experienced, to be pierced or pricked.

tīris तीरिस्, see tyūr^u.

tr^ash त्रश्, see trish.

trāsh त्राश् (= تراش) । कर्तनी f. an instrument for cutting, a knife, scissors (cf. jigar-t^o, p. 371b, l. 48; kalam-t^o, p. 439b, l. 47) (Rām. 1268, 1539); a piece cut off, a cutting. —hēñ^u —ह्यञ्चू or —karūñ^u —करञ्चू । प्रान्तभागकृन्तनम् f.inf. to cut off the edges of anything (such as paper, cloth, or the like), to trim.

trēsh त्रेश् (by Paṇḍits also written त्रेष्) । पिपासा, तृष्णा, पेयजलम् f. (or, according to some, m.) thirst (cf. achēn-t^o, p. 9a, l. 17; kakav-t^o, p. 433a, l. 9; nūna-t^o, p. 641a, ll. 20, 25) (l.l. m.; Gr.Gr. 136, m.; Gr.M.; L.V. 37; K. 1092; K.Pr. 63); strong desire,

greed, avidity, covetousness (Gr.M.); drinking-water (for quenching thirst) (cf. **phōṭi-t^o** or **phātⁱ-t^o**, p. 715b, l. 43; **shōṭh-t^o**, p. 899b, l. 34) (Śiv. 342; Rām. 235-6, 1174, 1393-5, 1439; K. 230, 702; H. viii, 7; K.Pr. 155); any liquid for drinking (Rām. 398); water poured in libations to ancestors (cf. **pōtra-t^o**, p. 799b, l. 38); soil that will not hold irrigation water (L. 321); cf. **trēshnā**. —**lagūn^u** —**लगुनू** f.inf. thirst to be experienced, to be thirsty (with dat. of person thirsty) (El. m.inf.; K. 835; H. viii, 7). —**wēsh** —**वेश** f. thirst (a jingle of **trēsh**) (El., who makes the word m., but we should expect it to be f.).

trēshē-hot^u **वेश-हंतु** । पिपासाहतः adj. (f. **-hūṣ^u** —**हूचू**), smitten by thirst, thirsty (cf. **shurāh-yāra trēshē-hot^u** **anun**, p. 891b, l. 27) (Gr.Gr. 136; W. 113; Śiv. 1559, 1585; YZ. 406, 411). **trēshē-kul^u** **वेश-कुल** । पुत्रः m. a tree of libations, i.e. a son (who offers libations for deceased ancestors). **trēshē trēshē karān gaṣhun** **वेश वेश करान गहून्** । निष्पुत्रीभावे मृतिः m.inf. to die without male descendant (who can offer libations for one's benefit).

trish **त्रिश** or **tr^ash** **त्रश्** । काष्ठम् f. a small piece of dry wood, a thin twig or splinter of dry wood (such as might be used for fuel), a fire-stick (cf. **l^ash-tr^ash** or **lish-trish**, p. 533a, l. 45) (El. *trushi*, Gr.M.). **trishē-hūr^u** **त्रिश-हूर** । काष्ठभागः f. a small chip of such wood.

trōsh^u **त्रूश्** । कर्कशः, कठिनः, कोपनः adj. (f. **trōsh^u** **त्रूश्**), hard, rough (e.g. as wood or the like) (cf. **ada-t^o**, p. 12a, l. 26; **atha-t^o**, p. 63b, l. 10; **tala-t^o**, p. 996b, l. 7); passionate, irascible (esp. only so externally, but inwardly mild-tempered) (K.Pr. 216).

tr^ashākal **त्रशाकल** or **trishākal** **त्रिशकल** । त्रिशखितः adj. e.g. three-branched, having three segments (esp. of something such as a tree, which has ordinarily two branches, or as a walnut, which has ordinarily two segments) (K.Pr. 229, *trēshākal*).

trishūl **त्रिशूल** or (El.) **trashūl** **त्रशूल** m. a trident (Śiv. 620). **trishūla-dar** **त्रिशूल-द(ध)र** m. the Trident-bearer, a title of Shiv (Śiva) (Śiv. 1171).

trēshnā **त्रेशना** or **trushnā** **तृष्णा** or, as written by Paṇḍits, **तृष्णा** f. (the Skt. form of **trēsh**, q.v.), thirst (Śiv. 1584); greed, avarice (Gr.M.; Śiv. 341, 754, 1237, 1313, 1559, 1755, 1815).

trōshun **त्रूशुन्** । कर्कशीभवनम् conj. 3 (2 p.p. **trōshyōv** **त्रूश्योव**), (of something soft or tender) to become rough, hard. **trōshyō-mot^u** **त्रूश्यो-मंतु** । कर्कशीभूतः perf. part. (f. **trōshyē-mūṣ^u** **त्रूश्ये-मंचू**), become rough or hard, as ab.

trōshēr **त्रूश्वर** or **त्रूशर्** । कठिन्यम्, अतिकोपित्वम् m. hardness, harshness, roughness (esp. of something once soft and tender, but become dry) (cf. **atha t^o**, p. 63b, l. 12); irascibility of temper (cf. **atha-t^o**, as ab.); conjunctivitis, ophthalmia (El. *trōshēr*, *trōshur*).

trōsh^ērāwun **त्रूशरावुन्** । कर्कशीकरणम् conj. 1 (1 p.p. **trōsh^ērōw^u** **त्रूशरोवु**), to make (something soft or tender) rough or hard (Gr.Gr. 7).

trēshⁱ **trēshēway** **त्रेशि त्रेशवय्** । संपूर्णतया त्रींशेव card. emph. even all three (Gr.Gr. 85).

trēshēway **त्रेशवय्** or (q.v.) **trēnaway** **त्रेनवय्** । त्रींशेव card. emph. even all three (Gr.Gr. 85; Śiv. 64 (*tr^ash^o*) 977, 1168 (dat. *trēshēwayinⁱ*), 1529; K. 1031, *trāshēway*; K.Pr. 142).

turshōyⁱ **तुर्शोयि** **ترشائي** । अस्वतीक्ष्णास्वादवत्त्वम् f. sourness, tartness, acidity.

trasun **त्रसुन्** । भयोद्देशाप्तिः conj. 3 (2 p.p. **trasyōv** **त्रस्योव**), to become afraid or alarmed (at some terrifying sight), to fear; cf. **traṣun**, and **tarsun**.

trasyō-mot^u **त्रस्यो-मंतु** । भयाभिभूतः perf. part. (f. **trasyē-mūṣ^u** **त्रस्ये-मंचू**), overwhelmed with fear, as ab.

tarsun **तर्सुन्** or **tar^asun** **तरसुन्** । समयीभवनम् conj. 2 or 3 (1 p.p. **tor^os^u** **तर्सु**; 2 p.p. **tar^asyōv** **तरस्योव**), to be, or become, frightened, terrified, alarmed, to fear, be afraid (at the sight of some terrific or formidable personage, or due to anxiety as to some future danger). Cf. **trasun** and **traṣun**.

tor^os^u-mot^u **तर्सु-मंतु** । त्रस्तः 1 perf. part. (f. **tūr^us^u-mūṣ^u** **तर्सू-मंचू**), frightened, terrified (esp. used with regard to some child, or the like, at some unseen fear).

tar^asyō-mot^u **तरस्यो-मंतु** । पूर्वम् अनुभूतत्रासः 2 perf. part. (f. **tar^asyē-mūṣ^u** **तरस्ये-मंचू**), (of an animal or man, who has experienced terror at some previous time) filled with fear thereabout (at the present time, also).

trisandyā **त्रिसंद्या(ध्या)** f. the old N. of a sacred spring in Kashmīr, the modern Sōnda-brōr^u (q.v., p. 918b, l. 32) (RT.Tr. 469, Śiv. 1496).

tr^asīr^u 1 **त्रसीरू** (for 2, see **tr^asyūr^u**) । त्रिसेटिका f. a weight of three seers (of about two pounds each) for weighing.

trā^arāwun **त्रासरावुन्** । त्रासनम् conj. 1 (1 p.p. **trā^arōw^u** **त्रासरोवु**), to cause to fear, terrify (by some terrifying spectacle) (Gr.Gr. 7). **trā^arōw^u-mot^u** **त्रासरोवु-मंतु** । त्रासितः perf. part. (f. **trā^arōv^u-mūṣ^u** **त्रासरोवू-मंचू**), terrified, as ab.

tr^asatath **त्रसतथ्** । त्रिसप्ततिः card. (pl. dat. **tr^asatatan** **त्रसततन्**), seventy-three (Gr.Gr. 79).

tr^asatatyum^u **त्रसततिमु** । त्रिसप्ततितमः ord. (f. **tr^asatatim^u** **त्रसततिमू**), seventy-third (Gr.Gr. 79).

csatatyun^u त्रसततिनु । त्रिसप्ततिमूल्यकः adj. (f. tr^asatatīn^u त्रसततिन्), costing or worth seventy-three (rupees, etc.); earning seventy-three, as ab.

tr^asyūr^u त्रस्यूर । त्रिसेटकमितः (f. tr^asīr^u 2 त्रसीरू, for 1, see s.v.), weighing three seers (of two pounds each); (m. or f.) a vessel or receptacle containing or measuring three seers.

trōt^u त्रोटु or trōt^u त्रोट । गुच्छातहारः m. (sg. abl. trāṭi 1 त्रटि, for 2, see trāth), a necklace of several strands, and adorned with moonshaped gold beads (cf. māla-t^o, p. 565a, l. 44; rachi-t^o, p. 824b, l. 10) (El. trāuth, trūt; Śiv. 1557; Rām. 512; K. 85; H. xii, 5; YZ. 374 (trōt)).

tartīb ترتیب m. order, arrangement, in bē-tartīb, p. 145b, l. 1. tartība-warōy तर्तीब-वराय् adv. disorderly (El. misprinted tarbībawarāī).

tr^ath त्रथ् or trith त्रिथ् । छेदः m. (sg. dat. tr^atas त्रतस् or tritas त्रितस्), a slit rent, fissure, tear (in a garment) (El. trit, trāt; K.Pr. 51, trit); a made slit in a garment (to allow it to be put on or taken off) (cf. nāla-t^o, p. 632b, l. 40). —dyun^u —दिनु m.inf. to rend, tear (El.). —wālun —वालुन् । छेदनम् m.inf. to tear, or rend, a garment, or the like. —wasun —वसुन् । छेदोद्भवः inf. a long rent or tear to be made in a garment, or the like.

trāth त्रट् । वज्रम् f. (sg. dat. trāṭi 2 त्रटि, for 1, see trōt^u), lightning, a thunderbolt (cf. hēnga-t^o (met.), p. 339a, l. 49; naba-t^o, p. 619a, l. 22; nābⁱ-t^o, ib., l. 34; nāra-t^o, p. 648a, l. 42; pā-t^o, p. 748a, l. 25; rūda-t^o, p. 826b, l. 11) (Gr.M., Śiv. 1558, Rām. 458, K. 110, K.Pr. 253); a meteorite (El.). Note that hār-t^o, N. of a place (p. 344a, l. 19), is m., while, when it means 'lightning in the month of Hār' (ib. l. 21), it is f.

tīr^ath तीर्थ m. a sacred bathing-place, a place of pilgrimage (L.V. 36, 46; K.Pr. 201, tīrt; Śiv. 524, 1080, 1089, 1159, 1166, etc.); the actual place on a river bank where such bathing takes place (K. 971).

turuth तुरुथ् । शीघ्रम् adv. quickly, speedily, hastily.

tr^atōp^u त्रट्पु । त्रिपक्षः adj. (tr^atūp^u त्रट्पू), for three parties, from three points of view, and so on, see tōp^u 3.

tr^atōp^u त्रतोपु । त्र्यातपशोषितः adj. (f. tr^atōp^u त्रतापू), three times put in the sun, thrice spread out in the sun to dry (of damp grain or the like). Cf. tōp^u and tāph.

tartar तर्तर् । वेगवन्निपातशब्दः m. onomat. a snap, crack, crackle, fizz, whiz; the patter of dropping, clatter. —karun —करुन् । बद्धजल्पनम् m.inf. unceasingly to prate, prattle, chatter, gabble (like the patter of rain).

—lagun —लगुन् । अतिजल्पितोद्भवः m.inf. much chattering or gabbling to occur (as ab.). —lāgun —लागुन् । अतिजल्पनम् m.inf. to prate unceasingly, gabble, talk nonsense.

tartārⁱ तर्तारि । वेगवद्घर्षणतुल्यजल्पाकः adj. c.g. and subst. m. a gabbler, prater (who talks as unceasingly as the patter of falling rain).

tair-tair (? spelling) f. a chattering woman (El. tairtair). Cf. tartārⁱ.

tr^atrōk^u त्रत्रोकु । त्रिद्रोणकः adj. (f. tr^atrōc^u त्रत्राचू), measuring three trakh^s (of six Kāshmirī seers, see trakh 2); (m. or f.) a receptacle containing, or measuring, three trakh^s.

tr^atrōk^u त्रत्रोकु । त्रिद्रोणमितः adj. (f. tr^atrōc^u त्रत्राचू), measuring three trakh^s as in the preceding; (m. or f.) an appliance for measuring this amount; (m. or f.) a receptacle containing, or measuring, this amount.

tarituz, see tāra-tyuz^u, p. 1018a, l. 33.

tārūs^u तारूचू or (q.v.) tāraṣh तारक् । बुद्रतुला f. a small pair of scales (such as is used in weighing precious metals or the like).

tāraṣi-dünd^u तारस्त्रि-दंडू or -dünd^u -डंडू ।

बुद्रतुलाधारदण्डः f. the beam of such scales. -pōtur^u

-पोतुर् । तुलापात्रम् m. the pan of such scales.

tōrūs^u तोरूचू or (q.v.) tōraṣh तोरक् । तचायुधविशेषः f. (sg. dat. tōraṣē तोरच्च), a carpenter's chisel (Gr.M.); ? a wedge for splitting wood (cf. ṣōras).

tōraṣi-dan तोरस्त्रि-दन् । तचायुधविशेषदण्डः m. the wooden handle of a chisel. -mūr^u -मूरू । तचायुध-

फालधारा f. the cutting edge of a chisel.

trōṣh त्रौक् in lōṣha-trōṣh, p. 539b, l. 33, q.v.

tāraṣh तारक् or (q.v.) tārūs^u तारूचू । बुद्रतुला f. (sg. dat. tāraṣhi तारक्छि), a small pair of scales (such as is used for weighing precious metals or the like); a pair of scales genl. (such as would be used for weighing salt or the like) (K.Pr. 153).

tāraṣhi-dünd^u तारक्छि-दंडू or -dünd^u -डंडू ।

बुद्रतुलाधारदण्डः f. the beam of such scales. -pōtur^u

-पोतुर् । तुलापात्रम् m. a pan of such scales.

tōraṣh तोरक् or (q.v.) tōrūs^u तोरूचू । तचायुधविशेषः f. (sg. dat. tōraṣhi तोरक्छि), a carpenter's chisel (L. 370, tūrats). -wōr^u -वोर् । तचायुधविशेषः m. a fine chisel, esp. for cutting narrow holes.

tōraṣhi-dan तोरक्छि-दन् । तचायुधदण्डः m. the wooden handle of a chisel. -mūr^u -मूरू । तचायुधधारा f. the cutting edge of a chisel.

trabun त्रबुन् । भयाग्निः conj. 2 or 3 (1 p.p. troṣ^u त्रौक्; 2 p.p. trabyōv त्रब्योव्), to fear, be afraid, terrified (esp. when caused by some formidable sight) (Gr.Gr. 226). Cf. trasun and tarsun.

troṣ^u-mot^u चञ्चु-मंतु । भीतः 1 p.p. (f. trüṣ^ü-müṣ^ü चञ्चु-मञ्चु), terrified, as ab.

trasyō-mot^u चञ्चो-मंतु । भीतः 2 p.p. (f. trasyē-müṣ^ü चञ्चो-मञ्चु), terrified as ab. into a swoon.

trāṣarāwun चञ्चरावुन । भयदानम् conj. 1 (1 p.p. trāṣarōw^u चञ्चरोवु), to terrify, fill with fear, cause to be afraid (esp. by displaying some formidable spectacle) (Gr.Gr. 7). trāṣarōw^u-mot^u चञ्चरोवु-मंतु । भयव्याकुलीकृतः perf. part. (f. trāṣarōv^ü-müṣ^ü चञ्चरोवु-मञ्चु), caused to be terrified.

trāv 1 चाव in trāwa-trāv चाव-चाव । अतिपूर्णः m. (of some vessel) brimful (El. trāwa-trāwa; Śiv. 520, 1802).

trāv 2 चाव, f. the act of depositing (and leaving there), the act of abandoning (cf. tula-trāv, p. 1000a, l. 36). See trāwun.

trowa, in trowa-nēnd (L. 463, trowanind), f. the fourth and last weeding of a rice crop. Perhaps trowa is incorrect for trāwa; cf. trāwun. See nēnd 2.

trōw^u चोवु, 1 p.p. of trāwun, q.v. (f. trōv^ü चावू), used —° in such compounds as atha-trōw^u, free-handed, liberal (p. 63b, l. 14); dālⁱ-t^o, loose-skirted, wasteful, extravagant, uneconomical (the skirt being used for holding things) (p. 211b, l. 50).

tr^awuh चवुह or trēwuh च्वुह । त्रयोविंशतिः card. (pl. dat. tr^a(trē)wuhan च्(त्र्य)वुहन), twenty-three (Gr.Gr. 77).

truwāh 1 चुवाह । त्रयोदश card. (pl. dat. truwāhan चुवाहन), thirteen (Gr.Gr. 76). Cf. trayōdashē.

truwāh 2 चुवाह । त्रयोदशी तिथिः (sg. dat. truwōsh^ü चुवाशू or truvūsh^ü चुवशू), the thirteenth lunar day of a lunar fortnight (cf. hērūṣ^ü-t^o, p. 351a, l. 4). truvūsh^ü-hond^u चुवशू-हन्दु । त्रयोदश्युद्भवः gen. (f. -hūnz^ü-हञ्जु), of, or belonging to, or born, or produced on this day (Śiv. 524).

truwōhⁱ चुवाहि m.pl. 'thirteens', used as a multiplicative with numerals above ten, as in kāh truwōhⁱ akh hath ta tēyētōjih, eleven thirteens are a hundred and forty-three (Gr.Gr. 86).

tr^awuhur^u च्वुहुरु । त्रिवार्षिकः adj. (f. tr^awarish^ü च्वरिशू), of three years, produced three years ago, three years old.

tr^awuhyum^u च्वुहिमु or trēwuhyum^u च्वुहिमु । त्रयोविंशः ord. (f. tr^a(trē)wuhim^ü च्(त्र्य)वुहिमु), twenty-third (Gr.Gr. 77).

truwōhyum^u चुवाहिमु । त्रयोदशः ord. (f. truwōhim^ü चुवाहिमु), thirteenth (Gr.Gr. 76).

trāwun चावुन । परित्यागः, उन्मोचनम्, उपेक्षणम्, निपातनम् conj. 1 (1 p.p. trōw^u चोवु), to let go, let loose, loose, let go hold of, release (cf. atha t^o, p. 63b, l. 15;

mōth trāvūn^ü, p. 604a, l. 44) (Gr.M.; L.V. 70, 88; Śiv. 1565; Rām. 808; K. 162; H. iii, 4; x, 5, 12); to set free, release, liberate (cf. dād trāwānⁱ, p. 187a, l. 19; phrith t^o, p. 709b, l. 49) (Rām. 1322; K. 560, 564, 566, 664); to unharness, set free (harnessed horses, etc.) (Śiv. 1699); to leave (a limb or the like) loose, to let (it) hang comfortably (K. 972); to leave (e.g. space between lines) (Gr.M.); to spare, forgive (a sin, etc.), pardon, let off, discharge (a person), acquit (a person under trial) (Śiv. 425); to leave, let alone, leave alone (cf. kañi-kūn^ü t^o, p. 461b, l. 11);

to leave, quit (Gr.M.; K.Pr. 57; YZ. 218, 232); to leave behind (at death) (Gr.M., Rām. 260); to forsake, abandon, desert (cf. dol^u d^anith t^o, p. 211b, l. 40); path t^o, p. 792b, l. 1) (Gr.M.; Śiv. 452, 513, 554, 557, 572, 585, 1445, 1450, 1543, 1624, 1635, 1851, 1901, 1909; Rām. 385-6, 394-5, 427, 529, 612, 625, 757, 767, etc.; K. 265, 281, 290, 417, 860-1; YZ. 139, 151); to relinquish, resign, renounce, give up (Gr.M.; L.V. 27, 30; Śiv. 553, 576, 583, 884, 890, 893, 898, 973, 1021, 1057, 1271, 1352, 1545, 1757, 1815; Rām. 8, 31, 45, 52, 178-9, 211, 322, 453, 555, 657, etc.; K. 500, 505, 672, 869, 1029; H. ii, 10; xi, 11; YZ. 236, 238, 515; K.Pr. 46); to abstain from (Śiv. 786, 992, 1539); to get rid of (cf. mal t^o, p. 564a, l. 28; phrakh t^o, p. 704a, l. 35; thūk^u t^o, p. 972b, l. 24) (Gr.M.; Śiv. 1017, 1246, 1435, 1810); to divorce (El., Rām. 328); to rid (cf. mēṣi murⁱ trāwānⁱ, p. 608b, l. 41); to complete and leave finished, to leave after completion, to complete entirely (cf. chōkh t^o, p. 159b, l. 10; ciṭha t^o, p. 177b, l. 38) (Śiv. 1235); to perform, carry out, complete (cf. khāka t^o, p. 395a, l. 48); to leave (it, after passing along it), to traverse completely (a road or the like) (L.V. 82); to put or lay aside; to put down, place, deposit (Śiv. 1475, 1516);

to discharge, shoot, fire (an arrow, gun, etc.) (cf. tōph trāvūn^ü, p. 1015b, l. 27; tīr t^o, p. 1019a, l. 8) (Gr.M.; Rām. 117, 123, 867, 1271);

to take to, put on, or adopt (a course of conduct), perform (cf. dāb t^o, p. 182a, l. 17; doc^u t^o, p. 185a, l. 50; dōcur^u trōvith bēhun, p. 186b, l. 38; dula t^o, p. 212a, l. 29; dūlagun^u t^o, p. 213a, l. 27; dāph t^o, p. 232b, l. 5; dēra t^o, p. 236b, l. 30; gēra t^o, p. 296b, l. 37; lam-lisar t^o, p. 524a, l. 24; lisar t^o, p. 534b, l. 29) (Śiv. 1811, 1834-5; K. 995); to carry out, carry on, do some action (cf. dōr trāvūn^ü, p. 237a, l. 10; kh^ar trāvūn^ü, p. 406b, l. 42; lōpa trāwānē, p. 528b, l. 45; rav t^o, p. 852a, l. 39;

shōy t°, p. 903a, l. 3; thāh trāvūñ^u, p. 971b, l. 28; tēharyau-pēthⁱ wōṭa trāwāñē, p. 983b, l. 49; t^akh trāvūñ^u, p. 991b, l. 20) (Śiv. 410; Rām. 1756; K. 825); to bring into action, employ (a limb of the body, or some instrument) (cf. kōth^u t°, p. 489a, l. 15; kōra t°, p. 466b, l. 8; lar trāvūñ^u, p. 529b, l. 10; mōhar t°, p. 556a, l. 14; nār t°, p. 647a, l. 24; patang t°, p. 802a, l. 27) (Gr.M., Śiv. 506);

to take to (rest, sleep, or the like) (cf. nēnd^{ar} trāvūñ^u, p. 642b, l. 44; shōng trāvūñ^u, p. 885b, l. 14) (Śiv. 1702, 1826; H. iii, 3, 7; viii, 5);

to emit, give forth, pour forth, eject (cf. bākh trāvūñ^u, p. 99a, l. 47; dēkⁱ s^as trāwāñⁱ, p. 204b, l. 46; kh^{ar} t°, p. 406b, l. 29; lahar trāvūñ^u, p. 516a, l. 50; marṣa-pōnda trāwāñē, p. 594b, l. 20; phakh t°, p. 689a, l. 6; phukār trāwāñⁱ, p. 691a, l. 7; pharyād t°, p. 711a, l. 3; pōnd trāvūñ^u, p. 739a, l. 35; pōs^u t°, p. 777a, l. 25; rās t°, p. 842a, l. 49; thōka trāwāñē, p. 973a, l. 29; tās t°, p. 1037a, l. 1; tūth trāvūñ^u) (Gr.M.; Śiv. 905, 1389; Rām. 295, 1386, 1636; K. 38, 90, 502, 926, 936, 984-5, 987-8, 1047; H. i, 5; xii, 2, 12; YZ. 19, 33, 130, 440, 484; K.Pr. 31, 124, 166, 216); to pour out, pour forth, spill (cf. osh^u t°, p. 47b, l. 22; grōkh t°, p. 302a, l. 29; phukār t°, p. 691a, l. 9; phyār t°, p. 721b, l. 5) (Śiv. 1250, 1252, 1255, 1551, 1688, 1893, 1910; Rām. 1222, 1433, 1618; K. 162; H. v, 4); to lay (eggs) (cf. thūl trāwāñⁱ, p. 976a, l. 44) (W. 144; K.Pr. 120, 163); to keep pouring forth, to do something persistently (cf. chōkañ trāvūñ^u, p. 160a, l. 34; dōcur^u t°, p. 186b, l. 40; duṭhay trāvūñ^u, p. 258b, l. 2; nāla trāwāñē, p. 683a, l. 45) (Rām. 242, 292, 376, 875, 893, 1551);

to cast, throw, cast down (cf. cīrⁱ trāvūñ^u, p. 174b, l. 31; pashē-pēthⁱ shīn trāwun, p. 777b, l. 8) (Śiv. 1015; Rām. 358, 426, 480, 485, 914, 929, 947, 1368; K. 124, 450, 595; H. viii, 7; xii, 11, 16, 17); to throw away (K.Pr. 64); to throw forth, put forth, thrust forth (cf. kadam t°, p. 385b, l. 7; nazar trāvūñ^u, p. 676a, l. 30; pūrⁱ trāwāñⁱ, p. 755a, l. 13; tōk^u t°, p. 991a, l. 28) (Śiv. 17, 496, 509, 514, 902, 918, 958, 1034, 1088, 1099, 1820, 1878; Rām. 370, 711, 1287, 1294, 1371; H. iv, 5; YZ. 32, 224); to spread out, lay out (cf. s^ath^{ar} trāwun, p. 947b, l. 15); dālⁱ trāwāñⁱ, m. pl. inf. to throw out the skirts (from the body), i.e. to sit with bended knees (L.V. 49); but cf. dālⁱ-trōw^u, p. 1033a, l. 22; to strew, scatter, spread abroad (cf. dāba t°, p. 182a, l. 24; pāh trāvūñ^u, p. 683b, l. 37; phukⁱ trāwāñⁱ, p. 688b,

l. 35; ph^{ar} t°, p. 701a, l. 8; phēṭ^u trāvūñ^u, p. 715a, l. 31; ṭasōla t°, p. 1038a, l. 22) (Gr.M.; Śiv. 125; YZ. 10, 168);

to doff, put off (clothes, ornaments, etc.) (cf. pōshākh t°, p. 780b, l. 39) (Śiv. 1725; Rām. 201, 274, 654, 828, 990, 1467, 1576, 1634; H. v, 9; x, 2; xii, 6, 7);

This verb is commonly used with the conjunctive participle of another verb to form an intensive compound, as in bakith t°, p. 102a, l. 22; cīrith t°, to wring out (water from a cloth), Gr.M.; chala karith t°, p. 161a, l. 9; dali d^anith t°, p. 212a, l. 10; d^anith t°, p. 228a, l. 16; dasith t°, p. 255b, l. 32; lath dith t°, p. 536b, l. 22; tōh karith t°, p. 970a, l. 7; t^asha karith t°, s.v. t^ash; ṣaṭith t°, s.v. ṣaṭun) (Śiv. 23, 353, 1666; Rām. 1310; H. ii, 5; x, 7, 8).

trōw^u-mot^u त्रौवु-मंतु । परित्यक्तः, उन्मोचितः, उपेक्षितः, निपातितः perf. part. (f. trōv^u-mūṣ^u त्रावू-मंजू), let go, abandoned, etc., as ab. (cf. kōvⁱ t°, p. 495a, l. 45); laid (of an egg) (K.Pr. 163).

trōvith त्राविष्, conj. part. having abandoned, etc.; hence, used as an adverb, save, except, putting (such and such) out of consideration (K. 1054). —gashun —गक्कुन् । संपत्संचयं स्थाप्य परलोकयानम् m.inf. to abandon and depart; met. to abandon one's possessions to heirs and depart; hence, to die. —ṣhunun —क्कुनुन् । परित्यागः m.inf. to throw away (El., Gr.M.); to give up, abandon (any work).

tarawun तरवुन् । किञ्चिदधिकः adj. (f. taravūñ^u 1 तरवञ्जू), (in weighing) somewhat overweight, weighing a little more than the amount in the other pan. Cf. trāyē tōlun, p. 1035a, l. 40.

tarawun^u तरवुनु । तरन्, तरद्व्यापारः n.ag. (f. taravūñ^u 2 तरवञ्जू), one who crosses (a river), a ferry passenger; one whose business or occupation is to cross; (of a debt or the like) ripe or ready for repayment.

trāwanāwun चावनावुन् conj. 1 (1 p.p. trāwanōw^u चावनोवु), to cause to let go, or to cause to be let go (El.). Causal of trāwun (q.v.) in all its meanings (Śiv. 1849, cause to put forth; 1896, cause to abandon).

tārawun^u तारवुनु n.ag. (f. tāravūñ^u तारवञ्जू), a ferryman (El., Śiv. 1191); a means of crossing (someone) over (Śiv. 1201, 1755). See tārun.

tr^awanzāh च्वञ्जाह । त्रिपञ्चाशत् card. (pl. dat. tr^awanzāhan च्वञ्जाहन्), fifty-three (Gr.Gr. 78).

tr^awanzōhyum^u च्वञ्जाहिमु । त्रिपञ्चाशतमः ord. (f. tr^awanzōhim^u च्वञ्जाहिमु), fifty-third (Gr.Gr. 78).

tarawañ तरवञ् । तरणमूल्यम् f. a fee paid for crossing, a bridge-toll, ferry-fare, or the like.

trāvēr चाव्यर् m. leaving, letting go, abandoning; emission, pouring forth; scattering (cf. dālⁱ-t^o, p. 212a, l. 3). This word is the abs. noun of trāwun (q.v.) in all its meanings.

tr^awōr^u त्रवोर । त्रिवेष्टनः adj. (f. tr^awōr^u त्रवोर), having three covers, trebly wrapped up, trebly enclosed.

tarwār तर्वार । खड्गम् f. a sword, a 'tulwar' (Gr.M.; K. 33, 447, 811). tarwāri-bardār तर्वारि-वर्दार । खड्गायुधिकः m. a sword-bearer, a swordsman.

trī-warna त्री-वर्न, see triy, col. b, l. 14.

tr^awarish^u त्रवरिशू, see tr^awuhur^u.

tr^awōrⁱshun^u त्रवारिशुनु । त्रिवार्षिकः adj. (f. tr^awōrⁱshin^u त्रवारिशिन्), of, or belonging to, three years; three years old.

truwōsh^u त्रवांशू or truvūsh^u त्रुवशू, see truwāh 2.

tr^awōt^u त्रवोट् adj. (f. tr^awōt^u त्रवोट्, sg. dat. tr^awācē त्रवाच्य), having three joints, joined in three places. Cf. wōt^u.

trāwawun^u त्राववुनु n.ag. (f. trāwawūn^u त्राववञ्जू), one who lets go, etc. (in all the meanings of the verb trāwun, q.v.) (cf. nār-t^o, an incendiary, p. 647a, l. 22) (Śiv. 861, betake oneself to (rest)).

try त्र्य, see trēh.

tray त्रय् or trēy 1 त्रय । तृतीया तिथिः f. (sg. dat. tra(trē)yē 1 त्र(त्रय)य, for 2, see trēh 1, for trayē 3, see s.v.), the third lunar day of a lunar fortnight (cf. achin-t^o, p. 9b, l. 1; gōra-t^o, p. 305b, l. 17; nawa-rēh t^o, p. 665a, l. 6; sōta-t^o, p. 947a, l. 3) (Rām. 1767); esp. the third lunar day of the nawa-rēh festival (see p. 665a, l. 6) (L. 265, trēh). trayē-hond^u त्रय-हन्दु or trēyē-hond^u त्रय-हन्दु । तृतीयोद्भवः gen. (f. -hūnz^u -हञ्जू), of, belonging to, produced on, or begun on the third lunar day.

trāy त्राय । आन्तरावस्था, साहाय्यम् f. the inner nature (of any person or thing) (Śiv. 1239, 1622); favouring, assistance, partizanship (cf. rāyē-trāyē, p. 854b, l. 25). —wuchūn^u —वुछञ्जू । आन्तरावस्थापरीक्षणम् f.inf. to inspect the inner nature, to test the inmost character (of any person or thing).

trāyē tōlun त्राय तोलुन् । आधिक्येन मानम् m.inf. to weigh out over and above the fixed amount (Śiv. 1476). Cf. tarawun.

trayē 3 त्रय, i.q. trēh 1, q.v., in the following:— trayē-gōn त्रय-ग्वन् m. the three qualities (Śiv. 237, 514; cf. trē-gōn). -lūkh -लूख् m. the three worlds taken collectively (Śiv. 957); cf. trailūkh, trizagath. -lōtan -लोत्तन् m. he who has three eyes, N. of Shiv (Śiva) (Śiv. 1044), i.q. trilōtan, q.v.

trēy 2 त्रय, trēyē त्रय, trēyau त्रयौ, see trēh 1 and tray.

triy 1 त्रिय, see trēh 1.

triy 2 त्रिय । स्त्री a woman, a female (as distinguished from a male of man or beast) (Gr.M.; Śiv. 957, 974, 1044, 1103, 1345, 1436, 1822; Rām. 624, 773, 848, 1151, 1238, 1575, 1767; K. 52, 273, 288, 435, 617, 986); a wife (El. trēi, tri; Śiv. 339, 711, 1438; Rām. 81, 1260, 1641, 1643, 1652, 1686; K. 48, 744, 918, 946, 1107).

triyē-bāv त्रिय-वाव । स्त्रीत्वम् m. woman's nature, womanhood (Śiv. 960, 1130; Rām. 629; K. 747, 1105); effeminacy. —karañē —करञ् f.pl.inf. to marry wives, i.e. to marry many wives, to have a large seraglio (K. 132).

trī-warna त्री-वर्न f. an individual of the woman kind, a woman (with all the characteristics of a woman) (Rām. 1051).

trōy त्रुय । एकपदी f. a footpath (for a single person to walk on). trōyē trōyē phērun त्रुय त्रुय फेरुन् । एकपदीषु भ्रमणम् m.inf. strolling about in lanes (without object, or for passing the time).

truy^u त्रुयु । प्रसूतचातुराहिकम् m. votive oblations made on behalf of a woman on the fourth day after delivery of a child. —khārun —खारुन् or —khasun —खसुन् । प्रसूतायाश्चातुराहिकतापोद्भवः m.inf. (if the woman is delicate or weak) a slight quartan feverish attack to come to her on this day.

tāryī (El.), see tōr^u.

tāriy तारिय (= تری) । आर्द्रता f. freshness, juiciness, ripeness; moisture, dampness, humidity, wetness; low lands on the bank of a river, etc., land covered with water, moist soil, marsh, swamp.

tōray त्वरय । त्वरा f. quickness, speed, hurry.

tūry तूर्य । तत्रैव adv. i.q. tūrⁱ, q.v., p. 1019b, l. 48.

turyā तुर्या f. (a word borrowed from Skt.) the fourth state or condition (Skt. avasthā) of existence, the first three being waking (Skt. jāgrti), waking sleep (Skt. svapna), and deep sleep (Skt. susupti); the fourth state of the soul, in which the spiritual subsists alone by itself, contrasted, like a spectator, as a substance undifferentially set free from all existing things (Śiv. 1488, 1623, 1826, 1866). There is a final stage called turyātīth, in which there is complete union with the Supreme (Śiv. 1757).

turay तुरय । वाद्यविशेषः f. a trumpet, a clarion, i.q. turī, q.v.

trayōdashē त्रयोदश card. thirteen (Śiv. 524, Rām. 1771). This is the borrowed Skt. word trayōdaśa; the Ksh. word is truwāh 1, q.v.

taryiāk (? spelling) m. opium (El.).

tryukh^u त्रिखु in likha-tryukh^u, p. 518b, l. 12, and

lyukh^u-tryukh^u, p. 543b, l. 41, qq.v.; of. trukh^u of which it is an alternative form (Gr.Gr. 30, 72, 140).

tryūl^u त्र्यूल (sg. abl. trēli त्रेलि), threefold, of three kinds (noted only in Śiv. 1844, abl. trēli, which is probably m.c. for trila, q.v.). trēli-karm त्रेलि-कर्म m. the threefold (class of) actions (all actions being either virtuous (Skt. *puṇya*), sinful (Skt. *pāpa*), or of mixed character (Skt. *miśra*)) (Śiv. 1844).

trayim^u त्रयिम्, trēyim^u त्रयिम्, trēyum^u त्रयिम्, triyum^u त्रियुम्, see trayyum^u.

tryūn^u त्र्यून or trūn^u त्रून m. (sg. dat. trīnis त्रीनिस्, abl. trēni त्रेनि), the covering of a limb (such as a glove or stocking) (cf. atha-tr°, p. 63b, l. 16; khōra-tr°, p. 409b, l. 35). In daba-tryūn^u or -tron^u (p. 181b, l. 32) the word seems to mean 'injury to a limb'.

trayēshīth त्रयशीथ् or trēyēshīth त्रयशीथ् । अशीतिः card. eighty-three (Gr.Gr. 79, El. *trāshīt*).

trayēshītyum^u त्रयशीत्युम् or trēyē° अय° । अशीतितमः ord. (f. tra(trē)yēshītim^u त्र(अ)यशीतिम्), eighty-third (Gr.Gr. 79, El. *trāshītyum*).

trayēshītyun^u त्रयशीत्युनु or trēyē° अय° । अशीतिमूल्यः adj. (f. tra(trē)yēshītiñ^u त्र(अ)यशीतिञ्), costing, or worth, eighty-three (rupees, etc.); earning wages of eighty-three (rupees, etc.).

turyātīth तुर्यातीथ् f. the final stage of emancipation, beyond the fourth stage (see turyā) (Śiv. 1757). A word borrowed from the Skt. *turyātītā*.

tiryuw^u तिर्युव् in bangi-t°, the female *bhang* blossom, p. 113a, l. 17. Cf. tīr^u.

trayyum^u त्रयिम्, trēyum^u त्रयिम् or triyum^u त्रियुम् । तृतीयः ord. (f. tra(trē, tri)yim^u त्र(अ, त्रि)यिम्), third (Gr.Gr. 76; Śiv. 863, *tri*°; Rām. *trē*°, 84, 180, 381, 385, 466, 1051, 1139, 1151, 1205, 1259-60, 1277, 1564, 1716; K. *tra*°, 1145-6; *trē*°, 27; H. *trē*°, viii, 7, 8; xii, 19; YZ. 14, 104; K.Pr. 70). trayimi त्रयिमि or trāyⁱmi त्रयिमि । तृतीयवारम् adv. for the third time.

trūz^u त्रूज् । सिंहविशेषः m. a kind of panther (El. *trūnts*, *trūnts*). It is believed to try to eat the moon, by jumping up towards whenever it sees it. Cf. trunz^u.

tar^az तरज् ; طر . रीतिः m. form, shape, fashion (Śiv. 1326 (of the lie of a garland on the breast)); way of acting, style of conduct, manner, way.

tārōza तारोज् । शकभेदः m. a certain grain, a kind of rape, *Brassica campestris*, sub-sp. (L. 330, *tarus*).

tarāzdār तराज्दार (cf. Prs. , ترازدار) m. a weighman (L. 411). Cf. taraugdar.

trizagath त्रिजगथ् m. the three worlds (Heaven, Earth, and Hell). This is the Skt. word *trijagat*, borrowed.

Cf. trailūkh, and (p. 1035a, l. 45) trayē-lūkh. -mātā -माता f. a title of Pārvatī, the *Śakti*, or Energetic Power, of Shiv (Śiva), personified as his wife, also called Shiwā (Skt. *Śivā*) (Śiv. 1138).

trizagat-pāl त्रिजगत्यान् m. (borrowed from Skt. *trijagatpāla*), the protector of the three worlds, a title of Shiv (Śiva) (Śiv. 179, 266, 965, 1221, 1254, 1321, 1697); a title of Vishnu (Śiv. 1381, 1436). Cf. trilōka-nāth.

t^as तस् m. a wrench or dislocation (of a limb) (cf. zanga-t°, s.v. zang 1). Cf. t^as.

tas तस्, see tih.

tās 1 तास् । शकुनम् m. an omen, a prognostic indication, sign. —pyon^u —प्यनु । सच्छकुनावप्तिः m.inf. a good omen to happen (esp. the presage of future great possessions by meeting a great herd of cattle, horses, or the like).

tās 2 तास् (= طاسه) m. a certain musical instrument, a kind of kettledrum or tabor (Śiv. 1455).

tāsa 1 तास (= طاس) । तूलार्थमृत्पात्रीविशेषः m. a drinking-cup, goblet, bowl; a vessel in which water is cooled; (in Ksh.) a covered earthen vessel for containing cotton or the like, prepared ready for spinning (cf. phamba-t°, p. 698a, l. 50; sīri-t°, p. 931a, l. 45).

tāsa 2 तास (= تاس) । क्रीडनकविशेषः m. a playing card; a game of cards.

tāsa 3 तास (= تاس) m. cloth of gold, brocade (Rām. 201, 1726).

tās टास् । अम्रियन्नादिरवः onomat. m. a sudden loud or explosive sound, bang (e.g. of a gun), crack (e.g. of a whip), smack (e.g. of a slap), crash (e.g. of the fall of a building) (cf. barawañē-t°, p. 130a, l. 13; dura-t°, p. 239a, l. 28; t° kadun, p. 386a, l. 14, and bel.; kura-t°, p. 467a, l. 44; pot^u t°, p. 788a, l. 29; shōra-t°, p. 890a, l. 6) (W. 3); hence, something attended by a crashing sound (cf. rūda-t°, p. 826b, l. 14); a sudden sound (such as a snap of the fingers or a smack of the lips) (K.Pr. 59, 138); what is indicated by a crash, utter destruction, going crash (cf. sūra-t°, p. 932b, l. 37). —kadun —कडुन् । चपेटिकादिना शब्दनम्, निःशेषेण व्ययीकरणम् m.inf. to make the sound of a slap, of cracking a board, or the like; to smack the lips (?) (K.Pr. 138); to spend (esp. extravagantly) to the last farthing or grain (of food, etc.). -pōtās -प्वटास् or -putās -पुटास् ।

सष्टभाषणम् m. 'crash flop', speaking aloud and plainly (esp. of proclaiming one's own or another's hidden fault), gossiping, tattling, scandal-mongering. -pōtōsⁱ -प्वटासि । सष्टवक्ता adj. e.g. one who is in the habit of speaking clearly as above, a scandal-monger,

tale-teller. —trāwun —त्रावुन् । तोत्राद्याघातेन शब्दनम् m.inf. to make the sound of the crack of a whip on a person's body, to crack a whip on a person.

tāsa-phol^u टास-फोल । पुष्पविशेषबीजम् m. the seed of a certain plant (said to grow and ripen at the base of the flower, after the flower has been plucked).

-tās -टास् । परितः शब्दनम् f. crashes all round (as in a salvo of artillery).

tis टिस or tīs टीस् । अङ्गुलिपर्वध्वनिः onomat. m. the sound caused by cracking the joints of the fingers, backbone, etc. (an accompaniment of massage); the crack of the breaking of a dried branch of a tree, or similar sound. tīs (or tīs) kadun टिस (टीस्) कडुन् । अस्थिपर्वध्वन्युत्पादनम् m.inf. to make the joints of the fingers or of the backbone give out a cracking sound (in massage); to cause the sound of the crack of a dried branch of a tree. tīs-tīs टिस-टिस । शब्दविशेषः m. the crackling sound of burning wood, straw, or the like.

tisa-bōk^u टिस-बोक or -bok^u -बोक । अस्थिपर्वध्वनिसमूहः m. 'a handful of cracks', a number of simultaneous cracks of the joints of the fingers, backbone, etc. (in massage). -paparāray -पपरारय । पर्वस्थिध्वनिसमूहः f. 'a pattering of cracks', i.q. the preceding. -paparāy -पपराय । अङ्गुलिपर्वसु युगपच्छब्दोत्पत्तिः f., id.

tōs तोस् । पिपासा m. thirst (esp. when caused by eating something saline, acrid, pungent, or the like, and no water is available). —hyon^u —ह्युन् । पिपासोद्भवः m.inf. such thirst to occur. —lagun —लगुन् । अति पिपासोद्भवः m.inf. parching thirst to attack a person (esp. when wandering on an arid desert in the hot season). —pyon^u —प्युन् । अति पिपासावाधा m.inf. thirst to be experienced by a person (esp. when caused by saline, etc., food, and no water is available). —wōthun —व्युन् । पिपासोद्भवः m.inf. thirst caused as ab., or by sickness, to arise.

tōs टोस् in tōsa-tōs टोस-टोस् । कलहः f. a mutual struggle or fight (with fists or the like). tōsa-tōs wōthūn^u टोस-टोस् वृथञ्चू । कलहारम्भः f.inf. such a fight between two parties to arise. Cf. tūsⁱ.

tōsa तोस । पक्षिविशेषः, लोमविशेषः m. popularly imagined to be a kind of bird, from the hair (? down) of which a valuable cloth is made, and said to live in the country to the north of Kashmīr (? Khōrāsān); a fine kind of shawl-wool, popularly supposed to be the hair (? down) of this bird; the cloth (which is a fine kind of pashmina) made from this wool; cf. tūsⁱ and tōsakh. -pōbūr^u -पोबूरु f. a shawl of this cloth (Rām. 1120).

tōs^u त्वंसु । अंगुलमानम् m. (in measuring) a finger-breadth (cf. khajēr).

tūsⁱ तूसि (= طوسی) । धुम्रवर्णः adj. e.g. having the colour of a certain woollen cloth made in the city of Tūs in Khōrāsān, a kind of purple. Cf. tōsa.

tūs^u टूसु । मुष्टिप्रहारः m. (sg. abl. tōsi टोसि, pl. nom. tūsⁱ टूसि), m. a blow with the clenched fist (cf. lēki-tō, p. 518a, l. 49, and tōs); met. a threatening gesture (cf. achirwāl-tūsⁱ, p. 9b, l. 23). tūsⁱ dinⁱ टूसि दिनि । मुष्टिप्रहारकरणम् m. pl. inf. to strike blows with the fist; met. without excuse to afflict (another).

tasbīh تسبیح f. (among Moslems) a string or chaplet of beads, a rosary (El. tasbīh, W. 463; K.Pr. 29, 63, 212); a Moslem necklace (El. tasbi).

tasfiyē تصفیة m. settlement, adjustment, disposal (of a case) (Gr.M.).

tēsh तेश् । तिष्यः, गर्वः m. N. of the eighth lunar asterism (in Skt. Tīṣya or Puṣya) (Śiv. 1550; Rām. 124, 1259-60); pride, haughtiness, arrogance. —karun —करुन् । गर्वप्रदर्शनम् m.inf. to display arrogance or imperiousness.

tēshē-tēshē तेश-तेश । काले काले adv. at each Tēsh; hence, now and then, occasionally.

tōsh^u तोशु, tōsh^u तांशू, see tōh^u.

tēshēl तेशल् । गर्वितः adj. e.g. proud, haughty, arrogant (K.Pr. 214).

tōshun तोशुन् । तोषणम् conj. 2 or 3 (1 p.p. tūsh^u तूशु; 2 p.p. tōshyōv तोश्योव or (Gr.Gr. xxxv) tōchyōv तोछ्योव), to be pleased (by another's conduct), satisfied, gratified (e.g. of a master in regard to a servant) (Gr.Gr. 174, 206; Śiv. 44, 1690; Rām. 1094, 1580; K. 20, 95, 103, 139, 194, 293, 308, 330, 467, 477, 594, 643, 714, 750, 752, 963, 1133, 1163, 1165; YZ. 31, 114; K.Pr. 72, 153, 214); to show kindness (to) (K.Pr. 193); cf. tōthun and tōthun. tūsh^u-mot^u तूशु-मंतु । संतुष्टीभूतः perf. part. (f. tūsh^u-mūsh^u तूशु-मंचू, sg. dat. tōshē-mašē तोश-मच्य), pleased, satisfied.

tōshēnāwun तोशनावुन् conj. 1 (1 p.p. tōshēnōw^u तोशनोवु), to cause to be pleased, to cause to be satisfied (Gr.Gr. 174).

taishūr तिशूर in wūr-taishūr, q.v., s.v. wūr.

tasht تاشت, tashth तशथ् । पतद्बहः f. (sg. dat. tashti तशति), a cup, bowl, basin, charger, salver, platter (Gr.M., tashti-kēth, in a basin; YZ. 375, tashtā, with suff. of indef. art.); (in Ksh.) a spittoon.

tōsakh तोसख् । रोमोद्भवपटविशेषः m. (sg. dat. tōsakas तोसकस्), a valuable cloth popularly believed to be made from the hair (? down) of the tōsa-bird (see tōsa), a fine kind of pashmina.

taskar तसकर । चौरः m. (f. taskūr^u तसकरू, q.v.), a thief.

Iskārⁱ तस्क़रि । चौर्यम् f. theft, thieving.
 taskūr^u तस्क़ूर । चौरस्त्री (चौर्यकर्त्री), f. a female thief
 (see taskar).
 tāsāl टासल् । विरावशीलः adj. c.g. making or emitting
 a sudden explosive sound (or habitually doing so)
 (see tās) (cf. ok^u-t°, p. 19a, l. 49; sata-t°, p. 944b,
 l. 46) (K.Pr. 209).
 tasalī तसली or tasallī تسلي m. consolation, comfort,
 solace (cf. dilas tasallī diñ^ā, p. 211a, l. 14)
 (El. f., H. vi, 16). tasalī gaṣhun तसली गङ्गुन् ।
 आश्वासनीभवनम्, त्यक्ताशीभवनम् m.inf. consolation to
 happen, to become consoled, comforted (K.Pr. 103);
 to be satisfied, have sufficient (W. 143, tasallā g°)
 (Rām. 953, 1565; K.Pr. 170, tasallā); consolation to
 go (i.e. to depart), to be disappointed, lose all hope
 (of accomplishing some task). —karun —करुन् ।
 आश्वासनम्, संत्यक्ताशीकरणम् m.inf. to console, comfort,
 solace; to render (a person) hopeless, to destroy (a
 person's) hope, disappoint (as ab.).
 tasōla टसोल । उपहासः m. ridicule, a jest, (as a joke)
 charging another with some non-existent quality
 or fault; cf. tas^ana. —trāwun —त्रावुन् ।
 उपहासव्यापनम् m.inf. to spread abroad ridicule, as ab.
 tōsildār तसिल्दार् (= tahsildār تحصيلدار q.v.) m. a
 certain revenue official, a collector of revenue (Gr.M.).
 tōsma तोस्म (= تسمة) । सूक्ष्मचर्मखण्डानि m.pl. long thin
 strips of skin or leather, leather straps, thongs.
 —tulānī —तुलानि । अतिताडनम् m.pl.inf. to raise
 strips of skin, to flog a person so as to flay him.
 —wudāwānī —वुडावनि । सूक्ष्मचर्मखण्डाहननम् m.pl.inf.
 to cause strips of skin to fly, to flog, as ab.
 tas^ana टस्न । उपहासः m. a jest, a joke, (as a joke)
 charging another with something (e.g. telling him that
 he is hiding away something wanted). Cf. tasōla.
 tāsun टसुन् । अन्तरावेशनम् conj. 1 (1 p.p. t^os^u टसु; 2
 p.p. t^osōv टसोव, Gr.Gr. 208, 224), forcibly to thrust
 into or pierce, to stab, poke into, prod (e.g. with a nail,
 a dagger, the finger, etc.); cf. tās^asanun. t^os^u-mot^u
 टसु-मंतु । अन्तरावेशितः perf. part. (f. t^us^u-mūṣ^u टसू-
 मंचू), thrust into, forced into, etc.
 tasond^u तसन्दु, see tih.
 tās^asanun टसनुन् । अन्तर्नयनम् conj. 1 (1 p.p. t^ason^u
 टसनु, f. t^asūñ^u टसंचू; 2 p.p. t^asañōv टसञोव),
 forcibly to thrust into or pierce, to stab, poke into, prod
 (e.g. a nail, a dagger, the finger, etc.) (cf. hēng
 tās^ananī, p. 339a, l. 38); cf. tās^asun. t^ason^u-mot^u
 टसनु-मंतु । अन्तरावेशितः perf. part. (f. t^asūñ^u-mūṣ^u
 टसंचू-मंचू), thrust into, forced into, as ab.
 tās^ur^u टासुरू । उत्तानकल्पः adj. (f. tās^ur^u टासूरू), (of
 some eating vessel or the like) shallow, not deep.

tēs^ur^u टैसुरू । तृप्तः adj. (f. tēs^ur^u टैसूरू), (esp. after
 eating) satiate, sated, gluttoned, gorged.
 tōsīr तासीर ताثير m. effect, operation, mode of operating
 (e.g. the operation or effect of a medicine) (Gr.M.).
 tāsarahāray टासरहारय । परितो निनादः f. a multitude
 of crashes, bangs, or similar loud explosive noises,
 sounding in all directions (cf. tās).
 tīsarāray टिसरारय । ध्वनिविशेषः f. a multitude of crack-
 ling sounds, such as those emitted by burning dry
 firewood, or the like (cf. tīs).
 tasvīr तस्वीर تصوير ? f. a picture, a painting, drawing
 (Rām. 130).
 tata तत, see tot^u.
 taṭa टट । अण्डकोशः m. the scrotum (including the
 testes) (cf. pōsh, p. 778a, l. 42).
 tatē तते, see tati, s.v. tot^u 2, p. 1040a, l. 38.
 tāṭⁱ तति, tati तति, tatī तती, see tot^u 2.
 tāṭⁱ टटि । मलपरित्यागस्थानम् f. (sg. dat. tācē टच), a
 privy, jakes.
 tatō तत्व, see paṇṣa-tatō, p. 742b, l. 6. See also tattwa,
 the Skt. form of the word (Śiv. 1033).
 tet, in tet gad, tet shakr, see tyōṭh^u.
 teti, see tāṭⁱ, s.v. tot^u 2, p. 1040a, l. 22.
 titī तिती in titī tī तिती ती the call of a hen to her
 chicks (W. 129, K.Pr. 118).
 tītⁱ तीति, tūtⁱ तूति, see tyūt^u.
 tiōt, see tyōṭh^u.
 tōt, see tot^u 2.
 tōṭ, see tot^u.
 tōt, tōṭ, see tōṭh^u.
 tōṭa टोट । कपटः m. a plausible knave, one who swindles
 by means of clever language. Cf. tōṭākh.
 tōṭā त्वा f. praise, commendation (Gr.M.; Śiv. 733, 756,
 1117, 1334, 1907; Rām. 1108c; K. 53, 412, 610, 962);
 with suff. of indef. art. tōṭāh, a praise, i.e. a song of
 praise (K. 1152). I.q. stutā, tōṭh 2, and tōṭh, qq.v.
 tōṭa तोत توت । शुकः (पक्षी) m. a parrot (Gr.Gr. 94;
 Gr.M.; W. 3; Śiv. 962, 1362; H. ii, 4-17; K.Pr.
 78). —cashm —चश्म । निर्हार्दः adj. c.g. 'parrot-eyed',
 faithless, false, treacherous. —kol^u —कलु । ईषन्मूकः adj.
 (f. -küj^u —कजू), 'parrot dumb', i.e. not speaking
 clearly, mumbling, inarticulate (esp. of a child).
 tōṭa 1 टोट । आग्रहः m. (under another's orders) deter-
 mination, persistence, zeal (in completing some work).
 tōṭa 2 टोट । स्तम्भविशेषः m. a beam or rafter for support-
 ing the roof of a house.
 tōṭa 3 टोट । गुलिकाविशेषः m. a gun-cartridge.
 tōṭa 4 टोट । हानिः m. loss, damage (incurred in a sale
 or the like). —pyon^u —प्यनु । हानिसंभवः m.inf.
 such loss to befall (a person).

tōti तोति । तथापि conj. nevertheless, still, yet, even so, even then (Gr.M.; L.V. 29; Śiv. 1353-4; Rām. 1601; K.Pr. 70, 165 (totih); K. 781, 1117, 1124). I.q. tawa-ti, p. 969b, l. 22.

tōt^u टूटु । कर्पासबीजम् m. a seed of cotton, a single cotton-seed (cf. kapasi-t°, p. 464a, l. 43) (El. tut; L. 459, tudth); met. a very small, or microscopic, quantity of anything (cf. thañi-t°, p. 979b, l. 37). Cf. tōth and tōth.

tōtⁱ टूटि । कर्पासबीजानि, आयासः m.pl. cotton-seeds (in quantity); (of a servant or the like) fatigue, weariness, worry (caused by being sent hither and thither, and never having any rest). -ācār -आचार । आयासदायि विवन्धनम् 'worry-pickles', (to a servant or the like) worry caused by not being allowed to come and go (i.e. by being kept at his work, etc.). —anānⁱ -अननि । आयासदानम् m.pl. inf. to cause worry (to a servant, etc.) by constantly sending him hither and thither. -byōl^u -ब्योलु । कर्पासबीजम् m. a single cotton-seed as found amid cotton which has been extracted from the husk. -carkh -चर्ख । कर्पासयन्त्रकम् m. (sg. dat. -carkas -चर्कस), an instrument for extracting the seeds from cotton, a cotton-carder. -hond^u hyuh^u -हंडु हिहु । अत्युज्ज्वलभावः m. 'like a ram (fattened) on cotton-seeds', hence, a simple-minded, cool-tempered person (who is not affected by abuse or the like). -khōyē -खुय । अविनयः f.pl. 'microscopic politenesses', the want of manners of a rude, ill-mannered, child, or the like. —yinⁱ -यिनि । आयाससमापत्तिः m.pl. inf. weariness to come (caused by searching in vain for something lost or the like). -yēnd^{ar} -येंदर । कर्पासयन्त्रकम् m. a machine for carding cotton (freeing it from the seeds).

tot^u 1 तंतु । तप्तः adj. (f. tūṣ^u तंतू), very hot, red-hot (El. taut, tōt, hot; Gr.Gr. 29, 140; Śiv. 1870; Rām. 723, 1587); hot, not cold (cf. tāpa-t°, p. 1015a, l. 21) (L.V. 56-7; K.Pr. 213); fervent, zealous; passionate, wrathful; (in f.) (of soil) rendered too warm by the presence of large stones (L. 321, tats); (as subst. m.) a burnt place on the body, a scar caused by burning (cf. nāra-t°, p. 648a, l. 44).

tata-bād तत-बाद् । रोगविशेषः m. N. of a certain disease affecting the skin, and accompanied by a burning sensation and fainting. —gōmot^u -गोमंतु । अन्तःकोपाविष्टः perf. part. (f. —gōmūt^u -गोमंतू), indignant, in a bad temper. —grōd^u -ग्रुद् । आपातध्वंसः m. a furious vulture (pouncing on an unsuspecting dove); hence, sudden unexpected destruction (cf. grad and grōd^u). —grōd^u gaṣhun -ग्रुद् गकुन् । आपात-

ध्वस्तीभवनम् m.inf. sudden unexpected destruction to occur. —gaṣhun -गकुन् । कुद्दीभवनम् m.inf. to become hot; (of some old or venerable person) to become angry or indignant (at some contrary happening). —hār -हार । जलतापनयन्त्रविशेषः m. a boiler for heating water. (In the centre is a tube filled with burning charcoal.) —khāna -खान । संतापनकोष्ठकम् m. a heated room, a room made hot; a room specially heated in which a criminal (or enemy) is shut up as a torture. —khānas ladun -खानस् लदुन् । संतप्तकोष्ठे निवासनम् m.inf. to put (a criminal or enemy) into a heated room (as ab.). —karun -करुन् । कुद्दीकरणम् m.inf. to enrage (a person), to make furious. —phū -फू । अत्युष्णफूत्कारः f. a hot expiration, emitting a hot breath. —phū karawun^u -फू करवुन् । अत्युष्णनिःश्वासोष्मा n.ag. (f. —karavūn^u -करवन्तू) (of food or the like) steaming hot, pouring forth hot steam. —pat^{ar}an lagun -पतरन् लगुन् । अतिचिन्ताव्यग्रीभवनम् m.inf. 'to find oneself on red-hot leaves (or sheets of iron)'; hence, to be in acute distress and at one's wits' ends (e.g. in endeavouring to find means for recovering property for which one is responsible, or for securing the recovery from sickness of one near and dear). —tōv^u -तावू । असह्यघर्मः f. 'a red-hot frying-pan', intense hot weather. —tōv^u gaṣhūn^u -तावू गकुन् । अतिसंतप्तीभवनम् f.inf. intense heat to be felt (e.g. in fever, or in hot weather). —tōv^u kariūn^u -तावू करन्तू । अतिसंतप्तीकरणम् f.inf. to cause extreme heat to be experienced (e.g. by inducing violent fever, or compelling a person to journey in the hot weather). —wōn^u -वोन्तू । अत्युष्णजलम् m. hot water, boiling water.

tātⁱ kala-pushⁱ dinⁱ तति कल-पुशि दिनि । खेदनात्मिका चिकित्सा m. pl. inf. to apply hot caps (as a cure for indigestion). (Woollen caps are heated and applied to the painful part.)

tāṣa kañē hēñē तत्त कञ ह्यञ । अनिच्छापूर्वको हठः f. pl. inf. 'to take up hot stones', (when ordered to go somewhere) to show obstinate unwillingness (cf. our 'dropping a thing like a hot potato'). —kat^{ar}ē hēñē -कर्त्य ह्यञ । सर्वथाऽस्वीकरणम् f. pl. inf. 'to take up hot potsherds', insolently and peremptorily to refuse (to do some work). Cf. the preceding.

tatⁱ tāvi gaṣhun तत्ति तावि गकुन् । महाचिन्ताव्याकुलीभवनम् m.inf. 'to go on to a red-hot frying pan', to become utterly distraught, to be at one's wits' ends.

tūṣ^u kariūn^u तंतू करन्तू । अत्याचिपः f.inf. to use hot (abuse), i.e., when one is too lazy to do a work oneself, to abuse and threaten another to make him do it. —rōpay -र्वपय । नवीनोदुङ्कितरूपिका f. a hot rupee,

a rupee hot from the mint, a newly-coined rupee.
—tōv^u—तावू । अतिघर्मवाधा f. a red-hot frying pan,
the extreme midday temperature in the hot weather.

tot^u 2 तंतु । तत्र adv. there, in that place (out of sight)
(cf. yut^u kēhō tot^u, p. 390b, l. 1) (El. tut; Gr.Gr. 113, 156; W. 94, tot, tut; Rām. 152, 583, 885,
952, 1336; K. 593, 1117; H. xii, 16-7; K.Pr. 102, 237); to that place, thither (Gr.M.; Śiv. 65, 722, 1880; Rām. 119, 543, 602, 770, 814,
854, 1100, 1108c, 1143g, 1480, 1503, 1535, 1542, 1676, 1688, 1707, 1752; K. 42, 128, 1140; H. v, 1); from
there (H. iii, 9); (yot^u tot^u, wherever, Rām. 1776; everywhere, Rām. 99). -kun -कुन् । तद्देशं प्रति adv.
towards there (out of sight), thither, towards that
direction (Gr.Gr. 160). -tām -ताम् or -tāñ -ताञ् 15
adv. up to there, as far as that place (Rām. 1677,
1719, -tām; 885, -tāñ); as far as then, up to that
time (Śiv. 681, -tām; Rām. 303, 1233, 1236, -tāñ;
K. 797, 815, -tāñ; 1058, -tām).

tātⁱ तति । तत्रैव adv. even there, in that very place 20
(out of sight) (u.w. vbs. of placing or the like) (El. tati, there; W. 94, tati and teti; L.V. 48, 49, 68;
Śiv. 305, 1035, 1108); there, in that place (as ab.)
(Gr.Gr. 154; Rām. 109, 546, 625, 941, 1258, 1294,
1719; K. 68, 604, 678; H. ii, 1; v, 1, 7, 9; viii, 9; 25
YZ. 38); from that very place, only from there
(Śiv. 635).

tati तति । तत्र adv. from there (out of sight), thence
(El. tatih; Gr.Gr. 155; Rām. 80, 462, 942; K. 491,
496, 604, 627, 699, 758, 1060; H. iv, 2; vii, 17); 30
there, in that place (out of sight) (u.w. vbs. of placing
or the like) (Gr.Gr. 150; Gr.M.; L.V. 70, 88;
Śiv. 77, 120, 130, 318, 412, 674, 908, 910, 972, 1197,
1316-7, 1328, 1357, 1892; Rām. 298, 310, 363, 381,
409, 564, 582, 586-7, 641, etc.; K. 71-2, 219, 220,
223, 230-1, 235, 244, 263, 405, 411, 598, etc.; H. iv,
7; v, 7; x, 5; xii, 4, 6, 14, 16); there, under those
circumstances (L.V. 41, m.c. tatē). -ōtra -ओत्र or
—ūtra —ऊत्र । प्रपरह्यः adv. on the day before the day
before yesterday, two days before yesterday, i.e. three
days ago. -ōtruk^u -ओत्रुकु or -ūtruk^u -ऊत्रुकु ।
परतरह्योभवः adj. (f. ō(ū)trūc^u ओ(ऊ)त्रचू), of, or
belonging to, or produced three days ago. -ōtra-
kani -ओत्र-कनि or -ūtra -kani -ऊत्र-कनि ।
किञ्चित्प्रपरह्यः adv. perhaps, probably, or about, three
days ago. -ōtra-kanyuk^u -ओत्र-कन्युकु or -ūtra-
kanyuk^u -ऊत्र-कन्युकु । प्रयः प्रपरह्यस्तनः adj. (f.
-ō(ū)tra-kanic^u -ओ(ऊ)त्र-कनिचू), of, belonging to, or
produced, about three days ago. -kōli-kēth -कालि-
कथ । परतरह्यः adv. on the day after the day after 50

to-morrow, two days after to-morrow, three days hence
(Gr.Gr. 157); cf. kōli-kēth, p. 434b, l. 8. -kōli-
kēthuk^u -कालि-कथुकु । परतरह्यस्तनः adj. (f. kōli-
kēthūc^u कालि-कथचू), of, belonging to, or produced,
three days hence. -kōli-kēth-kani -कालि-कथ-कनि ।
प्रायः परतरह्यः adv. perhaps, probably, or about, three
days hence. -kinⁱ -किनि । तत्पार्श्वतः adv. thence, from
that direction (out of sight) (u.w. vbs. of going, looking,
or the like) (Gr.Gr. 158). -pēṭha -पेट । तत्स्थानात् adv.
from there (out of sight), thence (u.w. vbs. of coming
or the like) (Gr.Gr. 155, K. 493). -yōr-kun
-योर्-कुन् । तत्कालात्प्रभृति adv. ever since then, from
then up to now.

tatī तती, see tatiy, bel.

tatēy or tatyēy तत्यय (for tati + ay 2) if there
(Rām. 1547).

tatiy ततिय् or tatī तती । तत्रैव, तत्काल एव adj. even
there, in that very place (out of sight) (u.w. vbs. of
placing, remaining, or the like) (Śiv. 112, tati; 1614,
tatiyē, m.c.; Rām. tati, 1588, 1605, 1616; tatiy, 230,
265, 315, 335, 376, 397, 588, 642, etc.; K. tatiy, 80,
409, 774; H. id., v, 9); even then, at that very time
(L.V. 104; Rām. tatiy, 144, 1752-3; K. tatiy, 217,
879); from that very place (Rām. tatiy, 575); from
that very time (Rām. tati, 1607, 1610); for that very
cause (K. 618); in that very way, just so (Rām.
tatiy, 910, 1256, 1634).

tātīy ततिय् । तत्रैव adv. even there, in that very
place (out of sight) (u.w. vbs. of placing or the like)
(L.V. 51).

totuy तंतुय् । तत्रैव adv. to that very place (out of
sight), even thither (u.w. vbs. of going or the like)
(L.V. 47; Śiv. 675, 1101; Rām. 321, 575, 1738;
K. 619); in that very place (o. of s.), even there
(Gr.Gr. 156; Rām. 746, 1327).

tatyuk^u तत्युकु, ततिकु । तत्रत्यः adj. (f. tatic^u ततिचू),
of, belonging to, or produced, there (out of sight)
(Gr.Gr. 150; Śiv. 1087, 1099; K. 714).

toṭ^u टटु । अश्वः m. (f. tūt^u 1 टटू (for 2, see s.v.),
sg. dat. tacē टच), a horse, esp. a pony (cf. gurī-
tūt^u, p. 299a, l. 15) (El. tat, a pony mare; W. 121,
tot; K.Pr. 11, 174).

tātⁱ-khōyē टटि-खूय । पशुवद्वृत्तिः f.pl. 'horse-habits',
conduct like that of a brute-beast, insolent and foolish
conduct. -wōl^u -वोलु । अश्वभारिकः m. (f. -wājēñ
-वाज्यञ्ज. His wife is tātⁱ-wōlⁱ-bāy टटि-वाल-वाय),
a horse-keeper, one who lives by conveying loads on
horse-back, a horse-carrier.

tōṭa 1 टाँट । दुर्वहकार्यनिर्वाहः m. employment on a very
troublesome and difficult work, which must, somehow

or other, be accomplished. —rōzun —रोज़ुन् ।
दुर्वहकार्यावशेषः m.inf. such work to remain to be
done, i.e. not completed, and still waiting to be finished.

—thawun —थवुन् । दुर्वहकार्यावशेषणम् m.inf. to
leave such work to be finished by someone else.

tōṭi-wōl^u टॉटि-वोलु । बुद्धचित्तः adj. (f. -wājēñ
-वाज्यञ्), a miser, skinflint, niggard.

tōṭa 2 टॉट, see tōṭh^u.

tut, see tot^u 2.

tūt तूत m. a mulberry (El.; cf. *shah tūt*, L. 348).
Cf. t^ul.

tut, see tōṭ^u.

tuta तुत in tuta-mōch तुत-मौक् । पुष्पविशेषरसः m.
(sg. dat. mōchas मौक्स्), the honey, or nectar, found
in the flower of a certain plant. People suck the
flower by its lower end or tail. ? Cf. tūt.

tūtⁱ तूति in tūtⁱ-lambukh तूति-लंबुक् । सुदीर्घवृत्तान्तः m.
(sg. dat. -lambakas -लंबकस्), a long prolix involved
story, a story with a number of others emboxed in it,
and without any clear ending; cf. tūtⁱ. -zēv -ज्यव् ।
शीघ्रसंभाषिता f. rapid (but still appropriate and
logical) speaking or rhetoric. -zēwal -ज्यवल् ।
शीघ्रसंभाषणशीलः adj. e.g. an eloquent, rapid, speaker,
as ab.

tūtⁱ तूति or tūthⁱ तूथि adj. e.g. in tūtⁱ (or tūthⁱ)-kor^u
तूति (तूथि)-कर् । चर्मतनुः m. catgut (used for
stringing the bow of a cotton-carder). -pūr^u -पूरु ।
अतिजल्पनम् f. long, unseasonable, unrestrained
garrulity. Cf. tūtⁱ.

tūtⁱ टूटि । धूम्रपाननलिकायम् f. (sg. dat. tōcē टौच्य), a
spout, esp. (in Ksh.) the mouthpiece of the long stem
of a hookah.

tut^u तुतु । दोर्घतुण्डः adj. (f. tuṣ^u तुचू), long faced,
having the nose and other features thin and long (cf.
shōga-t^o, p. 872a, l. 19). —hyuh^u —हिहु । कश्मुखः
adj. (f. tuṣ^u hish^u तुचू हिशू), lean-faced (from disease,
anxiety, or the like).

tū-tū तू-तू, see tū.

tū-tū टू-टू, see tū.

tūt^u 1 टटू, f. of tot^u, q.v.

tūt^u 2 टटू । अनुसरणखेददानम् f. (sg. dat. tacē टच्य),
worrying (a person engaged in urgent work) by
continually dogging or interrupting him.

tatabāh ततबाह । कल्पितवृत्तान्तः m. a false or invented
tale, esp. when designed to injure another's character.

tībatērī तीतबतेरी f. the Himalayan honeysuckle
(*Lonicera quinquelocularis*) (El.). Cf. pākhor^u.

tath तथ, see tih.

ṭaṭh टट् । बृहत्स्थाली m. (sg. dat. ṭaṭhas टटस्), a kind of
large earthen dish. —khyon^u —ख्यनु । बज्रखादनम्

m.inf. to eat the contents of such a dish, to eat a
great quantity, to gobble, devour. Cf. tūtha.

tāth ताथ m. (sg. dat. tātas तातस्), gleet (El. *tāt*).

ṭāth टाठ m. (sg. dat. ṭāṭas टाटस्), sackcloth,
canvas (Gr.M.).

tēth तथ् । तिथिः f. (sg. dat. and pl. nom. tīṣ^u 1 तीचू, as
if from tēth तेथ्), a lunar day, the time between two
risings of the moon (Rām. 1259).

tēth थट् । अत्यपेक्षा f. (sg. dat. tēthi थठि), intense
desire, intolerable craving (esp. for opium or similar
intoxicating drug, felt by one addicted to its
consumption, and not getting it at the usual time)
(El. *tēt*, intoxication; Gr.Gr. 126, according to which
it is a verbal noun of tēthun, q.v., with a special
meaning). —khārūñ^u —खारचू । अमर्षोद्भावनम्
f.inf. to cause intolerable craving, as ab. —khasūñ^u
—खसचू । अमर्षोद्भवः f.inf. impatient and unendurable
craving (for a drug, as ab.) to arise (e.g. when the
drug becomes unobtainable). —mōrūñ^u —मोरचू ।
अमर्षशान्तिः f.inf. such craving to be allayed (e.g. by
the obtainment of some small quantity of the drug).
—mōravūñ^u —मोरवचू । अमर्षशमनम् f.inf. to allay
another's craving (as ab.) (e.g. by providing some
small quantity of it).

tētha थठ, tēth^u थटू, see tyōth^u.

tēth तेथ् । दायविशेषः f. (sg. dat. tīṣ^u 2 तीचू, for 1, see
tēth, for 3, see tyūt^u), a certain present (of a fixed
multiple of five rupees) given to the relations of the
bride or bridegroom. According to L. 262, the sum
varies from eight annas to five rupees, and is paid to
the bridegroom whenever the bride's father invites
her on a visit. tīṣ^u तीचू । सुदायविशेषः f.pl. a present
(of a multiple of seven rupees) paid to the bride on
the occasion of her second entrance to her husband's
house, after visiting her parents' house for the first
time after her marriage.

tēth टट् or (qq.v.) tīthⁱ टीठि, tīth^u टीठू । गर्वः f. (sg. dat.
tēṭi टैटि), self-pretension, self-confidence, self-conceit;
cf. tōth 2. —khārūñ^u —खारचू । गर्वारोपणम् f.inf.
to raise self-confidence, to fill another with a good
opinion of himself. —khasūñ^u —खसचू । गर्वाविष्कारः
f.inf. (in doing another's work) self-confidence to rise,
self-conceit or independence to be shown. Cf.
tīthⁱ kh^o.

tēṭi-wōl^u टैटि-वोलु । गर्वितः adj. (f. -wājēñ
-वाज्यञ्), a self-confident or arrogant person.

titha तिथ । तथा adv. in that manner, so (Gr.Gr. 153,
Gr.M., Rām. 1500, K. 432); yitha titha, in any
way, in some way or other, somehow (Śiv. 75; K. 138,
1098, 1114, 1119, 1126); cf. tyuth^u. titha pōthⁱ

तिथ पांठि or —pōthin —पांठिन् । तत्प्रकारेण adv. in that manner, in that way (Gr.Gr. 153, Śiv. 52).

tithay तिथय् । तथैव, तत्त्वणादेव adv. in that very manner, exactly so (El. tithai, tithūt; Gr.Gr. 92; Gr.M.; L.V. 100; Śiv. 432; Rām. 59, 74, 111, 113, 156, 167, 236, 372, 404, 482, etc.; K. 58, 77, 582, 847, 863, 902, 1173-4); from that very moment (u.w. vbs. of going and the like) (Śiv. 691, 696, 780, 782, 784, 790, 879, 1300, 1336; Rām. 208); at that very moment (K. 339, 645). —pōthⁱ —पांठि adv. in that very manner, in such a way that (Gr.M.; Śiv. 240, 439, 713-4; H. xii, 22).

tīth टीठ् । नेत्रोन्मेषनिमेषौ f. (sg. dat. tīti टीटि), the moving of the eyelids up or down, a wink, blink (cf. āchⁱ-t°, p. 8b, l. 44). Cf. tītar.

tithⁱ तिथि, see tyuth^u.

tīthⁱ टीठि in tīthⁱ khasūn^u टीठि खसून् । गर्वोत्पत्तिः f.inf. i.q. tēth khasūn^u, s.v. tēth, q.v.

tīth^u टीठू f. (sg. dat. tīchē टीछ), pride (Gr.Gr. 62), i.q. tēth, q.v.

tōth 1 त्वथ् in pānṣ tōth, see p. 742b, ll. 6, 14. This word is another form of tattwa, q.v. (Śiv. 1498, 1685, 1831).

tōth 2 त्वथ् f. (sg. dat. tōṣ^u त्वचू), praise, eulogy (K. 15, 62, 386, 1048). I.q. stntā, tōtā, and tōth, qq.v.

tōth 3 त्वथ् । धार्ढ्यादिगुणोपेतः adj. e.g. one who is impudent, quick-witted and expert.

tōth त्वट् । मलतुटिः m. (sg. dat. tōtas त्वटस्), a small atom of dirt or seed remaining in cotton after it has been carded. Cf. tōt^u and tōth.

tōth टूट् । विकृतकर्पासः, कपटः m. (sg. dat. tōtas टूटस्), a boll, or capsule, on the cotton-plant, which has gone bad (and contains no cotton fit for spinning), or which refuses to ripen (cf. kapasi-t°, p. 464a, l. 44); met. a deceiver, one who uses language (pleasant to hear, but) deceitful. Cf. tōt^u and tōth.

tōth^u टूठ् or tōth^u टठ् । सार्धद्रोणद्वयमितः adj. (f. tūth^u टठू), (of rice or the like) weighing two and a half trakhṣ (see trakh 2) of six Kāshmirī seers each, or fifteen seers in all (cf. tōm^ala-t°, p. 1006b, l. 31) (Gr.Gr. 145). Cf. tathul^u.

tōth तोथ् । स्तवः m. (sg. dat. tōtas तोतस्), praise, eulogy; cf. tōtā and tōth 2. —karānⁱ —करनि । स्तवनम् m. pl. inf. to sing the praises (of), to eulogize publicly.

tōth तौथ् । चञ्चुः, तर्जन्यङ्गुलिः f. (sg. dat. tōti तौति, Gr.Gr. 70) the beak (of a bird or the like) (El. tōnt; Śiv. 1064; Rām. 604; K. 191; K.Pr. 34, tūnth); the fore-finger; i.q. tyūth^u in lashi-tyūth^u, p. 533b, l. 47.

tōta-krēhon^u तौत-क्रयहनु । कृष्णचञ्चुः adj. (f. -krēhūn^u -क्रयहचू or tōṣa-krēhūn^u तौच-क्रयहचू), black-beaked;

(of a pen) black-nibbed; (of a human being) weak-faced (gentle-faced) but nevertheless inwardly secret (esp. when he or she has power to crush another), fair-faced but sly.

tōth^u तथु । वसनम् m. a garment (esp. of thin material). t^athⁱ तथि । वसनानि m.pl. clothes (esp. used with regard to clothes for the wash).

tōth^u टौठ् or (q.v.) thōth^u ठौठ् । प्रियः adj. (f. tōth^u टौठू, sg. dat. tāchē टाछ), dear, beloved, precious, darling (cf. kāmī-t°, p. 444a, l. 17; mājē-t°, p. 557b, l. 34) (Gr.Gr. 139; Gr.M.; W. 20, tōt; Śiv. 7, 435, 1547; Rām. 510, 628, 729, 1737; K. 289, 728, 803, 1133; H. iv, 4; thōth^u, vii, 4; YZ. tōt, 77, 131, 263; K.Pr. 29, 166, 215); favourite, liked (e.g. dainty food); generous (El.); venerable (El.); magnificent, splendid (El.); extreme, very great (K. 551, of grief). —thāwun —थावुन् m.inf. to prefer (El. tōt th°).

tāthi टाठि, vocative, Dear One!; (politely) Sir! (Rām. 268).

tōthⁱ-dag टाठि-दग् । वत्सलदुःखम् f. the smart of a beloved one, the sorrow caused by the loss or death of a beloved one (such as a wife or son). -dag pēn^u -दग् प्यन् । वत्सलदुःखसमापत्तिः f.inf. such sorrow to befall. -dagal -दगल् । वत्सलदुःखदुःखितः adj. e.g. afflicted with such sorrow. -khāv -खाव् । वत्सलादी m. devouring a beloved, a man who devours (i.e. destroys) those whom he loves (an expression used in cursing). -khāwal -खावल् । वत्सलादिनी f. a woman who devours those whom she loves (used in curses, as ab.). -pon^u -पन् । वत्सलदुःखम् m. mourning for a beloved, sorrow at the sudden death of a beloved son or the like.

tōth^u dag टाठू दग् । प्रिया दुःखिता f. 'beloved sorrow', the feeling of terrible sorrow experienced by some unbearable grief. Cf. K. 551, ab.

tōth 1 तौथ् । सूक्ष्मतनुः, स्निग्धधारा f. (sg. dat. tōṣ^u तौचू), a fine thread, fibre, filament; catgut, a sinew; wire; the string of a musical instrument; a thin filament of strong syrup or other glutinous liquor). Cf. tōth^u.

tōth 2 तौथ् f. self-conceit, overweening pride (i.q. tēth, q.v.), in tōth khārūn^u तौथ् खारचू । स्थाघादिना मदोत्पादनम् f.inf. by praise or flattery to fill (a person) with overweening pride (so that he refuses to listen to reason). —khasūn^u —खसून् । स्थाघनादिमूर्खनापत्तिः f.pl. to be filled with overweening pride (as ab.) (so that one is insensible to reason).

tōth^u टौठू । स्निग्धधारा f. (sg. dat. tāchē टाछ), a thin filament or stream of some liquid (such as oil, melted butter, honey, or even milk) (cf. dōda-t°, p. 190a, l. 41; khira-t°, p. 409a, l. 41; tīla-t°, p. 999a,

l. 15); cf. tōṭh 1, q.v. —khārūñ^u —खारून् । आयतीकरणम् f.inf. to spin a long yarn, make a prolix statement or criticism. —khasūñ^u —खसून् । आयतीभवनम् f.inf. (of a statement or criticism) to become prolix.

tōṭa-kēlam टौट-कलम् । स्निग्धदेवदारुद्रवः m. the trickling resin exuding from a fir-tree.

tūṭha टूठ । बह्वन्नम् m. a great meal, a large quantity of food eaten at one time. Cf. ṭaṭh.

tūṭh टूठ or tūṭh टूँठ m. in —gandun —गंडुन् । दूरे निष्कासनम् m.inf. to expel, banish, exile (a son, servant, or other member of a family).

tūṭhⁱ टूँधि, see tūtⁱ.

tūṭh^u टूँठु । पक्षिविशेषः m. a certain aquatic fish-eating bird (cf. bada-tyūṭh^u, p. 82b, l. 30, and kōla-tyūṭ^u, p. 437b, l. 29, and (?) tuzukh).

ṭaṭhājī टठजि, ṭaṭhājū टठजू or ṭaṭhūjū टठजू, sometimes (e.g., p. 692a, l. 15) spelt ṭhaṭhūjū टठजू । काष्ठपात्रिका f. a wooden trough, a tub (cf. g^asa-ṭ^o, p. 307a, l. 31; kōm^u-ṭ^o, p. 443b, l. 18; phal-ṭh^o, p. 692a, l. 15) (Gr.Gr. 36, 145; Gr.M.); cf. tōṭh^u. This word is fem. of ṭaṭhul^u, q.v.

tōṭh^aka टोटक । पटुः adj. e.g. clever, sharp, smart, intelligent (esp. of a boy).

ṭaṭhul^u टठलु । काष्ठमयकण्डोलः m. a basket for holding grain or the like (made of wood, cane, or bamboo, and sufficient to hold a tōṭh^u (q.v.) of grain) (Gr.Gr. 36, 145); a tray (commonly made of elm-wood and used by Moslems) (L. 80, tattul). Cf. ṭaṭhājī.

tēṭhun अटुन् । तिक्तीभवनम्, क्रुद्धीभवनम् conj. 3 (2 p.p. tēṭhyōv अट्योव्), to become bitter or acrid, (of food) to become bitter (and gone bad) (El. ṭiṭhun; Gr.Gr. 126, 174; W. 113, tētun; K.Pr. 5, 62); met. to become angry (at something); cf. tyoṭh^u. tēṭhyō-mot^u अट्यो-मंतु । तिक्तीभूतः, सामर्षीभूतः perf. part. (f. tēṭhyē-müṭh^u अट्ये-मन्तू), become bitter, as ab.; become angry (at something).

tōṭhun तोडुन् । तुष्टीभवनम् conj. 2 or 3 (1 p.p. tūṭh^u तूडु; f. tūṭh^u तूडू, dat. tōchē तोछ; 2 p.p. tōṭhyōv तोद्योव् (Śiv. 701, 705, 735) or tōchyōv तोछ्योव्), to become satisfied, pleased, gratified (by another's conduct) (Śiv. 1043, 1403, 1406; Rām. 537; K. 16, 239, 310, 1104, 1172); (of a god) to be pleased or appeased (by worship or the like) (Śiv. 309, 484, 982; Rām. 75, 226, 940, 1274; K. 269, 611, 621, 792, 877, 1173-4); (as vb. trans.) to be pleased with, gracious to (dat. of person) (Śiv. 75, 115, 190, 205, 488, 660, 701, 705, 734-5, 1045, 1341, 1378; Rām. 125, 508; K. 309, 671); cf. tōshun and tōṭhun. tūṭh^u-mot^u तूडु-मंतु । तुष्टीभूतः 1 perf. part. (f. tūṭh^u-müṭh^u

तूडु-मन्तू, dat. tōchē-maṭṭē तोछ-मच्च), pleased, gratified, appeased, as ab. tōṭhyō-mot^u तोद्यो-मंतु ।

तुष्टीभूतः 2 perf. part. (f. tōṭhyē-müṭh^u तोद्ये-मन्तू), id. tōṭhun टोटुन् । प्रसन्नीभवनम् conj. 2 or 3 (1 p.p. tūṭh^u तूडु; f. tūṭh^u तूडू, dat. tōchē तोछ; 2 p.p. tōṭhyōv तोद्योव्), i.q. tōṭhun, q.v. (Śiv. 1471 to be pleased, satisfied). tūṭh^u-mot^u तूडु-मंतु । संतुष्टीभूतः perf. part. (f. tūṭh^u-müṭh^u तूडु-मन्तू, dat. tōchē-maṭṭē तोछ-मच्च), i.q. tūṭh^u-mot^u, s.v. tōṭhun, q.v. tōṭhyō-mot^u तोद्यो-मंतु । संतुष्टीभूतः perf. part. (f. tōṭhyē-müṭh^u तोद्ये-मन्तू), i.q. tōṭhyō-mot^u, s.v. tōṭhun, q.v. ṭāṭhañār टाठनार । प्रियता m. loving conduct, fondness (esp. that of a parent who spoils his child by such) (Gr.Gr. 139).

tēṭhanāwun अठनावुन् or (q.v.) tēṭh^arāwun अठरावुन् conj. 1 (1 p.p. tēṭhanōw^u अठनोवु), i.q. tēṭh^arāwun, q.v. (Gr.Gr. 174).

tēṭhur^u अटुर् । गडकविशेषः m. the fry of a certain fish. It is said to have a bitter taste. Cf. tyoṭh^u.

tēṭh^arāwun अठरावुन् or (q.v.) tēṭhanāwun अठनावुन् । तिक्तीकरणम्, कुपितीकरणम् conj. 1 (1 p.p. tēṭh^arōw^u अठरोवु), to make bitter, render bitter (Gr.Gr. 174); to render (a person) angry (by some undesired conduct). tōṭhawun^u तोडवुन् n.ag. (f. tōṭhavūñ^u तोडवन्तू), one who is pleased, gratified, appeased (see tōṭhun) (Śiv. 1199).

tithiy तिथिय, see tyuth^u.

tītōjī तीताजी or tēyētōjih त्ययताजिह । त्रिचत्वारिंशत् card. forty-three (Gr.Gr. 78 tēyē^o).

tōṭakh टूटाख । मिथ्योक्तिः f. (sg. dat. tōṭakas टूटाकस्), telling lies, fabricating a cock-and-bull story (either as a joke, or with intent to cheat). Cf. tōṭa.

tōṭakā-mānzil टूटका-मंज़िल । असंभवजल्पनम् m. chattering impossibilities, telling tall or impossible yarns (as if one were a lunatic).

tōṭukh टौटुख । दुष्प्रकृतिः m. (sg. dat. tōṭakas टौटकस्), a foul-mouthed, ill-natured fellow.

tōṭakh टौटख । दुष्प्रकृतिका f. (sg. dat. tōṭaki टौटकि), an abusive ill-natured woman. -nōr^u -नोर । कोलाहलविधायी adj. (f. -nōr^u -नारू), a noisy child, one who for little or no reason is always ready to make a noise.

ṭuṭakh टुटख in lējē-ṭuṭakh, p. 517a, l. 7, q.v.

tatkshēna तत्क्षणे । तत्क्षणे adv. (a word borrowed from Skt.) at that moment, at that time (K. 660, 870).

tētōl^u तैतोलु । अग्रभागः m. the top or summit of anything (e.g. a treetop, a mountain summit).

titāla तिताल । गानविशेषः m. a certain measure in music (consisting of three beats and a rest).

tōṭal टूटल (e.g.) or tōṭol^u टूटलु (f. tōṭ^ujū टूटजू) ।

सत्येऽप्यसत्यारोपकः adj. one who is in the habit of charging others with untruthfulness, even when their words are true, a contradictor, one who habitually gives the lie to others. Cf. tōtān.

tōtal तौतल् । तीक्ष्णतुण्डः adj. e.g. 'beaky' (cf. tōth), (of a bird) sharp-beaked; (of a stone, spike, or the like) sharp-pointed.

tōtalā तोतला f. N. of a mountain goddess worshipped in Kashmir, a form of Pārvatī (Śiv. 1162).

tōtīl तातील् (= تعطيل) ? f. neglecting, abandoning; nyāyēs tōtīl, slowness in quarrelling (K.Pr. 103).

tētām व्यटम् in tētām-tōr^a hyuh^a व्यटम्-टोर् हिहु । उत्थितः adj. (f. —hish^u —हिशू), suddenly appearing upright.

tōtām टटम् । बलाहापनम् m. forcible tyrannous conduct (compelling a weaker to surrender property, do some work, act as a slave, or the like). Cf. tōtūn.

tōtām त्वताम्, or tutām तुताम्, or tō(tu)tāmāth त्व(तु)तामथ् adv. up to then, as far as that (El., W. tutām); then (El. tutām). Cf. tōtān.

tōtām टोटम् in tōtām-nay टोटम्-नय । अकिञ्चनता f. (in a famine or the like) utter poverty (due to such); cf. tōtūn. tōtām-nayē wātun टोटम्-नय वातुन् । दरिद्रतोपनतिः m.inf. to arrive at (i.e. fall into) such utter poverty.

tatēn तत्यन् । तत्र adv. there in that place (out of sight) (u.w.vbs. of placing or the like) (Gr.Gr. 155); in addressing a woman, this word takes the form tatēnī तत्यनी.

tatinuk^a ततिनुक् । तत्रत्यः adj. (f. tatinūc^u ततिनूच्), of, belonging to, or produced there (out of sight).

tatēnan तत्यनन् or tatēnas तत्यनस् । तत्र adv. there, in that place (out of sight) (u.w.vbs. of standing or the like) (Gr.Gr. 155).

tāt^anas ततिनस् । तत्रैव adv. in that very place (out of sight), even there (u.w.vbs. of placing or the like).

tāt^an^uy ततिनूय् । तत्रैव adv. in that very place (out of sight), even there (u.w.vbs. of placing or the like).

tatun ततुन् । तप्तीभवनम् conj. 3 (2 p.p. tatyōv तत्योव्), to be, or become, hot (cf. bāra t^o, p. 117b, l. 4) (Gr.Gr. 173; L. 464, to be warm); to be, or become, hot with rage, to be filled with anger. —tūrun —तूरुन् । शीतीष्णम् m. (sg. dat. tatanas tūranas ततनस् तूरनस्), (in fever) cold and heat together (one internal and the other external).

tatyō-mot^a तत्यो-मंतु । तप्तीभूतः, क्रुद्धीभूतः perf. part. (f. tatyē-müs^u तत्ये-मंचू), become hot; filled with anger. taitēn तैत्यन्, tītēn तीत्यन्, tötēn तात्यन्, and tütēn तूत्यन्, see tyūt^a.

tōtun त्वतुन् conj. 1 (1 p.p. tōt^a त्वंतु, f. tōṭ^u त्वंचू), to praise, eulogize, sing praises to (K. 14, 63, 255, 384, 387, 681, 934).

tōtūn टटुन् । अवकाशसंकोचः, वृत्त्यादिसंकोचः conj. 3 (2 p.p. tōtyōv टट्योव्), to have insufficient room (e.g. in a house or for sitting), to be crowded; to have (or find oneself with) insufficient means of livelihood (cf. atha t^o, p. 63b, l. 18) (L.V. 13). tōtūn yun^a टटुन् यिनु । जीविकास्वीभवनम् m.inf. one's livelihood to become insufficient.

tōtan-wād टटन्-वाद । संकोचः m. distress caused by insufficient profits (from one's livelihood); worry, distress (caused by another's oppression). -wād anun -वाद अनुन् । संकोचापादनम्, चित्तपीडासंपादनम् m.inf. to cause another's livelihood to give insufficient profits; to cause worry or distress to another. -wād yun^a -वाद यिनु । संकोचापत्तिः m.inf. loss of profits (as ab.) to occur; worry, or distress, as ab., to occur.

tōtyō-mot^a टट्यो-मंतु । संकुचितः perf. part. (f. tōtyē-müs^u टट्ये-मंचू), crowded, oppressed by want of room; having insufficient means of livelihood.

tatinuk^a ततिनुक्, tatēnan तत्यनन्, tatēnas तत्यनस्, tāt^anas ततिनस्, tāt^an^uy ततिनूय्, see tatēn.

tōtān टटञ् । सत्ये असत्यारोपकस्त्री f. a woman who is in the habit of giving the lie to others, even when they are speaking the truth, one who habitually contradicts, or gives the lie to, others. Cf. tōtal.

tōtān त्वताञ्, or tutān तुताञ्, or tō(tu)tānēth त्व(तु)तात्रथ् adv. up to then, as far as that (i.q. tōtām, q.v.) (K.Pr. 101, 197, 257, tutān).

tatpad तत्पद् m. (a form directly borrowed from the Skt. tatpada, 'that expression') (Śiv. 1851, where the expression referred to is the Skt. formula 'sō'ham', 'I am He', i.e. 'I am one with the Supreme').

taṭārā ṭū टटारा टू । मेघगर्जितम् onomat. m. thunder; any thunderous sound.

tator^a तटरु m. Artemisia Indica and vestita (El. tataur). Cf. tatwen.

tatūr ततूर, see tattūr.

tatūra ततूर m. balsam (Balsamina impatiens) (El.; cf. trūal).

tatur^a ततुर् । दाहव्यथा m. a burning sensation, a smart (caused e.g. by fire, or by the application of caustic or the like to a sore place) (El.; Gr.Gr. 33, 35).

—wōthun —व्यथुन् । दाहपीडोद्भवः m.inf. such a burning sensation to arise.

taṭur^a टटुर् । जीर्णः adj. (f. taṭūr^u टटूरू or tūtūr^u टटूरू), (of man or beast) wasted from old age, decrepit, stricken in years (cf. budā-t^o, p. 85b, l. 3).

tat^ur^u तत्तु or tūt^ur^u तत्तु । क्रोधव्यथा f. agitation, disquietude, anguish (such as is felt by one in a rage) (Gr.Gr. 33, 35); unsatisfied craving for an intoxicating drug (felt by a drug-fiend) (cf. shōda-t^o, p. 871a, l. 12); cf. tatur^u. —aniūn^u —अनञ् । क्रोधव्यथोत्पादनम् f.inf. to cause internal disquietude (as ab.). —khasūn^u —खसञ् । क्रोधव्यथोत्पत्तिः f.inf. craving to arise (in a drug-fiend, when unable to get his drug at the usual time). —yiñ^u —यिञ् । व्यथोज्ज्वलः f.inf. such craving to attack (a drug-fiend).
 tētri तेत्रि, a jingle of bētri, p. 145a, l. 46, q.v.
 tētar तेतर् or tītri तीत्री m. *Rhus Buckiamela* (El.).
 titar तितर् or tītar तीतर् । तित्तिरिः(पक्षी) m. the francoline partridge (*Perdix francolinus*).
 tītur टिटुर् । पक्षिविशेषः m. (sg. dat. tītaras टिटरस्), N. of a certain bird, (?) the sandpiper, peewit, lapwing (*Tringa vanellus*).
 tītar तीतर्, in tītar-gūjī तीतर्-गुजि । योन्यूर्ध्वरन्ध्रम् f. a certain section of the female private parts (obsc.).
 tītar टीटर् in tītar-kōn^u टीटर्-कोनु or tītar-ram-kōn^u टीटर्-राम-कोनु । निमेषोन्मेषकाणः adj. (f. -kōn^u -काञ्), blind of one eye, owing to inability to move the eyelids. Cf. tīth.
 tītr^h तीत्र्ह or tēyētr^h तयत्र्ह । त्रयस्त्रिंशत् card. thirty-three (Gr.Gr. 77 tēyē^o).
 tatārⁱlad ततरिलद् । दाहव्यथायुक्तः adj. e.g. (as subst., f. tatārⁱladiñ ततरिलदिञ्), suffering from the anguish caused by the smarting of a wound; suffering from the pains or smart of anger; (of a drug-fiend) suffering from unsatisfied craving for the drug.
 tītar-ram टीटर्-राम in tītar-ram-kōn^u टीटर्-राम-कोनु । निमेषोन्मेषकाणः adj. (f. -kōn^u -काञ्), i.q. tītar-kōn^u, s.v. tītar, q.v. -nay -नय । दूरसुगहनारण्यविशेषः f. N. of an enclosed forest in the western mountains of Kashmīr, into which the ancient kings used to sentence criminals to life-long banishment.
 tatār^elad ततर्यलद् । अन्तर्ब्यथायुक्तः adj. e.g. (as subst., f. tatār^eladiñ ततर्यलदिञ्), i.q. tatārⁱlad, q.v.
 tōt^aran टूटरन् । संकुचितीकरणम् f. (sg. dat. tōt^arūn^u टूटरञ्), crowding (other things, such as houses in a street) close together (Gr.Gr. 121). tōt^aran-wād टूटरन्-वाद । संकोचनव्यवहृतिः, मनउद्देगः m. a habit or custom of crowding things together (e.g. by stopping traffic on a road); agitation, anxiety, or distress, of mind (caused by another's frequent anger, persistent enmity).
 tōt^arun टूटरन् conj. 1 (1 p.p. tōt^or^u टूटरु), to cause to have insufficient room, to crowd (things or persons) together (Gr.Gr. 121); to cause (a person) to have insufficient means of livelihood. Cf. tōtun.

tatarāray ततरारय् or tatarāray टटरारय् । शब्दवदासारः f. (of rain, —^o) noisy torrents, pattering, pouring. Cf. tatarāy.

tōt^arāwun टूटरावुन् conj. 1 (1 p.p. tōt^arōw^u टूटरोवु), to crowd (things) together (e.g. houses on a public road). tōt^arōw^u-mot^u टूटरोवु-मत्तु । संकोचितः perf. part. (f. tōt^arōv^u-müñ^u टूटरोवु-मञ्चू), crowded together (by someone) (as ab.).

tatarāy ततराय् or tatarāy टटराय् । अत्यासारः, शब्दवदासारः f. (of rain, —^o) a pouring continuous torrent (esp. when accompanied by noise). Cf. tatarāray.

tats, see tot^u 1.

tētis, see tyōth^u.

tītis तीतिस, tūtis तूतिस, see tyūt^u.

tattō तत्त्व, see tattwa.

totut^u तंतुतु, (Gr.Gr. 156) tatuth तनुथ्, or totuth तंतुथ् । तच्च adv. to that place (out of sight), thither (u.w.vbs. of going or the like); in that place (o. of s.), there (Gr.Gr. 156); cf. tot^u 2. tatuth^uy तनुथ्य् adv. even there (Gr.Gr. 156).

tatith ततिथ् । तच्च adv. in that place (out of sight), there (El.); cf. tātⁱ, p. 1040a, l. 20. tātⁱthiy ततिथ्य् । तत्रैव adv. even there, in that very place (Rām. 1635).

tattul, see tathul^u.

tattūr (? tatūr ततूर), m. *Datura stramonium* (El.). Cf. datur^u.

tattwa or tattō तत्त्व m. a Skt. technical term (*tatva*), an element, (pl.) the fundamental and general factors of which the universe consists (L.V. 20, Śiv. 1850). In Ksh. also spelt tatō; cf. panṣa-tatō, p. 742b, l. 2 (Śiv. 1033). Another form of the same word is tōth 1 (Śiv. 1498, 1585, 1831).

tatwen (? spelling) m. *Artemisia sacrorum* and *vulgaris* (El.). Cf. tator^u.

tetwán (L. 67, 75), see tētha-vēna, s.v. tyōth^u.

tatēy तत्य्य्, tatiy ततिय्, tātiy ततिथ्य्, tatyuk^u तत्युकु, see tot^u 2.

tāt^uy तातूय्, a jingle of āt^uy in āt^uy-tāt^uy, p. 69b, l. 6.

totuy तंतुय्, see tot^u 2.

taityau तीत्यौ, tityau तीत्यौ, tōtyau तात्यौ, tūtyau तूत्यौ, see tyūt^u.

tītyum^u तीत्युमु । तत्संख्यः adj. (f. tītim^u तीतिमू), (of things not within sight) consisting of so many of the same number as that (out of sight) (Gr.Gr. 150).

tītyun^u तीत्युनु । तन्मानकः, तन्मूल्यकः, तद्वयस्कः, adj. (f. tītiñ^u तीतिञ्), weighing so much, measuring so much, so much, so long; costing so much, worth so much (Gr.Gr. 148); aged so much, of the same age as (that, etc.). In all these meanings the thing with which comparison is made must be out of sight.

tatyēy तत्यय्, see tot^u 2.

taīsa तैस्, taīsi तैस्, tīṣa तीस्, tīsi तीस्, tōṣa तौस्,

tōsi तौस्, tūṣa तूस्, tūsi तूस्, see tyūt^u.

tīṣ^u 1, 2, तीस्, see tēth, tēth.

tīṣ^u 3 तीस्, tūṣ^u तूस्, see tyūt^u.

tōṣa तौस्, see tōth.

tūṣ^u तूस्, see tot^u 1.

t^aṣha तक्ष् । मलिनवसनखंडम् f. (sg. dat. t^aṣhi तक्षि), anything small, little, trifling; (in Ksh.) a dirty rag, a clout (cf. atha-t^o, p. 63b, l. 20; mal-t^o, p. 564a, l. 31). —karūn^u —करून् । पटखण्डमार्जनया जलसंसर्गः f.inf. to wipe off (with a clout) (cf. mal-t^o k^o, p. 564a, l. 33); (in boiling milk or the like, when it is on the point of boiling over) to wipe the outside of the vessel with a rag dipped in cold water (to stop the boiling over).

t^aṣha kadañē तक्ष कडञ् । अतिजीर्णनम्, मूलांशंशमभि-
मुखीकृत्य परिभाषणम्, अत्यभ्यासः f.pl. inf. to wear (clothes, etc.), to rags; to tear (a person) to rags, i.e. to abuse someone (who is an object of anger) root and branch, including his progenitors up to his first ancestor; to wear oneself to rags by intense study. —karith trāwañē —करिथ् चावञ् । चुद्रखण्डशो विधानम् f. pl. inf. to tear up into small fragments.

t^aṣhi añēma ṣhunun तक्षि अजम कुनुन् । अतिजीर्णस्य मण्डपायनम् m.inf. to feed (some very exhausted invalid) by (squeezing) a rag dipped in gruel or the like (into his mouth). —palav -पलव् । पात्रमार्जनकर्पटः m. a rag for wiping dishes, a dish-clout.

tīṣh^u तिष्, see tyuth^u.

tōṣh त्वक्ष् । शक्तिः f. ability, power (to endure adversity, etc.), power of endurance (K.Pr. 13, tuts).

taṣar तस् । उष्णत्वम् m. heat (esp. great heat), fervour, calidity (cf. tāpa-taṣar, p. 1015a, l. 22) (Rām. 532); fever (El. tazzar). See tot^u 1.

tīṣar तीस् । तत्परिमाणता m. so muchness, the measure, quantity, or amount (of anything). Cf. tyūt^u.

taṣ^aran तस्त्रन् । तापनम् f. (sg. dat. taṣ^arūn^u तस्त्रन्), making hot, heating, calefaction.

taṣ^arun तस्त्रन् । तप्तीकरणम् conj. 1 (1 p.p. taṣ^ar^u तस्त्रन्), to heat, make hot, make red-hot (Gr.Gr. 173); cf. tatun. taṣ^ar^u-mot^u तस्त्रन्-मन्तु । तप्तीकृतः perf. part. (f. taṣ^ar^u-mūṣ^u तस्त्रन्-मन्तू), heated, made red-hot.

taṣ^arāwun तस्त्रावुन् । तप्तीकरणम् conj. 1 (1 p.p. taṣ^arōw^u तस्त्रोवु), i.q. taṣ^arun, q.v. (Gr.Gr. 173). taṣ^arōw^u-mot^u तस्त्रोवु-मन्तु । तप्तीकृतः perf. part. (f. taṣ^arōv^u-mūṣ^u तस्त्रोवु-मन्तू), i.q. taṣ^ar^u-mot^u, ab., q.v.

tāv टव् onomat. m. a single bark of a dog (cf. hūnⁱ-t^o, p. 337a, l. 16). tāv tāv टव् टव् । श्रवः onomat. m. the barking of a dog; a similar sound uttered by a human being; used met. in bīra-tāv-tāv, p. 117a, l. 41.

tawa 1 तव, see tih.

tawa 2 तव m. an iron plate or pan on which cakes and the like are toasted or grain is parched. —buz^u -बुज् । अर्धशो भर्जनम् f. half-frying, half-baking (on such a griddle) (so that the article cooked is just browned outside).

tāv ताव् , ८ । भर्जनम्, अनावृष्टिदाहः, चित्तोत्साहातिशयः, जुञ्जरः, मदः m. extreme heat (Gr.Gr. 124, 137); roasting, frying, baking (cf. hōkha-t^o, p. 377a, l. 45) (Rām. 1626); parching due to drought (cf. hōkha-t^o, p. 377a, l. 43); parching dryness (cf. āma-t^o, p. 29b, l. 1); a method of ploughing for rice, dry ploughing (L. tiao, 332, 463); ardour, zeal, eagerness (for accomplishing some task); distress, suffering (from weariness or the like) (Śiv. 1824); exhaustion (H. xi, 13); the burning of hunger, fever, etc. (esp. when the sufferer is wasted away by famine), famine-fever (cf. hōkha-t^o, p. 377a, l. 44); pride, conceit (in one's own learning, beauty, wealth, high office, etc.) (cf. tama-t^o, p. 1005a, l. 10); contortion, twist, coil, curl. This word combines the meanings of both tawun and tāwun.

—anun —अनुन् । तापनम्, प्रोत्साहनम् m.inf. to dry something moist; to bring zeal (to oneself), to apply zeal; to bring zeal (to another), to fill with zeal. —āsun —आसुन् । प्रोत्साहोष्मसंभवः m.inf. ardour, or zeal, to come into existence (for the accomplishment of some difficult task). —dyun^u —दिनु, m.inf. to twist, curl (something, dat.) (K.Pr. 239). —karun —करन् । शोषापत्तिः m.inf. to do parching, i.e. parching, or drought, to exist, e.g. drought to occur in a field, or parching fever in the body. —lagun —लगुन् । बुधा तापोद्भवः m.inf. famine-fever to attack (a person). —wōthun —व्यथुन् । बुधा रोगोद्भवः m.inf. famine-fever to come into existence. —yun^u —यिनु । शोषापत्तिः, प्रोत्साहसमापत्तिः m.inf. drought to come; eagerness, ardour, zeal (esp. when due to rivalry) to come into existence.

tāwa-bōd^u ताव-बुड् । तैलपक्कः adj. (f. -bōd^u-बुड्, dat. -bōjē -बुज्य), 'sunk by frying,' merely cooked in deep oil or the like (and not subsequently cooked with flavouring matter) (chiefly u.w. reference to pieces of fish); cf. bōdun and tövⁱ-gāda, p. 1047a, l. 47. —chōkh -छूख् । कठिनव्रणः m. (sg. dat. -chōkas -छूकस्), a severe and painful wound. —hot^u -हत्तु । मदोष्मयुक्तः adj. (f. -hūṣ^u -हूस्), smitten with heat, hot (Gr.Gr. 137); smitten with pride or self-conceit (such

as incites to ardour). -mujiⁱ -मुजि or -muji^u -मुजू (sometimes written -muji^y -मुज्य) । मूलकसूदविशेषः f. large radishes or the like, cut up and slightly fried in oil, and then boiled with spices. —wālun —वालुन् । मदोष्मपरित्याजनम् m.inf. to bring down from conceit, to lower another person's self-conceit. —wasun —वसुन् । मदहीनीभवनम् m.inf. to descend from self-conceit, to become deprived of, or freed from, self-conceit. -woth^u -वथु । मदान्निर्गतः adj. (f. -wüth^u -वथू), (from henceforth) freed from self-conceit. —woth^u-mot^u —वथु-मंतु । विगतमदोष्णः perf. part. (f. —wüth^u-müth^u —वथू-मंचू), one whose self-conceit has departed.

tāv टाव् । विडम्बनम् onomat. m. a single caw of a crow ; met. ridicule, derisive sarcasm (esp. when broadcast), public deriding (exciting angry reprisals) (K.Pr. 107, translated 'news'). —tāv —टाव् । काकशब्दः onomat. m. the repeated caws of a crow, the cawing of a crow. —tulun —तुलुन् । विडम्बनवाक्योच्चारणम् m.inf. to raise ridicule ; (esp. among a number of boys) to shout (at another) in ridicule (and so excite his anger). —wōthun —वथुन् । विडम्बनोत्थानम् m.inf. such anger raising ridicule to be uttered.

tāwa ताव । सुवर्णमुद्राविशेषः m. a certain gold coin used in Tibet.

tiwa तिव । त्रिकम् (त्रिसंख्याकः) subst. and adj. e.g. a group of three, a triad.

tiv टिव् । उत्साहः f. zeal, determination (in endeavouring to accomplish some work, even if it is impossible).

tōv तोव् in tōv-tō तोव्-ता । तकारः m. the name used in schools for the Śāradā character equivalent to the Nāgarī letter त ta.

tōw^u 1 तोवु । ताम्रसंसृष्टः adj. (fem. tōv^u 1 तावू, for 3, see tōvⁱ) (of gold) alloyed with copper (this hardened alloy being used for ornaments, etc.).

tōw^u 2 तोवु adj. (f. tōv^u 2 तावू, for 3, see tōvⁱ) heated, made hot, used —°, as in ada-t°, p. 12a, l. 29 ; ok^u-t°, p. 19b, l. 1.

tōvⁱ तावि or tōv^u 3 तावू । ऋजीषम् f. a frying-pan or similar cooking vessel (cf. gāda-t°, p. 276b, l. 20 ; hōkha-t°, p. 327a, l. 46 ; tata-tōv^u and taṣi tāvi gaṣhun, p. 1039b, ll. 24, 44 ; tüth^u tōv^u, p. 1040a, l. 2 ; ṣōcē-t°, s.v. ṣōt^u) (Rām. 723 ; K.Pr. 38, wrongly written thor, 91 tār, 107 tor) ; met. drought (cf. hōkha-t°, as ab.) ; burning fever (cf. hōkha-t°, as ab.). Cf. tāv.

tōvⁱ-gāda तावि-गाड । तैलपक्कमीनाः f.pl. fish cut up into pieces and fried in deep oil, before making them into a stew ; cf. tāwa-bōd^u, p. 1046b, l. 46.

-gāda-lawās -गाड-लवास or -gāda-lawāsa -गाड-

लवास । तैलपक्कमीनापूपाः m.pl. pancakes made with pieces of this fried fish offered to a bridegroom and bride on the occasion of the Śiva-rātri festival.

tāvi kadun तावि कडुन् । तैले भर्जनम् m.inf. to fry pieces of fish, meat, curds, etc., in oil, as ab. —kraṣhi ladun —कहि लडुन् । अत्याक्रोशनम् m.inf. 'to raise from the griddle and hot shovel', to vituperate, abuse, curse.

tōvī तावी m. *Grislea tomentosa* (El. tāvī). Cf. thōyī.

tüv^u तवू । कोपः f. inward wrath, secret anger ; cf. taviñ. —yiñ^u —यिञ् । अन्तर्द्वेषोद्भवः f.inf. such anger to come to a person.

tāwadār तावदार् । तप्तप्रायः adj. e.g. (of crops or the like) withered by the heat of drought.

tawuk^u तवुकु, see tih.

tāwakal तावकल् (= كَل, ڪَل) adj. e.g. confident (El.).

twam, tōm त्वम् the Skt. word for 'thou', quoted in Śiv. 1851. So twamēvay for Skt. *tvam-ēva*, thou only, even thou (Śiv. 1761).

tawan 1 तवन् (for 2, see tawun) । कुचिः f. (sg. dat. tavüñ^u तवञ्चू), the belly (a word used in cursing abuse).

tāwan तावन् । द्वेषः, हानिः m. burning jealousy, consuming envy, heart-burning, rancour ; burning sorrow, sorrow caused by the death of one very dear ; (in trading, instead of making a profit) loss of part of the capital (cf. tamāhas t° pyon^u, p. 1006a, l. 44). —āsun —आसुन् । अत्यमर्षणोद्भवः m.inf. jealousy to obsess a person. —pyon^u —प्यनु । भर्तृमरणम् (वैधव्याप्तिः), अतिहान्युद्भवः m.inf. burning sorrow to fall, (of a woman) to lose her husband by death, to become a widow ; (in trade, instead of profit) serious loss of capital to be incurred (YZ. 553 (met.)). -zad -ज़द् । प्रियाशोकयस्तः m. (of a man) smitten by burning sorrow due to the death of, or separation from, a beloved one. -zadiñ -ज़दिञ् । भर्तृशोकाकुला f. (of a woman) distraught by the burning sorrow due to the death of a husband.

tawun तवुन् । भर्जनम्, धार्थ्यख्यापनम् conj. 1 (1 p.p. tow^u तवू), to roast, toast, parch (grain) (burning only the outer surface) (cf. sēkh tavüñ^u, p. 904b, l. 36) (K.Pr. 213) ; to display impudence, show impertinence, act audaciously, have no shame before one's betters or equals.

tow^u-mot^u तवू-मंतु । भर्जितः perf. part. (f. tüv^u-müth^u तवू-मंचू), parched, toasted, as ab.

tawan 2 तवन् (for 1, see s.v.) in tawan-phash तवन्-फश् । ईषद्वर्जनम् m. a very slight parching, as ab.

tavith wawun तविथ ववुन् । वैरोत्पादनम् m.inf.

'having parched to sow', to sow (grain) that has been parched, and is hence dead; (met.) to sow seeds of enmity (i.e. by opposing a person so as to render his actions fruitless for ever).

tāwun तावुन् । तापनम् conj. 1 (1 p.p. tōw^u तोवु), to warm, to heat (Gr.Gr. 124, L. 464, K.Pr. 75); to make to glow, make red-hot; to heat (a person) (in a Turkish bath or the like). tōw^u-mot^u तोवु-मंतु । तापितः perf. part. (f. tōv^u-müṣ^u तावू-मञ्चू), heated, warmed, etc., as ab.

tuwun टुवुन् । संकुचितीकरणम् conj. 1 (1 p.p. tuw^u टुवु), to close, shut up (the hand, eye, mouth, or the like) (cf. atha t^o, p. 63b, l. 22; dan or dand tuwānⁱ, p. 221a, l. 6; p. 224a, l. 45) (K. 138; H. xii, 22); firmly to close up any orifice genl.; (of a flower) to close the petals (Gr.Gr. 120). tuw^u-mot^u टुवु-मंतु । संकुचितः perf. part. (f. tuv^u-müṣ^u टुवू-मञ्चू), closed, as ab.

tāwan-dār तावन्-दार् । प्रीत्या पालकः adj. e.g. a loving guardian (esp. of an orphan child). Cf. tāwan.

tāwanun^u तावनुनु adj. (f. tāwanün^u तावनञ्जू) (in trading) that which is of small value, or has lost or is losing its value (Śiv. 1566). Cf. tāwan.

tuwanāwun टुवनावुन् conj. 1 (1 p.p. tuwanōw^u टुवनोवु), to cause to be closed (e.g. of the eyes) (K. 256).

taviñ तविञ् f. inward wrath, secret anger, secret hatred; cf. tüv^u. —yiñ^u —यिञ् । द्वेषोत्पत्तिः f.inf. such anger or hatred to come to a person.

tuviñ टुविञ् । संकोचः f. shutting up, closing; (of a flower) the closing of the petals (Gr.Gr. 120); mean-heartedness. —lagün^u —लगञ्जू । बुद्धतासंभवः f.inf. mean-heartedness, stinginess, niggardliness (esp. on the part of a master towards his household) to affect a person. —yiñ^u —यिञ् । हृत्संकोचापत्तिः f.inf. such niggardliness to come (to a person).

tāvēr तावर् । ताम्रसंसृष्टता m. the alloying of gold with copper (in order to harden it). Cf. tōw^u 1.

tēv^ur^u त्वर्वू or tēvür^u त्वर्वू । तरुणी f. a pretty and pert damsel (esp. aged between sixteen and twenty-four) (cf. ranga-t^o, p. 837a, l. 31).

tivra तीव्र adj. o.g. intense, severe, acute, violent, extreme (Śiv. 1208, 1744, 1797, all of asceticism).

tawörikh तवारीख تَوَارِيخ m. (sg. dat. tawörikhas तवारीखस्), histories, a history, chronicle (Gr.M.).

tōwarun तोवरुन् । क्रूरदृष्ट्येक्षणम् conj. 1 (1 p.p. tōwor^u तोवरू), to make red-hot, to heat (metals) (El.); to look fiercely or threateningly (K.Pr. 26); to look obliquely, to take a sidelong look (cf. āchⁱ tōwarün^u, p. 8b, l. 43; p. 116b, l. 16); cf. tōwarāwun. tōwor^u.

mot^u तोवरू-मंतु । क्रूरदृष्टीक्षितः perf. part. (f. tōvür^u-müṣ^u तावरू-मञ्चू), looked at threateningly or fiercely.

tōwarāwun तोवरावुन् । क्रूरदृष्ट्या समीक्षणम् conj. 1 (1 p.p. tōwarōw^u तोवरोवु), i.q. tōwarun, q.v. tōwarōw^u-mot^u तोवरोवु-मंतु । क्रूरदृष्टीक्षितः perf. part. (f. tōwarōv^u-müṣ^u तोवरोवू-मञ्चू), i.q. tōwor^u-mot^u, q.v. s.v. tōwarun.

taway तवय्, see tih.

tavyun^u तविनु । भर्जनम् m. the parching of grain or the like, toasting.

tawāza तवाज़ (= تَوَاضَع) । वाक्चातुर्यम् m. civility, courtesy, politeness (usually pl. in this sense) (Gr.M.); (in Ksh.) cleverness in speech, smartness of language, aptness of retort (esp. called forth by another's interruption, heckling, abuse, or the like). Cf. tāñēr.

tōviza ताविज़ (= تَعْوِيز) । यन्त्रविशेषः m. a charm, amulet (esp. such as is worn by children and others as a protection from evil spirits) (L. 270, 458).

tōviza ताविज़ । भूषाविशेषः m. an ornament worn on the head-dress by Muslim women.

t^ay 1 तय् طي । धारा f. folding, folding up, rolling up; a fold, crease; a plait; (in Ksh.) a fine, thin, stream of liquid; a very fine thread, filament (L.V. 102). Cf. tay 3.

t^ayē pakun तय पकुन् । धारासारप्रपातः m.inf. to go in a fine stream, (of blood or the like) to issue from a wound in a thin stream. —wasun —वसुन् । धारास्रुतिपातः m.inf. to descend in a fine stream, (of blood, etc.) to issue, as ab.

t^ay 2 तय् طي । अतिसूक्ष्मतन्तुवेष्टिनी f. a woman who makes a speciality of spinning very fine thread, a delicate spinner (L.V. 102, Śiv. 1872). Cf. t^ay 1.

tay 1 तय्, see ta 1, of which it is the emph. form (see p. 961a, l. 33) (Śiv. 46, 55, 108, 187, etc.); used in poetry as a purely pleonastic word (H. iv, 1, etc.; YZ. 31, 76). Cf. tōy 2, and also wūr taishūr, s.v. wūr^u 2.

tay 2 तय्, see ta 2, of which it is the emph. form (see p. 961b, l. 10) (K.Pr. 238, 239, written tai). na-tay, or else, otherwise (see p. 618a, ll. 4, 11, and p. 961b, l. 11) (Śiv. 76, 168, 354-8, etc.); yā tai . . . na ta, either . . . or else (K.Pr. 239). Cf. tōy 2.

tay 3 तय् طي m. folding, rolling up. —karun —करुन् m.inf. to fold, roll up; to wind up, to bring to a conclusion, to close, dispose of; to traverse, pass over, cross over (Śiv. 1700); to exercise authority (H. xi, 3). Cf. t^ay 1.

tāy ताय । सुदायः m. a marriage dowry, a nuptial

present. **tāyē-kani** ताय-कनि or **-kanēn** -कन्यन् ।
सुदायनिमित्तम् adv. (given, etc.) as a nuptial present.
tiy तिय्, **tiyē** तिय, see **tih**.

tōyē त्वय, see **ṭ^{ah} 2**.

tōy 1 ताय्, emph. form of **ta 1** (p. 961a, l. 33), q.v.,
 and (L.V. 5, 14, 40, 51, 62, 85).

tōy 2 ताय्, emph. form of **ta 2** (p. 961b, l. 10), then,
 and then, thereafter, thereupon (L.V. 9, 11, 16);
 then, therefore, accordingly (L.V. 24, 53); then,
 introducing the apodosis of a conditional sentence
 (L.V. 12).

tyub^u टिवु । पक्षिविशेषः m. (sg. dat. **ṭibis** टिविस्), N.
 of a certain bird.

tyāg त्याग् m. leaving, forsaking, abandoning (Śiv. 1031,
 1268, 1351, 1525, 1744; Rām. 225); resigning,
 renouncing (things of this world) (Śiv. 272, 587, 735,
 1047, 1355, 1448, 1531, 1691, 1749, 1821, 1829).

tyōgī त्यागी adj. e.g. one who abandons; one who
 performs religious ceremonial rites disinterestedly,
 and not for the sake of any reward attached to them
 (Śiv. 201).

tyūgul तूगुल् or **tyōngul** तूंगुल् m. (sg. dat. **tēgalas**
 तैगलस्), i.q. **tēngul**, q.v.

tyāgun त्यागुन् conj. 1 (1 p.p. **tyōg^u** त्योगु, f. **tyōj^u** त्याजू,
 L.V. 62), to let go, let loose; to abandon, relinquish,
 give up (Śiv. 1713, 1850); (hence) to wield, to draw
 (a sword) (L.V. 62).

tyuhor^u तुहर्, see **tih^{or}^u**.

tyōj^u त्याजू, see **tyāgun**.

tyok^u थकु । तिलकम्, मलिनचिह्नम्, लेशः m. (sg. dat.
tēkis थकिस्), a *tikā*, or sectarian mark worn on the
 forehead by Hindūs (cf. **ag^ana-t^o**, p. 16b, l. 46;
bādām-t^o, p. 86b, l. 27; **basma-t^o**, p. 133a, l. 50;
chata-t^o, p. 166a, l. 20; **ciwa-t^o**, p. 178b, l. 19;
gangājālī-t^o, p. 292a, l. 36; **rakh-bandan-t^o**,
 p. 830b, l. 23) (El. *tyuk*, K. 926); an ornamental
 patch (of gold, silver, tinsel, colour, or the like) worn
 on the forehead (Śiv. 1155); (on white cloth or the
 like) a dirty mark, a small stain, a blot; an
 ornamental spot (in a pattern); a spot (generally)
 (cf. **tāpa-t^o**, p. 1015a, l. 24); a drop, a very small
 quantity of some liquid (e.g. of curdled milk). Cf.
tika 1.

tēkⁱ-būd^ur^u थकि-बुदुर् । चित्रिततिलकम् f. a fore-
 head-patch of a coloured pattern, made with saffron
 and vermilion embellished with spots of white sandal-
 wood (cf. **būd^ur^u 2**). **-kūn^u** -कनु । चन्दनघर्षणशिला
 f. a stone on which sandal for forehead-marks is
 ground. **-pūṭ^u** -पूतु । तिलकाङ्कितचित्रितशीर्षाङ्गुकम्
 f. a woman's veil ornamented with spots and a

coloured pattern (worn on festive occasions, such as
 a son's marriage). **-tāl** -ताल । तिलकचित्रकम् f. a
 similar veil, patterned in fine spots (worn on the
 top of the head). **-vür^u** -वूरु । तिलकवटिका f. a
 small case (used by women) for containing materials
 for making these ornamental forehead-patches; a
 kind of toilet-box.

tyuk^u तिकु । त्रिकसंप्रदायी m. (sg. dat. **tikis** तिकिस्),
 a follower of the Trika form of Śaivism current in
 Kashmir (Gr.Gr. 131).

tikⁱ-bāy तिकि-बाय् । त्रिकसंप्रदायिस्त्री f. his wife.
-pūt^u -पूतु m. his son (Gr.Gr. 131). **-ṭōram**
-चोरम् । पूज्यदिवसभेदः f. (sg. dat. **-ṭōrūm^u** -चोरूम),
 the fourth lunar day of the light half of the month
 of Māg (Skt. *Māgha* = January–February), on which
 followers of this religion hold a special worship.

tyol^u त्वलु । पिटकः, परोत्कर्षासहनम् m. (sg. dat. **tēlis**
 त्वलिस्) a water blister (of the skin), blister (esp.
 when suddenly occurring) (cf. **nāra-t^o**, p. 648b, l. 1)
 (L.V. 108); met. any sudden evil (cf. **rāwan-t^o**,
 p. 853a, l. 24); met. inability to endure another's
 prosperity, enviousness, envious jealousy (cf. **vebar-**
t^o). —**pyon^u** —थ्यनु । ईर्ष्यासमुद्भवः m.inf. envious
 jealousy to fall (on a person), i.e. to be acutely felt.

tyomb^u त्वंबु । हीनमानकः adj. (f. **tēmb^u** त्वंबू), under
 weight, below the expected weight; under measure,
 below the proper measure.

tyond^u थंड । कुचाङ्गुल्ययम्, लेशमात्रम् m. (sg. dat.
tēndis थंडिस्), the tip of a finger, toe, or similar
 limb (cf. **ong^uji-t^o**, p. 33b, l. 32; **atha-t^o**, p. 63b,
 l. 25; **khōra-t^o**, p. 409b, l. 36; **khōra-t^o**, p. 410a,
 l. 13); the tip of the nipple of the breast (cf. **babi-**
t^o, p. 77a, l. 48) (El. *babitund*); met. a mere trace of
 something, a tiny morsel (esp. of vegetables, or
 similar food) (cf. **myond^u-tyond^u**, a gobbet and a
 tiny bit; hence, a collection of moderate-sized gobbets,
 p. 614a, l. 3, and Gr.Gr. 95. I.K. VIII, i, 32, looks
 upon this compound as a jingle. Cf. also **thañi-t^o**,
 p. 979b, l. 38; **wōgra-t^o**). Cf. **tūz**.

tēndⁱ-bōk^u थंडि-बूकु । अङ्गुल्ययसमुच्चयः m. the finger-
 tips of one hand, or toe-tips of one foot, when pressed
 or collected together. **-khāv** -खाव् । रुमिविशेषः,
 रोगविशेषः m. a certain water-insect, popularly supposed
 to bite the finger- or toe-tips; a certain disease in
 which the tips of the fingers are eaten away by sores
 (K.Pr. 153). **-khāv pyon^u** -खाव् थ्यनु । रोगविशेषसंभवः
 m.inf. this disease to attack (a person). —**tulānⁱ**
 —तुलनि । अङ्गुल्ययाहननम्, आयासातिशयदानम्
 m. pl. inf. to raise, (i.e. smite) the tips of the fingers
 (esp. as a punishment of boys); to give (a person) great

trouble in the accomplishment of some work (e.g. involving him in constant journeys, searches, etc.); cf. *tūz tulānⁱ*. —*wōthānⁱ* —बथनि । आयासा-तिशयसमापत्तिः m. pl. inf. to be involved in great trouble, as ab. Cf. *tūz wōthānⁱ*.

tyong^u खंग, in *ranga-tyong^u*, p. 837a, l. 33.

tyōngul खंगुल् or *tyūngul* खंगुल्, i.q. *tēngul*, q.v.

tōyun त्वयुन् m. (sg. dat. *tōyēnas* त्वयनस्) in *tōyun tōyun* त्वयुन् त्वयुन् । अतिसूक्ष्मखण्डानि m. small scraps of cloth, paper, or the like. —*tōyun gaṣhun* —त्वयुन् गह्नुन् । खण्डशो भवनम् m. inf. (of a garment, cloth, paper, or the like) to be torn into scraps and scattered. —*tōyun karun* —त्वयुन् करुन् । खण्डशो विधानम् m. inf. (as ab.) to tear into scraps and scatter abroad.

tyop^u खप्, *tyop^u-mot^u* खप्-मत्, see *tēpun* 2.

tōyiphdār तायिफ़दार् (= طائفدار) m. (in Ksh.) an artisan (H. xi, 16).

tyūr^u तूरु । मेषाजपशुः m. (sg. dat. *tīris* तीरिस्, abl. *tēri* तैरि), an animal of the sheep or goat kind (without regard to sex) (El. *ter*; Gr.Gr. 19, 152; Gr.M.); a ram, a male sheep (a ewe is *tīr^u* 2) (Gr.M.; W. 19, *tiör*; Śiv. 1030); (El. *tyūr*) a flock of sheep (cf. *nījē-t^o*, p. 626b, l. 46). Cf. *tīr* 1.

tīrⁱ तीरि । मेषाजपशवः m. pl. a number, or flocks, of sheep or goats. —*khyol^u* -ख्यलु । मेषाजसमजः m. a flock of sheep or goats (Gr.Gr. 152); cf. *tīr-khyol^u*, p. 1018b, l. 35. —*lot^u* -लटु । चुद्रमेषाजपशुः m. one who possesses only a single miserable little sheep or goat (esp. of one who was once a large flock-master); cf. *lot^u* 1, p. 535b, l. 22. —*rōchⁱ* -रोक्कि । पशुपालता f. the occupation of herding sheep or goats, shepherding, goatherding. —*rōch^u* -रोक्कु । मेषाजपशुपालः m. a shepherd, a goatherd (i.q. *cōpān*, q.v.) (for these people, see L. pp. 361 ff.). Cf. *tīr-rōch^u*, p. 1018b, l. 37.

tyūr^u खूरु in *lashi-tyūr^u*, p. 533b, l. 46, q.v.

tayār तयार् طيار । संपन्नः adj. e.g. prepared, ready, finished, completed, complete (Gr.M.; W. 140; Śiv. 721, 1071, 1582, 1792; K. 571; K.Pr. 41, 215); in full vigour, fully developed, robust; (of fruit) ripened, ripe. —*gaṣhun* —गह्नुन् । समाप्तीभवनम् m. inf. to be, or become, ready, prepared; to get ready, be on the alert. —*karun* —करुन् । संनद्धीकरणम् m. inf. to make, or get, ready, to prepare (cf. *tōph t^o* *k^o*, p. 1015b, l. 29) (H. iv, 2; xii, 18, 22); to provide, arrange, put in order; to train; to fatten. —*rōzun* —रोजुन् । संनद्धीभूय प्रतीक्षणम् m. inf. to remain ready, keep ready (awaiting help or the like). —*thawun* —थवुन् । संनद्ध निहितिः m. inf. to set (a person or thing) ready (for any task or duty).

tayörⁱ तयारि (= طيارى) । संपन्नता f. the state of being prepared; preparedness, readiness; preparation, getting ready, making arrangement (Gr.M.; Śiv. 631, 720, 724, 729, 1244, 1356; Rām. 5, 1675, 1756); show, pomp, splendour; plumpness, fatness; robustness.

tyūt^u तूतु । तन्मिताः pron. adj. [masc. sg. dat. *tūtis* तूतिस or (Gr.M.) *tītis* तीतिस; ag. *tūtⁱ* तूति or (Gr.M., K. 779) *tītⁱ* तीति; pl. nom. *tūtⁱ* तूति or (Śiv. 1329) *tītⁱ* तीति; dat. *taitēn* तैत्यन्, *tötēn* तात्यन्, *tütēn* तूत्यन्, or *tītēn* तीत्यन्; ag. *taityau* तैत्यौ, *tötyau* तात्यौ, *tüttyau* तूत्यौ, or *tityau* तीत्यौ; fem. sg. nom. *tūṣ^u* तूच्च (Gr.M.) or *tīṣ^u* 3 तीच्च (for 1, see *tēth* and for 2, see *tēth*) (Gr.M.); ag. *taisi* तैच्चि, *tösi* ताच्चि, *tūsi* तूच्चि, or *tīsi* तीच्चि; pl. nom. *taisa* तैच्च, *tösa* ताच्च, *tūsa* तूच्च, or (Gr.M.) *tīsa* तीच्च. Cf. Gr.Gr. 59];

so much (in measure, weight, or the like) (of something within sight compared with something not within sight) (Gr.Gr. 59, 91, 148, 150; Gr.M.; W. 94; Śiv. 1303; Rām. 403, 488, 497, 1546, 1603; K. 478); *yūt^u* . . . *tyūt^u*, as much . . . so much, the more . . . the more (Gr.M., Śiv. 1559), (adv.) as soon as . . . so soon (H. xii, 2; YZ. 192, 454; K.Pr. 34).

tītⁱ तीति । तन्मिताः m. pl. so much (of more things than one), so many (as ab.) (Gr.Gr. 59, Gr.M., Śiv. 1329, K. 779).

tītis तीतिस । तन्मूल्येन m. sg. dat. used as adv. (in price) for so much (as ab.).

tīsi phiri तीच्चि फिरि । तत्परिमितवारम् adv. for so many times, so often (of some action within sight compared with some action not within sight).

tyūt^u तूतु m. porridge, in *makāyi-tyūt^u*, p. 563b, l. 8, q.v.

tyūt^u खूटु in *kōla-tyūt^u*, p. 437b, l. 29, q.v. Cf. *tūth^u*. *tyoṭh^u* खटु । तिक्तः adj. (f. *tēth^u* खटू, sg. dat. *tēchē* खच्छ), bitter (cf. *khēna-t^o*, p. 402a, l. 11) (Gr.Gr. 25, 26; Gr.M.; W. 20, 116, *tiōt*); pungent (K.Pr. 214 (m. sg. dat. *tētis*), 106); cf. *tēchēr*. —*zahar hyuh^u* —ज़हर् हिहु । असह्यतिक्तः adj. (f. *tēth^u* *zahār hish^u* खटू जहार् हिशू), 'bitter like poison', unbearably or very extremely bitter.

tētha-gād खठ-गाड f. a certain small river-fish (L. 158, *tet gad*). —*khōl^u* *hyuh^u* -खोलु हिहु । सूडरः adj. (f. —*hish^u* —हिशू), 'like a bitter kernel'; hence, easily extracted, easily taken out. —*mētha* -म्यठ । सान्त्वना m. persuasion (esp. of an unwilling person); cf. *myūth^u*. —*shēkārⁱ* -शक़रि । तिक्तमधुराखादः adj. e.g. (of a fruit or the like) bitter-sweet (cf. El. *tētha shakir tsunt*, a kind of apple, said, s.v. *tsunt*, to be

very unpalatable; according to L. 350, *tet shakr*, is very refreshing). -*ṣēra* -जेर m. (? pl.f.) a species of bitter apricot (El., W. 116). -*vēna* -वन । ओषधिविशेषः m. N. of a certain medicinal plant used as a remedy for indigestion, etc. (W. 115; L. 67, 75, *tetican*); according to L. 67, a drug known as *ibsanin* is distilled from its leaves.

tēth^u zahār hish^u व्यट्ट जहार हिशू । अतितिक्ता f., see tyoṭh^u zahar hyuh^u, ab.

tyuth^u तिथु । तादृशः adj. (m.pl. tithⁱ तिथि; sg.f. tiṣh^u तिक्छू), of that kind, such (of something within sight compared with something out of sight) (Gr.Gr. 153; Gr.M.; W. 94; L.V. 66; Śiv. 432, 712, 738, 740, 755, 761, 767, 936, 1141, 1207, 1652, etc.; Rām. 100, 132, 325, 352, 417, 499, 504, 506, 593, 608, etc.; K. 210, 313; H. xii, 19, 24); (as adv.) so (Gr.M.; Śiv. 164, 364, 593, 1749, 1752, 1843; Rām. 619, 770, 927, 930, 995, etc.; K. 438). tyuthuy तिथुय (i.e. tyuth^u with emph. y) (m.pl. tithiy तिथिय) even such, such (L.V. 55, 92; Śiv. 424, 491, 554, 600, 705, 994, 1094, 1305, 1359, etc.; K. 516; YZ. 24); as adv. so (L.V. 64; Śiv. 118, 383, 522, 1231; Rām. 148, 258, 329, 362, 378, 461, 531, 563, etc.; H. v, 6; viii, 7; xii, 12, 15).

tyūth^u तूथु in lashi-tyūth^u, p. 533b, l. 47, q.v. Cf. tōth 1.

tyūth^u तूथु in bada-tyūth^u, p. 82b, l. 30, q.v. Cf. tūth^u.

tēyētōjih त्ययतांजिह or (q.v.) tītōjī तीतांजी । त्रिचत्वारिंशत् card. forty-three (Gr.Gr. 78).

tēyētōjⁱhyum^u त्ययतांजिहिमु । त्रिचत्वारिंशः ord. (f. tēyētōjⁱhim^u त्ययतांजिहिमू), forty-third (Gr.Gr. 78).

tēyētr^h त्ययत्रह or (q.v.) tītr^h तीत्रह । त्रयस्त्रिंशत् card. thirty-three (Gr.Gr. 77).

tēyētr^hhyum^u त्ययत्रहिमु । त्रयस्त्रिंशत्तमः ord. (f. tēyētr^hhim^u त्ययत्रहिमू), thirty-third (Gr.Gr. 77).

tyoz^u त्यूज, see tēzun.

tyuz^u तिजु or tuz^u तुजु m. a kind of radish, see tāra-t°, p. 1018a, l. 33.

tyūz^or^u त्यूज़र, see tīz^arun.

tāza ताज़ adj. c.g. fresh, new, recent (W. 112, YZ. 71); fresh, not stale (Śiv. 1072; Rām. 188, 318); fat, plump, in good condition (YZ. 393); as adv. recently (El.).

tēz 1 तेज़ । तीक्ष्णः, शीघ्रम् adj. c.g. and adv. sharp, keen, acute; hot, pungent, strong, acrid; fiery, passionate, impetuous (Rām. 29, 206); (of a glance) piercing, penetrating; swift, fleet, quick, rapid (Gr.M.); quick, apt, intelligent, keen-witted; sharp (of a knife, claw or the like) (Gr.M., Rām.

37); (as adv.) swiftly, quickly, impetuously (Rām. 127).

tēz 2 तेज़, or (more usually) tīz तीज़ । तेजः m. light, lustre, radiance, glory (Śiv. 166, 346, 434, 467, 523, 575, 666, 836, 904-5, 936-7, 1126, 1155, 1742; Rām. 1014, 1080; K. 133, 449, 657, 1059); the radiance of personal beauty (Śiv. 653, 888, 922); energy, strength, power (Śiv. 919, 1501; Rām. 1123; K. 621, 959, 987); ardour, fire (Śiv. 1804, 1844); fury (K. 436).

tīza-barith तीज़-वरिथ् adj. c.g. full of glory (Śiv. 919). -lōd^u -लोदु । तेजोराशिः m. a pile, or mass, of radiance. -rūph -रूप or (Śiv. 305) tēzōrūph तेजोरूप adj. c.g. possessing a radiant form (Śiv. 1609, 1685). -sost^u -सस्तु । विशिष्टतेजोयुक्तः adj. (f. -sūsh^u -सूक्ष्), abounding in radiance, beauty, glory, or energy (Śiv. 580, 806).

tīzī तीज़ी تيزي । तीक्ष्णता sharpness, keenness; energy, fervour, ardour; boldness, courage, confidence; anger, fury; speed (Rām. 745). —diñ^u —दिञ् । अमर्षवर्धनम् f.inf. to aggravate (anger, etc.), exaspate, exacerbate, add fuel to the fire. —kariñ^u —करिञ् । उपोद्बलनम् f.inf. (of sickness or the like) to become increased, exacerbated; (of authority, any special quality, etc.) to become enhanced; to display vigour, show great energy (Rām. 915).

tōzⁱ तांजि (= تازي) adj. c.g. fast-running, fleet; subst. m. a hunting dog, a greyhound. —hūn^u —हनु m. a greyhound. -pēthⁱ kār gashun -पथि कान् गहून् । काकतालीयेन फलावाप्तिः m.inf. (?) 'the arrow to go over the greyhound', to succeed by accident, to achieve the results of any work without taking any trouble.

tuz तुज, see tōkam-tuz.

tūz तूज । हस्तपादाङ्गुल्याणि m.pl. the tips of the fingers or toes (as a whole); cf. tyond^u. —tulānⁱ —तलनि । अतिखित्रीकरणम् m.pl.inf. to harass (someone by imposing an impossible task, or by urging him to the completion of some difficult one, *quasi*, causing him to wear off the tips of his fingers and toes); cf. tēndⁱ tulānⁱ, p. 1049b, l. 48. —wōthānⁱ —वथनि । अतिखित्रीभवनम् m.pl.inf. the finger- and toe-tips to be worn away; hence, to be harassed, as ab. Cf. tēndⁱ wōthānⁱ, p. 1050a, l. 3.

tuz^u तुज, see tyuz^u.

tāzagī ताज़गी تازگی f. freshness, newness (W. 112); renewal, renovation, revival, being refreshed (Gr.M.); good condition, plumpness.

tāzak-ṭun m. *Rhododendron anthopogon* and *lepidotum* (El.).

tuzakh तुजख् । तीक्ष्णबुद्धिः adj. c.g. (esp. of a child) intelligent, sharp (in study). Cf. tund^u.

tuzukh तुजुख् ترک । पक्षिविशेषः m. (sg. dat. tuzakas तुजकस्), regulation, ordinance, institute; retinue, pomp, state, dignity; (in Ksh.) N. of a certain fish-eating bird (described as having a long sharp beak). Cf. tūth^u.

tazkīr तज्कीर تذکیر m. recording, commemoration; a biographical memoir, a biography (Gr.M.).

tözīm ताज़ीम تعظیم m. honouring, treating with respect (Gr.M.).

tāzun ताज़ुन् । तोदनम् m. (sg. dat. tāzanas ताज़नस्), a kind of whip or goad (for driving plough-bullocks) (El. a horsewhip). Cf. Persian تازیانه.

tēzun त्यजुन् conj. 1 (1 p.p. tyoz^u त्यजु, f. tēz^u त्यजू), to abandon (L.V. 55, Śiv. 1818).

tēzun तेजुन् । तीक्ष्णीभवनम्, अतिक्रुद्धीभवनम् conj. 3 (2 p.p. tēzyōv तेज्योव्, Gr.Gr. 226; m.pl. tēzōy तेजाय्, tēzēy तेजेय् or tēzyēy तेज्येय्, Gr.Gr. 227; 3 and 4 p.p. tēzyāv तेज्याव्, Gr.Gr. 240); to be or become sharp (of a sword, knife, or the like) (Gr.Gr. 173, 226, 227, 240); to be or become sharp, intelligent, expert; (of a conflagration) to become more fierce, to blaze up with greater intensity; (of a disease) to become exacerbated; to become still more enraged, to have one's anger intensified. tēzyō-mot^u तेज्यो-मंतु । तीक्ष्णीभूतः perf. part. (f. tēzyē-müṣ^u तेज्ये-मंचू), sharpened (as ab.); become sharp,

intelligent, expert; (of fire) intensified, as ab.; (of disease) exacerbated; (of an angry person) still more infuriated.

tīziñ तीज़िन् । अश्वाविशेषः f. a certain kind of mare, noted for its swiftness.

tīz^arun तीज़रुन् । तीक्ष्णीकरणम् conj. 1 (1 p.p. tīz^or^u तीज़र् or tyūz^or^u त्यूज़र्), to sharpen, whet (Gr.Gr. 173); (by training, etc.) to make a person expert; to increase, aggravate (fire, disease, etc.); to incite, exasperate (someone already angry), to add fuel to the flames; i.q. tīz^arāwun. tīz^or^u-mot^u तीज़र्-मंतु or tyūz^or^u-mot^u त्यूज़र्-मंतु । तीक्ष्णीकृतः perf. part. (f. tīz^ur^u-müṣ^u तीज़र्-मंचू), sharpened, whetted; made expert; aggravated; incited, exasperated.

tēzōrūph तेजोरूप्, see tīza-rūph, p. 1051b, l. 13.

tīz^arāwun तीज़रावुन् । निशातनम्, वृद्धिमत्करणम् conj. 1 (1 p.p. tīz^arōw^u तीज़रोवु), to sharpen, whet (Gr.Gr. 173); (by training, etc.) to make a person expert; to increase, aggravate (fire, disease, etc.); to incite, exasperate (someone already angry), to add fuel to the flames; i.q. tīz^arun, q.v. tīz^arōw^u-mot^u तीज़रोवु-मंतु । निशातीकृतः perf. part. (tīz^arōv^u-müṣ^u तीज़रावू-मंचू), sharpened, whetted; made expert; aggravated; exasperated.

tīzawān तीज़वान् । तेजस्वी adj. c.g. radiant, glorious (Śiv. 806, 808, 919, 1155); (of a beautiful face, etc.) radiant (Śiv. 794, 944).

tazzar, see taṣar.

६ च छ. The nineteenth consonant of the Kāshmīrī alphabet in the Roman character, the eleventh when written in the Śāradā or Nāgarī character, and the ninth when written in the Perso-Arabic character. The Kāshmīrī name for the character च, as well as for च (ca), is **ṣaṭuv ṣö**. It has approximately the sound of *ts* in the English word 'catsup', but is more dental. The aspirate of **ṣa** is **ṣha** छ, called in Kāshmīrī **ṣōṭīn ṣhō**, the twelfth consonant of the Kāshmīrī alphabet when written in the Śāradā or Nāgarī character. The sound is approximately that of *tsh* in the English words 'cat's head', not that of 'cat-shark', but is more dental.

In some books printed in the Persian character, the letters چ and چ, instead of چ and چ, respectively, are used to represent these sounds.

Regarding the relationship existing between **c**, **ch**, and **ṣ**, **ṣh**, respectively, see Art. c, p. 156a, ll. 9 ff. To this may be added that it is difficult to formulate any general rule according to which, in Kāshmīrī, an original **c**, **ch**, remains as **c**, **ch**, or becomes **ṣ**, **ṣh**. As a very rough rule, it may be said that, in the case of words borrowed directly from other languages, such as Persian or Sanskrit, an original **c**, **ch**, is preserved unchanged, but that when the word becomes thoroughly incorporated into the language, it tends to become **ṣ**. It thus happens that there are several words in an intermediate stage of adoption, in which both sounds are used at option in the same word. An example of this is the Persian word *camca*, a spoon, which becomes both **cōca** and **ṣōca** in Kāshmīrī. As a rule, however, in most words borrowed from Persian the *c* is preserved unchanged. As regards words borrowed from Sanskrit, the case is different, an original *c* being in many instances changed to **ṣ**. Thus, Skt. *caṇḍī* > Ksh. **ṣandī**, N.P.; *candra*- > **ṣandār**, the moon; *candana*- > **ṣandan**, sandalwood; *carāṇa*- > **ṣaran**, a foot; *cit* > **ṣēth**, the mind; *carācara*- > **ṣarāṣar**, the whole creation; *ācamana*- > **āṣaman**, sipping; *ācāra*- > **āṣār**, behaviour; *gōcara*- > **gōṣar**, range; *kāca*- > **kāṣh**, glass; *mucukunda*- > **muṣukund**, N.P. On the other hand, Skt. *chakra*- > Ksh. both **chathār** and **ṣhathār**, an umbrella; and *chala*- > both **chal** and

ṣhal, deceit. Similarly, in pure Ksh. words, we have both **chapun** and **ṣhapun**, to be hidden; **chör** and **ṣhör**, hurry; **cīr** and **ṣyūr** (for **ṣīr**), a certain plant, and other such pairs.

The letters **ṣ** and **ṣh** are often of secondary origin. When a dental **t** or **th** (not the cerebral **t**, **th**) is followed by **ü-mātrā**, it becomes **ṣ** or **ṣh**, respectively. Thus, the base of **rāth**, night, is **rāt**-, and this becomes **rōṣ** in the Nominative Plural; the **ṣkat**-, spin, forms its 1 p.p. **kot**, with a feminine **kūṣ**; the Nominative Plural of **kōth**, a hank, is **kōṣh**; and the **ṣwōth**-, rises, has its 1 p.p. **wōth**, fem. **wōṣh**. Again, when these letters are followed by **ē** (i.e. **ya**) or by **y**, they also become **ṣ** and **ṣh**, respectively, and at the same time **ē** becomes **a**, and **y** is dropped. Thus, the adjective **tot**, hot, has for its base **tat**-. The abstract noun is formed by adding **ēr** (i.e. **yar**) to the base, and is therefore **tatar**, heat, with **ē** becoming **a**; the 2 p.p. of **ṣwōth**- is formed by adding **yōv**, so that it is **wōṣhōv**, with drooping of the **y**. For further particulars, see Gr.Gr. 18 ff., and Gr.M. p. 22.

ṣā चा (? **ṣhā** छा) m. according to El. (s.v. *tsān*) this word means 'salt' (which is imported into Kashmir from Ladakh and the Panjāb). The word is a corruption of the Ladakhī Tibetan *tsha*.

ṣāi (El. *tsāi*), see **ṣhāy**.

ṣēi (El. *tsēi*), see **ṣay**, p. 1056a, l. 4.

ṣōbāg चुबाग । चतुर्भाजनम् m. division into four, dividing into four shares.

ṣōbōg चुबोगु । चतुर्थांशः m. a fourth share, a fourth part, a quarter.

ṣacē चच, see **ṣoṭ** and **ṣaṭun**.

ṣecē चेच, see **ṣyūt** and **ṣēṭun**.

ṣōcē चुच, see **ṣōṭ**.

ṣōca चोच । दारुहस्तकः m., i.q. **cōca**, q.v., a wooden-handled ladle. **ṣōca-ṭaph** चोच-टफ । तर्दाघातः m. (sg. dat. -ṭapas -टपस), a blow dealt with a ladle.

ṣūcē चुच, see **ṣūṭun**.

ṣōcar (El. *tsōchar*), see **ṣhōcēr**.

ṣacyōv चचोव, see **ṣaṭun**.

ṣēcyōv चेचोव, see **ṣēṭun**.

ṣūcyōv चुचोव, see **ṣūṭun**.

ṣad 1 चड् । कूपस्तम्बः m. the upright post on the top of which swings a well-lever (cf. *tōla-ṣ°*, p. 999b, l. 27).

ṣad 2 चड् in ṣada-wôr^u चड-वोर् । कुम्भविशेषः m. an earthenware vessel for milk or the like, the same as *ṣod^u*, q.v., but smaller in size (Śiv. 1368, 1502).

ṣad 3 चड् । अपेक्षा f. need, requirement, necessity. —*ṣalūn^u* —चलन् । निर्वहसंभवः f.inf. need to depart, competent provision to be secured, means for carrying out to become available.

ṣēd चड् । चान्तिः f. (sg. dat. *ṣēdi* चडि or *ṣēd^u* चडू), patience, endurance, bearing patiently (another's anger, a calamity or the like) (El. *tsēd*, f., *tseda*, m.; Gr.Gr. 25; W. 123; K.Pr. 28); waiting patiently, patient expectation. —*hēn^u* —ह्यन् । प्रतीक्षणम् f.inf. to take patience, to wait patiently (for). —*karūn^u* —करन् । सहनम् (प्रतीक्षणम्) f.inf. to bear patiently; to await patiently (for), be patient (El.).

ṣēdi-(or *ṣēd^u*)-wōl^u चडि-(चडू)-वोलु । चान्तिशीलः m. (f. -wājēn -वाज्यन्), patient, long-suffering (in character).

ṣod^u चडु । कुम्भविशेषः m. a large earthenware vessel for milk or the like (El. *tsāud*, as ab., and *tsud*, m. a middle-sized water-vessel) (cf. *dōda-ṣ°*, p. 190a, l. 45; *dōyēn-ṣ°*, p. 269b, l. 47; *guras-ṣ°*, p. 304b, l. 4; *gēv-ṣ°*, p. 316b, l. 17; *prīta-ṣ°*, p. 769b, l. 33; *tīla-ṣ°*, p. 999a, l. 19) (Gr.Gr. 9, Śiv. 1837, K. 146, K.Pr. 73). Cf. *ṣad 2*.

ṣūd चूड् f. the hair on the top of the head, a single lock on the crown of the head; a crest, plume, diadem (Śiv. 740, 976, 1035, 1538, 1574, all in the compound *ṣandra-ṣ°*, he who has the moon for his diadem. See *ṣand^{ar}*).

ṣōdāh 1 चूदाह । चतुर्दश card. (pl. dat. *ṣōdāhan* चूदाहन), fourteen (Gr.Gr. 76, 83; Śiv. 525, 855; Rām. 7, 535).

ṣōdāh 2 चूदाह । चतुर्दशीतिथिः f. (sg. dat. *ṣōdūsh^u* चूदंशू), the fourteenth day of a lunar fortnight (cf. *hārā-ṣ°*, p. 244a, l. 25; *lāwasa-ṣ°*, p. 542b, l. 13; *trāla-ṣ°*, p. 1025b, ll. 12 ff.; *yēchiñē-ṣ°*, s.v. *yēchiñ*) (Śiv. 525; Rām. 187, 379, 1083, 1655, 1771). *ṣōdūsh^u-hond^u* चूदंशू-हन्दु । चतुर्दशीतिथिभवः adj. gen. (f. -hūnz^u -हंजू), of, belonging to, or produced in the above.

ṣōdōhⁱ चूदाहि m.pl., the form taken by *ṣōdāh 1*, fourteen, in multiplication, as in *kāh ṣōdōhⁱ akh* hath ta *ṣōwanzāh*, eleven fourteens (are) one hundred and fifty-four. This form can only be used with a numeral above ten (Gr.Gr. 86).

ṣōdōhyum^u चूदाहिमु । चतुर्दशतमः ord. (f. *ṣōdōhim^u* चूदाहिमु), fourteenth (Gr.Gr. 76).

ṣādun (El. *ts°*), *ṣādun* (El. *ts°*), see *ṣhādun*.

ṣidānand चिदानन्द m. pure spirit (Skt. *śit*) and joy (Skt. *ānanda*); hence, as a name of the Deity (the Self which is compact of) pure spirit and joy (a word borrowed from Skt. *cidānanda*) (L.V. 6).

ṣādanāwun (El. *ts°*), see *ṣhādanāwun*.

ṣādar चादर् । वृहतिका f. a fringed woollen shawl, mantle, sheet (worn over the shoulders and back and reaching low) (cf. *bōṭa-ṣ°*, p. 128b, l. 26; *kapar-ṣ°*, p. 463b, l. 42; *pā-ṣ°*, p. 748a, l. 29; *pātⁱ-ṣ°*, p. 789b, l. 33; *rugōlⁱ-ṣ°*, p. 828b, l. 21; *s^at^a-ra-ṣ°*, p. 947b, l. 27) (El. also, a veil; K.Pr. 126). —*gilavūn^u* —गिलवन् । अनुग्रहविधानम् f.inf. 'to flourish the shawl', (of some invisible power) to grant suddenly or unexpectedly a favour (esp. suddenly and unexpectedly curing the sickness of an invalid).

ṣādari-baṭa चादरि-बट । वृहतिकावसनशीलपण्डितः m. a Brāhmaṇ or Paṇḍit who (even though placed in high authority) habitually wears only a woollen shawl (i.e. who is of a modest, unostentatious character).

-jōr -जोर् । वृहतिकायुग्मम् m. a pair of shawls joined together, a double shawl (cf. *jōr 1*). —*pūt^u* -पटू । एकपटा वृहतिका f. (sg. dat. *-pacē* -पच्य), a narrow shawl (made of a single width of cloth). —*shikhur^u* -शिखुर । अतिजीर्णावृहतिकाखंडः m. (sg. dat. *-shikharas* -शिखरस्), a rag of a shawl, a dirty piece of an old worn out shawl. —*zūt^u* -ज़टू । जीर्णवृहतिका f. (sg. dat. *-zacē* -जच्य), a worn out ragged dirty old shawl.

El. also gives *tsādir-wādir* (*ṣād^{ar}-wād^{ar}*), m. a shawl.

ṣōdūsh^u चूदंशू, see *ṣōdāh 2*.

ṣōdyus^u चूदिसु । चातुराहिकश्राद्धम् m. (sg. dat. *ṣōdisis* चूदिसिस्), the obsequial rite performed by the daughter, or daughter's son, of the deceased, on the fourth day after death (see *shrād*).

ṣog, see *ṣhōg^u*.

ṣōg^u चॉगु । प्रदीपः m. a lamp (consisting of a wick in oil) (cf. *nyōṭhas ṣ° dazun*, p. 674a, l. 36) (El. *tsong* and *sōng*; Gr.Gr. 162; Gr.M.; W. 11, *tsong*; Rām. 1659; K. 921; K.Pr. 11, 67, 138). Cf. *ṣōj^u*, the dim. form of this word.

ṣōgi-gāsh चॉगि-गाश् । प्रदीपप्रकाशः m. the (dim) light of such a little lamp. —*l^ath* -लथ् । अल्पप्रकाशदीपः f. (sg. dat. *-l^ati* -लति), a very dim little oil lamp (Gr.Gr. 162). —*rēh* -र्यह् । प्रदीपज्वाला f. the flame of a lamp (K.Pr. 262, *tsāngi-rēh*).

ṣōgij^u 1 चॉगिजू । परिजनः f. train, retinue, suite, courtiers; the persons of a household, family. *ṣōgiji-munish* चॉगिजि-मुनिश् । गृहे शूरप्रायः m. a bullying head of a house, a house-despot.

ṣōgij^u 2 चॉगिजू । तृणासनम् f. a round piece of grass matting (cf. zisⁱ-ṣ^o, s.v. zyus^u) (El. tsángij, K.Pr. 38, 254).

ṣōgij^u 3 चॉगिजू f. in ratna-ṣ^u illustration by waving a lamp (p. 849b, l. 32) (Śiv. 1093). Cf. ṣōg^u.

ṣāgun चॉगुन् । फलविशेषः m. (sg. dat. ṣāganas चॉगनस्), N. of a certain medicinal fruit. ṣāgan-kul^u

चॉगन्-कुलु । लताविशेषः m. the tree on which it grows.

ṣōgan चुगन् । चतुर्गुणकः adj. e.g. fourfold, four times as much (cf. mōnga-ṣ^o, p. 578b, l. 18).

ṣōgun^u चुगनु । चतुर्गुणः adj. (f. ṣōg^un^u चुगञ्जू), fourfold, consisting of four (strands of thread, widths or layers of cloth, or the like) (W. 105).

ṣōg^anāwun चुगनावुन् । चतुर्गुणीकरणम् conj. 1 (1 p.p. ṣōg^anōw^u चुगनोवु), to make fourfold (e.g. to make a rope in four strands, to lay a cloth in four layers, and so on).

ṣōgañār चुगञ्जार् । चतुर्गुणता m. fourfoldness, the property of being fourfold.

ṣhā छॉ, see ṣā.

ṣhē छ्य in ṣhē-bazyun^u छ्य-वज़िनु । ईषत्याकः m. (sg. dat. -bazinis -वज़िनिस), slight frying, insufficient frying (so that the taste of oil remains). Cf. ṣhata-büz^u, s.v. ṣhath 3.

ṣ^ah 1 च्ह । चोषणम् m. suction, sucking (esp. of a juicy fruit or food) (cf. atha-ṣ^ah, p. 63b, l. 27) (Gr.Gr. 124). —dyun^u —दिनु । रसाखादनम् m.inf. to suck (a juicy fruit, or the like), (of a baby) to suck (the breast).

ṣ^ah 2 च्ह । त्वम् pron. of the second person, thou (El. tsih, tsuh; Gr.Gr. 6, 87; Gr.M.).

Sing. nom. ṣ^ah च्ह (Gr.Gr. 87; L.V. 7, 13, 44, etc.; Śiv. 3, 157, 159, 162, etc.; Rām. 14, 22, 27, 29, 30, 35, 37, etc.; K. 106, 144, 868, 1107; H. ii, 11; iii, 2, 9, etc.);

Acc.-Dat. ṣē छ्य (Gr.Gr. 87; L.V. 13, 44, 56, 72; Śiv. 449, 585, 708, 780, etc.; Rām. 191, 326, 493, 656, etc.; K. 86-7, 360, 552, 722, etc.; H. v, 10; vi, 11, etc.); (in old Ksh. there is also tōyē त्वय, L.V. 13);

Ag. ṣē छ्य (Gr.Gr. 87; L.V. 64; Śiv. 87, 360, 410, 594, etc.; Rām. 154, 195, 214, 256, 576-7, 744, etc.; H. i, 12; ii, 11; xii, 20; YZ. 59);

Gen. cyōn^u च्योनु (Gr.Gr. 12, 56, 87; L.V. 72; Śiv. 153, 156, 168, 197, etc.; Rām. 567, 662, 771, 782, 791, 810, 845, 850; K. 30, 38, 86, 137, 356, etc.; H. v, 9; vi, 3; viii, 3, 11, etc.);

Plur. nom. tōhⁱ त्वहि (Gr.Gr. 27, 87; L.V. 91; Śiv. 393, 683, 693, 883; Rām. 270, 476, 514, 528, etc.; H. viii, 3, 5, 13; xii, 1; YZ. 198);

Acc.-Dat. tōhē त्वह्य (Gr.Gr. 26, 87; Śiv. 881; K. 54, 63, 89, 274, 473, 1140; H. x, 5, 12);

Ag. tōhē त्वह्य (Gr.Gr. 87; Śiv. 82, 1249, 1447; Rām. 126, 1474; H. x, 12);

Gen. tuhond^u तुहन्दु (Gr.Gr.; Śiv. 838, 883, 1249, 1295; Rām. 270, 1299; K. 54, 274, 460; H. ii, 2; xii, 15).

Of the above forms, cyōn^u and tuhond^u are really possessive pronouns, and are dealt with separately, s.vv., qq.v.

As in the case of other personal pronouns, this pron. has a series of pronominal suffixes used with verbs. The suff. of the sing. nom. is kh ख, of the acc. and ag. is th थ, and of the dat. y य. If the verb is in the third person, the suff. of the sing. acc. is y य, not th थ. For all cases of the plur. the suffix is wa व. These are added directly to forms ending in vowels, but, when added directly to forms ending in a consonant, the suffixes of the singular take a अ as a junction vowel. Examples are, in order, poku-kh पकुख्, thou wentest; kara-th करथ्, I shall make thee; kari-y करिय्, he will make thee; koru-th कुरुथ्, made by thee; karān chu-y करान् कुय् he makes for thee; kor^u-wa कुरुव्, made by you; kor^u-m-akh कुरुमख्, thou wast made by me; karān chus-ath करान् कुसथ्, I make thee; karān chus-ay करान् कुसय्, I make for thee; karān chus-wa करान् कुसव्, I make you. The suffix kh ख when followed by another pronominal suffix beginning with a vowel becomes h ह as in karān chu-h-as (for chu-kh-as) करान् कुहस्, thou makest for him. For all these, see Gr.Gr. 184 ff. In villages v व् is sometimes substituted for wa व, as khēyē-v ख्ययव्, she was eaten by you (H. x, 12), and in karēm-av कर्यमव्, I made them for you (H. x, 6).

This pronoun is peculiar in that whenever it is the subject of, or is governed by, a finite verb, even if fully expressed, it must always also be represented by a suffix. It should, however, be understood that, in regard to the suffixes of the nominative case, the future indicative, the present conditional, the past conditional, and the present imperative, being already supplied with terminations indicating the person of the subject, never take any additional pronominal suffixes of the nominative. In all other circumstances the use of the suffixes of this pronoun, and of this pronoun alone, is compulsory, not optional. If, however, the pronoun is not directly governed by the verb, but is governed by a postposition, the use of the suffix is not compulsory. For examples, see Gr.M. s.v. ṣ^ah.

tōhī त्वहि । यूयम् c.g. pl. you (pl.) (as ab.), sometimes used respectfully for the singular, as in K. 933.

ṭāy च्य, emph. form of ṭāh, even thou, thou alone (El. tsēi; L.V. 42, 109; Śiv. 24, 42, 120, 168, 201, etc.; Rām. 1030, 1061, 1123-4; K. 384, 466, 560, 792, 1110; H. i, 10; xii, 15).

ṭēy चय, or (K. 469) ṭēyī चयि emph. form of ṭē, even thee (Rām. 196, 423, 830, 1038, etc.; K. 466, 756, 1138, 1173; YZ. 57).

ṭāhī चंहि in ṭāhī ta ṭatajihi चंहि त ततजिहि । अतिचिरेण adv. very slowly, with difficulty and delay (u.w. vbs. of producing or the like).

ṭōh^u चोहु or (q.v.) ṭōsh^u चोगु । कषायः adj. (f. ṭōsh^u चागु, Gr.Gr. 31) (of something edible or drinkable, etc.) astringent, acrid (Gr.Gr. 31); (as subst. m.) anything edible or drinkable which is astringent, an astringent.

ṭhacē ऋच, see ṭhaṭun.

ṭhēcē ऋच, see ṭhyot^u.

ṭhōcē ऋच, see ṭhōt^u and ṭhōt^u 2.

ṭhēcēr ऋचर् । उच्छिष्टता m. the condition of being leavings; (of food or the like) uneatableness, untouchableness, impureness, abominableness, impurity (Gr.Gr. 142). Cf. ṭhyot^u.

ṭhōcēr ऋचर् । ह्रस्वता, संक्षिप्तता m. shortness (esp. shorter than usual, e.g. a man shorter than usual, a rope too short, a short tree which is usually tall, and so on), dwarfness, undersizedness (cf. atha-ṭh^o, p. 63b, l. 29) (El. tsōchar; W. 112, tsōchar); abridgedness, compressedness, conciseness, brevity (Śiv. 1598). Cf. ṭhōt^u.

ṭhād ऋड् f. searching, seeking, i.q. ṭhōd^u or ṭhōd^u, q.v., but the corresponding form, ṭhād, is not used (Gr.Gr. 121, 126).

ṭhid क्रिद् । क्तिदः m. cutting off, cessation, stoppage (of something going on steadily, e.g. a river, a flow of water or of speech, income, progression of a person walking, and so on). —gathun —गकुन् ।

अन्तरायापातः m.inf. such a cessation to occur.

ṭhōd^u ऋड् or ṭhōd^u ऋड् (sometimes written ṭhōd^u ऋड्, ṭhōd^u ऋड्) । मार्गणा, अन्वेषणा f. (sg. dat. ṭhājē ऋज्य or ṭhājē ऋज्य), searching for, seeking (cf. atha-ṭh^o, p. 63b, l. 31) (Gr.Gr. 121, 126); searching (a place for something), exploring (for), rummaging, ransacking (for) (cf. gar-ṭh^o, p. 296a, l. 19). Cf. ṭhād, ṭhand or ṭhōnd. —diñ^u —दिन् । मार्गणाविधानम् f.inf. to institute a search, to search (something for something), to hunt for (in) (esp. of a thief or the like searching in receptacles, etc., for plunder).

ṭhādun ऋडुन् or ṭhādun ऋडुन् । अन्वेषणम् conj. 1

(1 p.p. ṭhōd^u ऋडु or ṭhōd^u ऋडु; f. ṭhōd^u ऋडु or ṭhōd^u ऋडु, dat. ṭhā(ā)jē ऋ(ऋ)ज्य), to search for, seek for (cf. hīth ṭhādānī, p. 358b, l. 3; mōw^u ṭh^o, p. 611b, l. 9) (El. tsādun, tsāndun, tshāndun; Gr.Gr. 121, 126; Gr.M.; W. 136, tsānd^o; L. 463, id.; L.V. tshād^o, 44, 69; tshād^o, 99, 100; Śiv. tshād^o, 97, 272, 370, 481, 517, 660, 665, 1680, 1758, etc.; Rām. tshād^o, 181, 214, 243, 344, 379, 446, 546, 566, 640, 697, 699, 755, 901, 934, 964, 1005, 1175, 1187, 1285, 1422, 1598, 1668, 1716; K. tshād^o, 271, 602, 615, 738, 740, 835, 845, 875, 1019, 1160; H. tshād^o, xii, 15; YZ. tsād^o (sic), 25, 224, 227, 238; K.Pr. tshād^o, 153, 257, 258; tsānd^o (sic), 8, 10, 46); to search (a place for something), explore (for), ransack (for), rummage (for) (L.V. tshād^o, 3, 48; Śiv. 1214, 1419; Rām. 515; K. 677, 1143; H. tshād^o, vii, 26); to request, demand (El. tsādun, sic). Cf. tshandun, tshārun 1. This verb is commonly misspelt tsādun, tsāndun, etc., when written in the Roman character. Examples are noted ab.

ṭhēdun ऋदुन् । ऋदनम् m. (sg. dat. ṭhēdanas ऋदनस्), a roof, thatch; materials for roofing, thatching-grass, etc.

ṭhādānāwun ऋडनावुन्, conj. 1 (1 p.p. ṭhādānōw^u ऋडनोवु), to cause to seek (El. tsādānāwun).

ṭhid^ur^u क्रिद्रू f. in ṭhala-ṭhid^ur^u and ṭhidrōz^u क्रिद्राजू f. in ṭhala-ṭhidrōz^u, both s.v. ṭhal, q.v. Cf. Hindī chidr.

ṭhādav ऋडव् । मार्गणा m. searching for, seeking; (esp.) seeking for (an absconding criminal by the police, and so on), trailing, quest. —ṭhunun —कुनुन् । मार्गणार्थं प्रेरणम् (प्रतिशासनम्) m.inf. to set (the police, etc.) to seek for (a criminal, etc.).

ṭhādāy ऋडय् f. i.q. ṭhōd^u, q.v. in gar-ṭh^o, searching in a house (p. 296a, l. 21).

ṭhidōy क्रिदाय् f. in ṭhēnna-ṭhidōy, s.v. ṭhēnna. Cf. ṭhid.

ṭhōg^u ळोगु । शिखा, कौशेयभूषाविशेषः, गवेधुकोशशिखा m. a lock of hair worn on the crown of the head of a Hindū, a topknot (cf. hanga-ṭh^o, p. 338b, l. 44) (El. tsog, Śiv. 124); the arrangement of the hair, plaited with silk, worn hanging down behind by Ksh. girls (El.); the tasselled head of a cob of Indian corn or maize. —bōdun —बुडुन् । निन्दापापव्याप्तीभवनम् m.inf. 'the topknot to be sunken', hence, to become utterly unworthy (owing to inherent viciousness and consequent disrepute).

ṭhōgⁱ-lat^ur^u ळागि-लट् । दीर्घशिखा f. 'a topknot-tail', hence, a long topknot (Śiv. 124). ṭhōgⁱ-mond^u ळागि-खंडु । शिखामूलम् m. the root (or base) of a top-

knot (where it joins the skull).

ṭhagul ṭhagul m. a goat, in **ṭhag^ala-dān ṭhagul-dān** ।
ṭhagadanam m. the religious release of a goat for the
 prevention of evil caused by the planet Mars or the
 like; the sacred books describing this rite. See
ṭhāwul.

ṭhāgul ṭhāgul or **ṭhāgul^a ṭhāgul** । पशुमुष्कः m. (sg. dat.
ṭhāgalas ṭhāgalas), the testicle of a sheep or goat.

ṭhāgalun ṭhāgalun । आमगन्धता m. (sg. dat. **ṭhāgalanas**
ṭhāgalanas), the odour of raw flesh, or similar odour
 due to corruption.

ṭhih ṭhih in **ṭhih ṭhih ṭhih ṭhih** । स्तनन्धयक्रीडनम् m.
 dandling (a baby), i.q. **ṭhīh**, bel.

ṭhih ṭhih । बालक्रीडाविशेषः f. dandling (a baby), tossing
 it playfully up and down, i.q. **ṭhih ṭhih** ab.

ṭhōh ṭhōh m. i.q. **ṭhōh**, q.v. in the following: **ṭhōh**
dinⁱ ṭhōh दिनि m. pl. inf. to act zealously and happily,
 to apply oneself heart and soul (to any task) (Rām.
 791, 794); esp. to seek with zeal, zealously and un-
 ceasingly to search for (Śiv. 341, 493; Rām. 514);
 to roam through, to wander ceaselessly through and
 through (Śiv. 422); to act fearlessly and without
 restraint, to give free rein (to one's feelings, etc.) (cf.
lōkacyāras ṭhōh dinⁱ, p. 517b, l. 27). —**dyun^u**
 —दिनु m. sg. inf. to give happiness, to cause to feel
 unrestrained rapture (L.V. 44). —**mārānⁱ —मारनि** ।
निरर्गलवर्तनम् m. pl. inf. to act fearlessly and without
 restraint.

ṭhōh ṭhōh । मध्यवृत्तिः m. after entering into the midst of
 any business (e.g. into a position of authority, or
 into expenditure of money) acting fearlessly and without
 restraint, becoming zealously and busily engaged in any
 task; happiness, pleasure, rest in the midst of occupa-
 tion (K.Pr. 59, 171). Cf. **ṭhōh**.

ṭhājē ṭhājē, **ṭhājē ṭhājē**, see **ṭhōd^u**, and **ṭhādun**.

ṭhājⁱ ṭhājⁱ, **ṭhūj^u ṭhūj^u** see **ṭhalun**.

ṭhōkh ṭhōkh । अर्धदाहः, विदग्धतागर्वः m. (sg. dat. **ṭhōkas**
ṭhōkas), semi-combustion, (of food, or the like) the
 being half-burnt; speechlessness (cf. **ṭhōkun**) (Gr.Gr.
 123); conceit in one's own shrewdness, pride in one's
 own cleverness (Gr.Gr. 135, slyness). —**dyun^u**
 —दिनु । अर्धदग्धीकरणम् m. inf. to burn or heat half
 (i.e. partially). —**khyon^u —ख्यनु** । दग्धीभवनम् m. inf.
 (of food being cooked or fried) to be half cooked, to be
 partly cooked, to be partly burnt. —**lagun —लगुन** ।
संतप्रीभवनम् m. inf. partial, or slight, burning or
 parching to occur (to something); burning or
 harrowing (of the heart or feelings) to be felt (due
 to grief, sickness, hunger, or the like).

ṭhōka-shikār ṭhōka-shikār । निष्प्रयोजनहिंसा m.
 killing for sport (and not for food). —**tikh —तिख** ।

अर्धपक्वमांसखण्डम् m. (sg. dat. —**tikas —तिकस्**), a
 small piece of goat's flesh toasted (over burning
 charcoal, and not thoroughly cooked).

ṭhōkal ṭhōkal । गर्वयुक्तः adj. e.g. filled with conceit in
 one's own shrewdness, proud of one's own cleverness.

ṭhōkalad ṭhōkalad । अर्धदाहाङ्कितः, गर्वयुक्तः adj. e.g. (as
 subst., f. **ṭhōkaladin ṭhōkaladin**), blemished or dis-
 figured by marks of scorching or parching, (esp. of
 food) spoiled and made useless (by this cause); filled
 with conceit in one's own shrewdness, proud of one's
 own cleverness (Gr.Gr. 135, sly).

ṭhōkun ṭhōkun । विहतीभवनम् conj. 3 (2 p.p. **ṭhōkyōv**
ṭhōkyōv), (at the beginning of a discussion, or when
 busy in some work, or when being instructed or
 trained, and so on) to become obstructed, stopped,
 hindered, to become powerless, become silenced,
 speechless (Gr.Gr. 122). **ṭhōkyō-mot^u ṭhōkyō-mot^u** ।
व्याहतीभूतः perf. part. (f. **ṭhōkyē-mūt^u ṭhōkyē-mūt^u**),
 obstructed, hindered, as ab.; (of a human being,
 horse, or the like) (in studying, carrying out some
 work, walking, or the like) stopped, hindered, unable
 to proceed.

ṭhal ṭhal । कलम्, यन्त्रकीलकादिः m. fraud, deceit,
 deception, roguery, knavery (Gr.Gr. 124; Gr.M.;
 Śiv. 874; Rām. 944, 1417; K. 209, 1020; K.Pr. 218,
 241); a clever device or expedient (Rām. 410, 585, 697,
 988; K. 653, 1025; YZ. 172); a device (for accom-
 plishing something), a machine (cf. **gagar-ṭh^o**,
 p. 280a, l. 12; **pā-ṭh^o**, p. 748a, l. 31 (f.); Rām. 44);
 (in a machine or tool, etc.) a pin, handle (for
 turning a wheel, or otherwise setting in action) (cf.
atha-ṭh^o, p. 63b, l. 33) (Śiv. 1747, 1828, 1914).
-bor^u -बोर् । कवाटविशेषः m. a door which by secret
 mechanism shuts itself so that it cannot be opened by
 one not in the secret. —**tōr^u -तोर्** । अर्गलविशेषः m. a
 kind of bolt for fastening a pair of doors opening in
 the centre.

ṭhala bala ṭhal bal । कलेन adv. by fraud and
 force, by trickery, by stratagem (K. 821). —**ṭhid^ur^u**
-छिद्रू । व्याजकपटादिः f. fraud, knavery, trickery,
 imposture (cf. Hindī *chal-chidr*). —**ṭhidrōz^u -छिद्रोजू** ।
व्याजव्यवहृतिः f. fraudulent, or knavish, conduct (cf. ab.).
-wōl^u -वोलू । कलनशीलः n. ag. (f. **-wājēn -वाज्यन्**),
 one who habitually deceives, a cheat (by nature or
 habit), a dishonest rogue.

ṭhālⁱ bālⁱ ṭhālⁱ bālⁱ । कलादिव्यवहारेण adv. by
 fraud or force, by stratagem, by trickery (cf. **tālⁱ bālⁱ**
ṭhālⁱ, p. 996a, l. 18); whether one wills or not (K.Pr.
 111, 203).

ṭhāl ṭhāl । झम्पा f. a jump, leap, spring (El. *tshāl*,

running). —**anūn^u** —अनञ् f.inf. to take a jump, make a leap (Śiv. 1528). —**diñ^u** —दिञ् f.inf. to give a jump, make a single leap (generally with the idea of leaping off something) (Śiv. 709; Rām. 562, 745, 1408). —**hēñ^u** —ह्यञ् f.inf. to take a leap, make a single jump (Rām. 561). —**mārūn^u** —मारञ् f.inf. to leap, to jump over (Rām. 778). —**niñ^u** —निञ् f.inf. to take a leap, make a single jump (Rām. 548). —**tārūn^u** —तारञ् f.inf. to jump across (something) (Rām. 553, 555).

ṣhāla diñē क्लाल दिञ् । असहजस्मादानम् f. pl. inf. to give jumps, to leap about (e.g. as in pleasure or the like) (Śiv. 267, 660, 1680). —**hēñē** —ह्यञ् f. pl. inf. to take leaps, to go along leaping (Rām. 886). —**mārañē** —मारञ् । बाहुल्येन स्माविधानम् f. pl. inf. to make many jumps, to jump over and over again, to progress in leaps, to leap along (Śiv. 528, 764, 820, 972, 1322, 1380, 1615; Rām. 820, 1097, 1328).

ṣhōla क्लोल । भयम् f. apprehension, fear, terror (esp. of something unseen or expected).

ṣihul (K.Pr. 44), i.q. **ṣhyūl^u**, q.v.

ṣhalun क्लुन् । क्लनम् conj. 1 (1 p.p. **ṣhol^u** क्लु, f. **ṣhūj^u** क्लू or **ṣhājⁱ** क्लि), to deceive, defraud, cozen, cheat (Gr.Gr. 28, 124; Gr.M.). **ṣhol^u-mot^u** क्लु-मत् । क्लितः perf. part. (f. **ṣhūj^u**- (or **ṣhājⁱ**-)**müṣ^u** क्लू- (क्लि-)मत्) deceived, cheated.

ṣhal^arun क्लरन् conj. 1 (1 p.p. **ṣhal^ar^u** क्लर्), i.q. **ṣhalun**, q.v. (K. 39, 209, 283, 289, 355).

ṣhalarawan m. temptation (El. *ts^o*).

ṣhal^arāwun क्लरावुन् conj. 1 (1 p.p. **ṣhal^arōw^u** क्लरोवु), i.q. **ṣhalun**, q.v. (Śiv. 189, Rām. 951, K. 1020).

ṣhilis क्लीलिस, see **ṣhyūl^u**.

ṣhalawun^u क्लवुन् । क्लयन् n.ag. (f. **ṣhalaviñ^u** क्लवञ्), a deceiver, one who is in the act of deceiving or cheating, one who is crafty (Gr.M.).

ṣhilyuw^u क्लिवु । व्याजः m. (sg. dat. **ṣhilivis** क्लिविस), an artful pretext (made up for bringing an accusation against some one). —**raṭun** —रटुन् । व्याजविधानम् m.inf. (in picking holes in a person's character) to seize upon such a pretext (for an accusation).

ṣhamb क्ल्व । अभक्ष्यम् f. that which is uneatable (e.g. ordure, filth, or polluted or dirty food).

ṣhamba-khāv क्ल्व-खाव । अभक्ष्यभुक् m. one who habitually eats ordure or the like. —**ṣhōy** —क्लूय । पामविशेषः f. a certain skin disease, accompanied by red blisters and itching.

ṣhōmb क्ल्व । गूढविज्ञानम् f. secret knowledge (by which the accomplishment of some difficult task is rendered easy), private experience.

ṣhimbara क्लिवर । ईषत्प्रकाशः f.pl. faint or dull sunlight, dusk. —**milawan** —मिलवन् । संध्याकालः f. (sg. dat. **-milaviñ^u** —मिलवञ्), the union of the two dusks (evening and nightfall), twilight. —**milawun** —मिलवुन् । संध्याकाले adv. at the time of twilight. —**milawañēn** —मिलवञ्चन् । सन्ध्याकाले adv. id. (used esp. with verbs indicating coming or the like).

ṣhāmph क्लाम्फ, see **ṣhāph**.

ṣhēñ क्लन् । क्लेदः m. cutting, a cut, cleft, incision, scission (cf. **atha-ṣh^o**, p. 63b, l. 35, and **ṣhenna-ṣh^o**) (Gr.Gr. 123; Śiv. 984, 1619); a cutting off, severance, destruction (K. 30, 849); cf. **ṣhiñ** 1. —**dyun^u** —दिनु । क्लेदनम् m.inf. to cut, divide (in two).

ṣhēna-ṣhēñ क्लन-क्लन् । विभेदनम् f. separation, putting apart (combatants, and so stopping a fight).

ṣhēna क्लन adj. e.g., i.q. **ṣhēna**, q.v.

ṣ^ahan च्हन् । चोषः f. (sg. dat. **ṣ^ahūñ^u** च्हञ्), sucking, suction; sipping, tasting.

ṣ^ahun च्हन् । चोषः conj. 1 (1 p.p. **ṣ^oh^u** च्हु, f. **ṣ^ush^u** च्हू ; 2 p.p. **ṣ^ashyōv** च्ह्योव, Gr.Gr. 225), to suck up, suck (cf. **māchⁱ** **ṣ^ahūñ^u**, p. 547a, l. 26) (El. *tsihun*; Gr.Gr. 124, 210, 225; Gr.M.; K.Pr. 234); to sip, taste (El. *tsáhun*, *tsuhun*).

ṣ^ahan-wāri च्हन्-वारि । क्रमश आखादनेन adv. by gradual tastes, by a series of tiny sips or bites (u.w. vbs. of eating) (cf. **wōr^u** 9). —**vēri** —वेरि । आखादनार्थम् adv. for tasting, merely for tasting (not for eating) (used °—).

ṣ^ahith nyun^u च्हिथ् निनु । नीरसीकरणम् m.inf. to suck dry, to dry up (something juicy, by sucking, or by leaving in the sun, or by cooking, or the like).

ṣēh^an च्हन् । चिह्नम् m. a mark, sign, emblem, distinguishing mark (K. 397).

ṣhand क्ल्ड् or **ṣhōnd** क्लूड् । मार्गणा f. searching for, seeking. Cf. **ṣhād**, **ṣhōd^u** or **ṣhōd^u**.

ṣhēndⁱ क्लदि, see **ṣhyond^u**.

ṣhond^u क्लदु or (q.v.) **ṣhyond^u** क्लदु । क्लेदचिह्नम् m. a mark of punctuation, the mark ।

ṣhōnd, **ṣhōnd^u** क्लंडू, see **ṣhōd^u**.

ṣhāndun क्लंडुन् । अन्वेषणम् conj. 1 (1 p.p. **ṣhond^u** क्लंडु ; 2 p.p. **ṣhanjyōv** क्लज्योव), to search for, seek (El. *tsāndun*, Rām. 594); to search (a place for something), to explore (for), ransack (for), rummage (for) (Rām. 514, 516; YZ. 134 *chhandit* for *ṣhandith*); to traverse, pass over (L.V. 26; Rām. 1325–6, 1591); to pervade (Rām. 1096); cf. **ṣhādun**, **ṣhārun** 1. **ṣhond^u-mot^u** क्लडु-मत् । मार्गितः perf. part. (f. **ṣhūnd^u-müṣ^u** क्लडु-मत्, sg. dat. **ṣhanjē-maṣē** क्लज्य-मत्), searched for, sought, etc., as ab.

ṣhāndun क्लंडुन्, see **ṣhādun**.

shanjyōv शञ्ज्योव्, see shandun.

shanun शून, a form sometimes used in villages instead of shunun, q.v. (Impve. fut. shānīzi, H. xii, 16; Pres. msg. 3, shanān chuh, xii, 17; 1 p.p. shon^u, xii, 7).

shēna शन, sometimes written shēna शन, adj. e.g. cut off, separated by cutting, in the following:— —āsun —आसुन् m.inf., i.q. the next (Śiv. 1437, shēna). —gathun —गठुन् । सार्थाङ्गशनम् m.inf. to become cut off (Śiv. 1340, 1439, shēna; Rām. 1501, id.) esp. (on a journey in company with others) to become separated (from the others). —karun —करुन् m.inf. to sever; to tear asunder (K. 191, shēna). —kūtun —कूटुन् । क्षिन्नाल्पखण्डः m. a short piece cut off a long string, rope, or the like. —shidōy -क्षिदाय् । संवन्धक्षेदात्यन्तभावः f. total severance, or dissolution, of relationship (e.g. of marriage, or the like, owing to some quarrel). —shēn -शन । क्षेदाक्षेदि f. cutting on cutting, tear on tear; (of garments or the like) the condition of being in rags and tatters; severance, or dissolution, of relationship, as ab.

shēnun शनून् or shēnnun शनून् । क्षिन्नीभवनम्, खिन्नीभवनम् conj. 2 (1 p.p. shyon^u शनू or shyonn^u शनू; f. shēn^u शनू or shēnn^u शनू; 2 p.p. shēnōv शनोव् or shēnnōv शनोव्), to be, or become, cut, cut off, severed (cf. khōr sh^o, p. 410a, l. 25) (Gr.Gr. 123, 204; L.V. 83); to be torn, split (Gr.Gr. 174, 204; Gr.M.; Rām. 749); to be cut off (e.g. the head in decapitation) (Rām. 471); (of thread or the like) to be cut, broken (El.); to be cut off, brought to an end (cf. mūl shēnānī, p. 567a, l. 6; pank^{ath} shēnūn^u, p. 741a, l. 22; pōth shēnūn^u, p. 796b, l. 31; rūzi shēnun, to be cut off from one's livelihood, p. 858a, l. 35) (Śiv. 415, 1424; Rām. 768, 1052, 1340, 1749; K.Pr. 233); to become exhausted, or worn out (by a long journey, excessive labour, or the like) (Śiv. 589, 1001, 1770); to become separated, apart (Śiv. 1341, 1676, 1752, YZ. 83). shyon^u-mot^u शनू-मत् । क्षिन्नः, खिन्नः perf. part. (f. shēn^u-mūt^u शनू-मत्), cut, torn, cut off, etc., as ab.; exhausted, as ab.

The causal of this verb is shēn^arāwun or shēnanāwun (Gr.Gr. 174).

shunun शून or (vill., as in H. xii, 17; K.Pr. 92, 146, 262) shanun शून । पातनम्, धारणम् conj. 1 (1 p.p. shun^u शून, f. shun^u शून; 2 p.p. shunōv शनोव्. In books edited in the Roman character, this verb is sometimes (e.g. K.Pr. 26, 44) incorrectly written tsunun), to throw down, hurl down, drop (cf. dula sh^o, p. 212a, l. 35; tal-kun sh^o, p. 995b, l. 50) (El. tsunun, Śiv. 754, YZ. 118-9); to cast or fling away

(cf. mal-katūr^u shunūn^u, p. 563b, l. 47; sēkh shunūn^u, p. 904b, l. 39; shētⁱ-wōn^u shunun, s.v. shyot^u) (Rām. 1037); to leave, abandon (Rām. 1167, 1622); to throw, fling, cast, hurl (cf. kōli sh^o, p. 437b, l. 44; s^asar shunūn^u, p. 942a, l. 14) (Gr.M.; L. 464, tsunun; Rām. 692, 787, 790, 1319, 1588; YZ. 287; K.Pr. 114, 146); to put down, drop down, lower (cf. bōn sh^o, p. 110b, l. 12); to put down, set, arrange (cf. byon^u sh^o, p. 151a, l. 29; khōras-pēth khōr sh^o, p. 409b, l. 39; phakas wurun sh^o, p. 689a, l. 33; pāna-mōr^u sh^o, p. 736a, l. 4; shruk^u sh^o, p. 892a, l. 6) (H. v, 6); darwāza shunun woth^u, to throw a door open (Rām. 1734);

to shed, pour (cf. kōng-tūr^u shunūn^u, p. 456b, l. 24); to eject, vomit (cf. thōka shunānē, p. 973a, l. 31) (K.Pr. 12, 262);

to place, or lay, before, submit, present (cf. nētra-katha shunānē, p. 662a, l. 19); to put (on), impose (upon) (cf. bār sh^o, p. 117a, l. 12) (YZ. 551, K.Pr. 153); to put on, throw on, don (a garment, ornaments, etc.) (cf. basta shunūn^u, p. 135b, l. 2; kapar shunānī, p. 463b, l. 44; nōlī sh^o, p. 633a, ll. 2, 6; yōnē sh^o) (Gr.M.; Śiv. 163, 194, 360, 793, 814, 891, 1709, 1794; Rām. 189, 512, 715; K. 483; H. v, 9; viii, 10; x, 4; xii, 7; K.Pr. 26, 102); to put, deposit, place (cf. phyor^u sh^o, p. 721b, l. 28; rachani sh^o, p. 824b, l. 45; t^ashi añēma sh^o, p. 1046a, l. 25) (Gr.Gr. 17; H. viii, 6; x, 7; YZ. 267; K.Pr. 26, 92, 44);

to scatter, sow broadcast (cf. lūth sh^o, p. 538a, l. 26; pāh shunūn^u, p. 683b, l. 39) (Śiv. 691); to sow (discord, etc.) (cf. phās sh^o, p. 711b, l. 8; phēt^u shunūn^u, p. 715a, l. 32; phūth sh^o, p. 717a, l. 21; thūs sh^o, p. 985b, l. 17);

to thrust, thrust into (cf. atha sh^o, p. 63b, l. 38; mush^{eth} shunūn^u, p. 599a, l. 10) (Rām. 963, 1509);

to apply, set in action, wield (cf. cēth sh^o, p. 171b, l. 31; nilyuw^u sh^o, p. 635a, l. 19; rachun sh^o, p. 824b, l. 8; sēki krotsh^u sh^o, p. 905a, l. 7; thukh sh^o, p. 973b, l. 12) (Śiv. 1531; K. 209, 822; H. v, 6); to cause, occasion, produce, excite (cf. bam sh^o, p. 106b, l. 43; būth sh^o, p. 141a, l. 37; cōka sh^o, p. 169a, l. 16; dab sh^o, p. 181a, l. 42; dag shunūn^u, p. 193b, l. 3; dōkh sh^o, p. 206a, l. 41; dōr shunūn^u, p. 237a, l. 11; jog^u sh^o, p. 371b, l. 3; khrang sh^o, p. 415b, l. 10; lār sh^o, p. 530a, l. 22; muh sh^o, p. 553b, l. 16; muhim sh^o, p. 555a, l. 7; pith shunūn^u, p. 807b, l. 15; shēhalath shunūn^u, p. 857b, l. 13; thōr^u shunūn^u, p. 983a, l. 29; t^akh

ṭhunūn^u, p. 991b, l. 20; ṭhādav ṭh^o, p. 1056b, l. 30; vēshād ṭh^o; vēṭhay ṭh^o (Rām. 267);

to carry out (hurriedly or quickly) (cf. ṭhāh ṭhunūn^u, p. 971b, l. 30; wōṭh ṭh^o) (Rām. 747; H. ii, 9; iii, 4; K.Pr. 109).

With the conjunctive or frequentative participle of another verb this verb forms an intensive compound, usually with an idea of violence, hurry, or totality (cf. bakith ṭh^o, p. 102a, l. 23; chakith ṭh^o, p. 160a, l. 16; chalith ṭh^o, p. 161b, l. 7; dōb^arith ṭh^o, p. 184b, l. 46; dith ṭh^o, p. 204a, l. 1; d^anith ṭh^o, p. 212a, l. 12; dūvith ṭh^o, p. 263b, l. 26; kaḍith ṭh^o, p. 386a, l. 32; muhith ṭh^o, p. 555b, l. 6; nēngalith ṭh^o, p. 643a, l. 30; napith ṭh^o, p. 645b, l. 48; pihⁱ pihⁱ ṭh^o, p. 699a, l. 14; phirⁱ phirⁱ ṭh^o, p. 707b, l. 12; phirith ṭh^o, p. 707b, ll. 26, 31; p. 715a, l. 27; phuṭ^arith ṭh^o, p. 719a, l. 27; push^ērith ṭh^o, p. 782b, l. 33; push^ērōvith ṭh^o, p. 782b, l. 44; r^asavith ṭh^o, p. 844b, l. 29; hod^u tulith ṭh^o, p. 970b, l. 49; ṭakith ṭh^o, p. 993b, l. 37; trōvith ṭh^o, p. 1034b, l. 28; ṭōpith ṭh^o, s.v. ṭāpun; ṭīṭⁱ ṭīṭ^u ṭh^o, s.v. ṭēṭun; wudōvith ṭh^o; wōlith ṭh^o, s.v. wālun) (Gr.M.; Śiv. 124, 1625, 1635; Rām. 16, 148, 232, 257, 382, 413, 703, 711, 898, 947, 985, 1163, 1165, 1310, 1368, 1376, 1391, 1414, 1499, 1532, 1608, 1631, 1674, 1693, 1695; K. 124, 244; H. ii, 5; iii, 5; viii, 7, 10; x, 9; xii, 4, 15-7).

ṭhunān-wōl^u ṭṭhan-wōl^u। व्यभिचारकृत् n.ag. (f. -wājēñ -वाज्यन्), one who throws down, etc., as ab.; esp. a dissolute fellow, a habitual adulterer.

ṭhananāwun ṭṭhanāwun, a form used in villages instead of ṭhunānāwun, q.v. (H. x, 13).

ṭhēnanāwun ṭṭhanāwun or ṭhēñ^arāwun ṭṭhāwun conj. 1, causal of ṭhēnun, q.v. (Gr.Gr. 174).

ṭhunānāwun ṭṭhanāwun or (vill.) ṭhan^o ṭṭhan^o, q.v. conj. 1 (1 p.p. ṭhunānōw^u ṭṭhanōw^u), to cause to be thrown or cast (Śiv. 67, of a net; H. x, 13, ṭhan^o); to cause to be thrown away (Rām. 1587); to cause to be clothed, or clothe another (El. ṭsunānāwun); and so in other causal meanings of ṭhunun, q.v.

ṭhēn^ar ṭṭhan^r or ṭhēn^ur^u ṭṭhan^r। बुद्रासिपत्रिका f. the blade of a small knife, the blade of a penknife (cf. shrāki-ṭh^o, p. 892a, l. 34).

ṭhinis ṭṭhinis, see ṭhyun^u.

ṭhānṭh ṭṭhāṭh, see ṭhāṭh.

ṭhānṭal ṭṭhāṭal, see ṭhāṭal.

ṭhīnṭh ṭṭhīṭh, ṭhīnṭhⁱ ṭṭhīṭh, ṭhīnṭh^u ṭṭhīṭh, and ṭhūnṭh^u ṭṭhīṭh, see ṭhīṭh and ṭhyūṭh^u 1 and 2.

ṭhōnṭhajyār ṭṭhājyār, see ṭhōṭhajyār.

ṭhōnṭhun^u ṭṭhājyār, etc., see ṭhōṭhun^u, etc.

ṭhīnṭhar ṭṭhīṭhar, see ṭhīṭhar.

ṭhīnṭhyun^u ṭṭhīṭhyun^u, see ṭhīṭhyun^u.

ṭhēñ^u ṭṭhēñ^u, ṭhēñ^u ṭṭhēñ^u, etc., see ṭhēnun and ṭhyon^u.

ṭhīn 1 ṭṭhīn। क्रेदः m. a cut (caused by a knife or the like). Cf. ṭhēn.

ṭhīn 2 ṭṭhīn। स्नेहपाकशब्दः onomat. the explosive spluttering sound caused by water, gravy, or similar liquid being added in cooking to heated oil, ghī, or the like; cf. ṭh^ar. -baz -बज्। शब्दायमाने स्नेहे पचनम् m. cooking involving such spluttering (e.g. when gravy is added to hot oil as ab.). See bazun 1.

ṭhun^u ṭṭhun, see ṭhunun.

ṭhēñ^arāwun ṭṭhāwun or ṭhēnanāwun ṭṭhanāwun, conj. 1, causal of ṭhēnun, q.v. (Gr.Gr. 174).

ṭhunōv ṭṭhōv, see ṭhunun.

ṭhōpa ṭṭhōp। मौनम् f. silence, muteness (El. ṭhōpah and ṭsōpah; Gr.M.; Śiv. 1598, 1639; K.Pr. 219). -dab -दब्। मौनवृत्तिः m. keeping silence (esp. under the influence of fear or the like). -dam -दम्। अतिमौनम् m. obstinate silence (even under provocation), obstinate muteness. —karūñ^u —करून्, f.inf. to keep silence (El.; Gr.M.; W. 88 ṭsōpah karañⁱ; Śiv. 81, 1638; Rām. 1465; YZ. 83, 439, 452). —karith —करिथ्, conj. part., as adv. silently, without saying anything (Gr.M.; H. xii, 4).

ṭhōpi ṭṭhōpi sg. obl. by silence, esp. by silent meditation (L.V. 2). -manth^ar -मन्थर् m. the mystic formula of silence, i.e. the Śaiva mystic formula (Skt. ajapamantra) in which no words are uttered, but which consists only in a number of exhalations and inhalations (L.V. 40).

ṭhōp^u ṭṭhōp^u। मौनशीलः, मन्दः adj. (f. ṭhōp^u ṭṭhōp^u), habitually silent, taciturn, slow of speech (El. ṭsōpah, dumb; Gr.Gr. 27; K.Pr. 219); slow in action, slack at work (cf. atha-ṭh^o, p. 63b, l. 42).

ṭhāph ṭṭhāph। नेत्रप्रकाशहीनीभवनम्, तुल्यताभ्रान्तिः f. (sg. dat. ṭhāpi ṭṭhāpi), dimness of vision (El. ṭsāmp); mistake as to the relative equality of two things (i.e. when comparing one thing with the memory of another). —yīñ^u —यिन्, f.inf. dimness to come, to be dim sighted (dat. of person), to have dim vision (El. ṭsāmp yun).

ṭhēph ṭṭhēph। गूढस्थितिः f. (sg. dat. ṭhēpi ṭṭhēpi), remaining hidden, hiding, concealment of oneself; cf. ṭhiph. —dīñ^u —दिन्, f.inf. to give concealment, to be or become hidden (cf. pānas ṭhēpa dāwāñē, p. 263a, l. 7, Śiv. 1756; dēv ṭhēpa diwanōvin, p. 263b, l. 39, Śiv. 123; both with causal meanings) (Śiv. 913; Rām. 1007, 1089, 1273).

—hēñ^u —ह्यञ् । गूढीभवनम् f.inf. to take concealment, (esp. of an inanimate object) to become closely hidden.
—shyun^a ta grāy —क्षिनु त ग्राय् । इतरभ्रान्तिविधानार्थं क्रमेण स्वप्रख्यापनगूहनम् m. (in order to puzzle or deceive another) hiding and revealing oneself alternately.

shēpa-chör^u कप-काङ् । क्रीडाविशेषः f. a certain children's game, a kind of blind man's buff (in which the blindfolded player has to find another who is hidden. When he succeeds, the rôles are reversed) (Śiv. 1374, shēpa-shör^u); cf. chör^u. —dyun^u —दिनु m.inf. to hide oneself, conceal oneself (K. 600).
-shēph -कप् । गूढस्थितिः f. hiding oneself (wandering from one place of concealment to another) (Rām. 1426).

shēpi कपि adv. secretly, in hiding, hidden (K. 244). For shēpi shēpi, see shēpun.

shiph क्षिप् । गूढस्थितिः f. (sg. dat. shipi क्षिपि), i.q. shēph, q.v.

shēpal कपल् or shipal क्षिपल् । गूढस्थितिस्वभावः adj. e.g. (of something animate) in the habit of hiding, a skulker, stealthy, a lurker, one who lies in ambush; (of something inanimate) habitually hidden, seldom findable.

shapan कपन् m. protection (i.q. chapān, p. 164a, l. 17) (El. tsepan).

shapun कपुन् conj. 3, to be hidden, to hide (El. tsipun); to take refuge (with). This verb is really the same as chapun, q.v., which is, however, treated as transitive.

shēpun कपुन् conj. 3, to hide oneself, conceal oneself (noted only in the following forms):—

shēpiⁱ shēpiⁱ कपि कपि freq. part., hiding oneself frequently, or in various places; hence, as subst. f. (in this sense also shēpi shēpi कपि कपि), the children's game of hide and seek (K. 220).

shēpith कपिथ conj. part. used as adj. e.g. hidden, concealed, secret (L.V. 60). Cf. shēph.

shōpēr कृष्यर् । मौनता, मन्दता m. taciturnity, slowness of speech, reticence; (in work or action) slowness, slackness (cf. atha-sh^o, p. 63b, l. 44).

shōp^ashōpōyⁱ कृपकृपायि । निगूढवृत्तिः f. secret conduct, secret, or underhand, dealing.

sh^ar कृर् in sh^ar sh^ar कृर् कृर् । स्नेहपाकध्वनिः m. the explosive spluttering sound caused by water or the like being added in cooking to heated oil or ghī; cf.

shiñ 2. sh^ara-sh^ara कृर्-कृर् । दयादाहः m. the being consumed by pity (e.g. at the spectacle of another's misery).

shar कृर् । पिटविशेषः f. a kind of basket (described as round and deep, but according to El., s.v. tshar,

a small basket which is generally carried on the head) (cf. wōka-sh^o, s.v. wōkh) (K.Pr. 101); cf. shür^u 2. shor^u कृर् । रिक्तः adj. (f. shür^u 1 कृर्), empty, void, devoid (of), deprived (of), free, or freed (from), without (cf. atha-sh^o, p. 63b, l. 45; phala-sh^o, p. 692b, l. 10; ruma-sh^o, p. 834a, l. 23) (Gr.Gr. 10; Gr.M.; Śiv. 1806; K.Pr. 219, 239); empty (of property), beggared. —gathun —गठुन् । रिक्तीभवनम् m.inf. (of something previously full) to become empty, to be emptied.

shariy कृरिक् (Rām. 364) or shoruy कृरुक् (Rām. 986) uselessly, in vain; only, merely, nothing but (K.Pr. 132, shurū).

shör^u काङ् in shēpa-shör^u कप-काङ्, Śiv. 1374. See shēpa-chör^u, col. a, l. 7.

shür^u 2 कृर् । पिटविशेषः f. a kind of open basket (cf. atha-sh^o, p. 63b, l. 47; ruma-sh^o, p. 834a, l. 36) (Gr.Gr. 10). Cf. shar.

sharun कृरुन् । रिक्तीभवनम् conj. 3 (2 p.p. sharyōv कृर्योव), (of a vessel formerly full) to become empty; met. (of a human being) to become moneyless, beggared, to lose one's fortune; to lose one's capabilities, qualities, health, or the like. sharyō-mot^u कृर्यो-मंतु । रिक्तीभूतः perf. part. (f. sharyē-müts^u कृर्ये-मंतू), become empty, emptied; beggared; emptied of capabilities, etc.

shārun 1 कृरुन् । अन्वेषणम् conj. 1 (1 p.p. shōr^u कृोरु), to search for, seek (Śiv. 16, 195, 225, 365, 412, 438, 479, 485, 534, 1037, 1661-2, 1667; Rām. 15, 45, 108, 127, 717, 983, 1013, 1061, 1158, 1308, 1397, 1429, 1482, 1518, 1571, 1690, 1699, 1767, 1777; H. iii, 3; xi, 17); to search (a place for something), explore (for), ransack, rummage (for) (Śiv. 252, 1195; Rām. 38, 284, 1488, 1715, 1766). Cf. shādun or shādun, shandun.

shārun 2 कृरुन् conj. 1 (1 p.p. as ab.), to let go, drop, scatter (Rām. 1245).

sharēr कृर्यर् । रिक्तता m. (of a vessel or the like) emptiness (cf. phala-sh^o, p. 692b, l. 14); the condition of being emptied of all one's property, poverty (cf. atha-sh^o, p. 63b, l. 50).

shrath कृत् । पीडापरिवर्तः m. (sg. dat. shraṭas कृटस्), tossing or rolling on the ground in pain, a throe, convulsion (cf. mōtānⁱ sh^o, p. 604b, l. 8) (El. tsrāt, f. trembling); cf. shath 2. —dinⁱ —दिनि । शरीरपरिवर्तनम् m. pl. inf. to toss or roll on the ground (in pain or through laziness). —lagānⁱ —लगनि । पीडोद्गमः m. pl. inf. throes to attack (a person), pain or fretting (due to unwillingness to carry out another's orders) to be felt. -lāth -लाट् । बाधालस्याविष्कारः

m. (sg. dat. ṣhratas-lātas क्खटस्-लाटस्), rolling and turning (as a symptom of pain or of laziness).

ṣhrata-ṣhrath क्खट-क्खट् । पीडाभ्रमणम् f. (sg. dat. -ṣhrati -क्खटि), rolling or tossing in pain; met. being distraught or at one's wit's end.

ṣhārawun^u क्खारवुनु n.ag. (f. ṣhāravūn^u क्खारवून्), one who searches, etc. (see ṣhārun 1) (Śiv. 206, 1534).

ṣharwārⁱ क्खर्वरि । भारादिरहितः adj. e.g. free from a load (lit. or fig.).

ṣharwor^u क्खर्वर् । भाररहितः adj. (f. -vūr^u -वूर्), id.

ṣihēs चिह्यस्, see ṣyuh^u.

ṣhēta क्खत (cf. ṣhēwun and ṣhēzun), adj. e.g. extinguished, quenched (YZ. 515, of sorrow). Usually found in the following:— ṣhēta gōmot^u क्खत गोमंतु । शमितः, बुभुक्षाहतः perf. part. (f. —gōmūt^u —गोमंतू), (of fire or the like) become extinguished, quenched (H. xii, 23; YZ. 524); (of a person) extinguished, i.e. famished with hunger, starving; (of a period of time) elapsed, wiped off (YZ. 7). —gaṣhun —गक्खुन् । शान्तीभवनम् m.inf. (of fire) to become quenched, extinguished (cf. nār ṣh^o g^o, p. 647a, l. 24) (Rām. 58, 1028, 1784; YZ. 148). —karun —करुन् m.inf. to quench, extinguish (El. tseta k^o; Śiv. 122, 417; Rām. 731). —kāyur^u -कायुर् । शान्तिशीलकाष्ठम् m. kāyur^u, or wood of the Himalayan blue pine (p. 501a, l. 50), a fire of which is not lasting, but quickly goes out (see K.Pr. 101); any wood with similar properties.

ṣhēt^u क्खट्, see ṣhyot^u.

ṣhōṭa क्खोट । दण्डभेदः m. a short stick, club, walking stick (according to El. s.v. tsoṭa, this is the word employed in Śrīnagar, elsewhere dāg, q.v. is more usual) (cf. ranga-ṣh^o, p. 837a, l. 34) (H. iii, 1, 2); a pestle.

ṣhōt^u क्खट्, sometimes written ṣhot^u क्खट् । वामनाकारः, अपयानः adj. (f. ṣhōt^u 1 क्खट्, sg. dat. ṣhōcē क्खच्य), short, not long, small (cf. atha-ṣh^o, p. 64a, l. 1; khōra-ṣh^o, p. 410b, l. 14; nāla-ṣh^o, p. 632a, l. 32; nārⁱ-ṣh^o, p. 649a, l. 25; narē-ṣh^o, p. 650a, l. 11) (El. tsout, tsūt, K.Pr. 219 (f. sg. dat.)); (of an animate being) short, dwarfish, low, the reverse of tall (Gr.Gr. 35, see ṣhōtīn; Gr.M.; K.Pr. 257); too short, not long enough, too small (Gr.M.; Rām. 743; K.Pr. 156, tsut). —got^u —गट् । पीडान्धम् m. darkness or (temporary) blindness (due to terror, agony, or the like). —karun —करुन् m.inf. to shorten (El. tsaut karun). —mōt^u —मट् । द्रुहस्पष्टः adj. (f. ṣhōt^u mōt^u क्खट् मट्), short and fat, short and stout, squat (cf. ṣhōt^ur^u mōt^ur^u, p. 1063b, l. 49).

ṣhōṭi ganda raṭun क्खटि गंड रटुन् । अवसरे निरोधः

m.inf. to seize with a little knot, to interrupt or stop another in midst of work (e.g. by asking difficult questions).

ṣhōt^u 2 क्खट् f. (sg. dat. ṣhōcē क्खच्य), refuse, offal (i.q. ṣhōth, q.v.) in the following:— ṣhōci-ṣūr क्खुचि-चूर् । पामरः m. a thief of offal; hence, a rude boorish low-caste fellow, one who has no reputable employment.

ṣhōcēn sūr kāsun क्खुच्यन् सूर् कासुन् । स्वाश्वासनविधानम् m.inf. to console oneself in difficulties with pleasant hopes.

ṣhut, see ṣhōt^u and ṣhyot^u.

ṣhōtēga क्खटेंग । अतिद्वस्वः m. a very small dwarf, a pigmy, Lilliputian.

ṣhaṭh 1 क्खट् । तीव्रवातः f. (sg. dat. ṣhaṭi क्खटि), a freezing wind-storm, a blizzard (lit. and met.) (cf. bayē-ṣh^o, p. 148b, l. 23; kala-ṣh^o, p. 435b, l. 2; pōhⁱ-ṣh^o, p. 648b, l. 7; par-ṣh^o, p. 751a, l. 23; shīna-ṣh^o, p. 885a, l. 11) (Rām. 206); a wind-storm genl. (cf. nāra-ṣh^o, p. 648b, l. 2) (Rām. 1610, nārañē ṣhaṭa = flaring flames).

ṣhaṭa-rūd क्खट-रूट् । मरुदाकुला वृष्टिः m. a rainfall blown about by a violent wind-storm (and not falling straight down). —shīn -शीन् । प्रकम्पनहिमम् m. snow falling during a blizzard (i.e. blown about in violent whirls and not falling straight down). —wōr^u -वूर् । नौविशेषः f. a certain kind of small boat capable of withstanding violent wind-storms (El. tsāṭawār, 'the smallest, lightest, and swiftest of all the boats used on the Kashmīr lakes. It is so light and small that it is not at all endangered by the prevalent wind-storms which are often very violent on the Wulur and other lakes. It has but one or two boatmen in it.' L. 381 tsatawar; Śiv. 1682, 1804). Cf. contra ṣāka-wōr^u, s.v. ṣākh.

ṣhaṭh 2 क्खट् । उत्तेपणम् f. (sg. dat. ṣhaṭi क्खटि), shaking up and down (as in shaking out a garment to drive out the dust); winnowing grain (cf. atha-ṣh^o, p. 64a, l. 8; pot^u-ṣh^o, p. 788a, l. 32) (Gr.Gr. 126); cf. ṣhrath. —dīn^u —दिन् । निर्मलीकरणाय समीक्षणम् f.inf. to give a winnowing (to); to examine something carefully in order to remove dirt, to pick, sift. —kadūn^u —कडून् । निर्मलीकरणम् f.inf. to shake out dust, etc., from anything.

ṣhaṭa mārañē क्खट मारञ्ज । उच्चलनम् f. pl. inf. to bound up, fly up, bounce up, shoot up (cf. yāwanas ṣh^o mā^o, s.v. yāwun). —ta grāyē mārañē —तयाय मारञ्ज । गर्वेण शरीरकम्पनम् f. pl. inf. to move the body in a swaggering fashion, to strut swaggeringly, bridle (due to pride in wealth, etc.).

ṣhaṭi baṭi nērun कृटि वटि नेरुन् । निपुणीभवनम् m.inf. to become dexterous, adroit, skilled, skilful.

ṣhaṭh 3 कृट् f. in the following:— ṣhaṭh anūn^u कृट् अनञ् । ईषत्याकः f.inf. to give a short preliminary boiling, stewing, or the like.

ṣhaṭa-büz^u कृट-वञ् । ईषत्याकः f. slight cooking in water, slight boiling or stewing; cf. ṣhē-bazyun^u, p. 1055a, l. 21. -gōg^uj^u (or -gōg^ajⁱ) -खगञ्ज् (-खगजि) । अर्धपाचितालुकसूदः f. a kind of soup made by slightly stewing turnips in oil and water. -hākh -हाख् । ईषत्याकयुक्तशाकसूदः m. (sg. dat. -hākas -हाकस्), green vegetables similarly stewed. -ras -रस् । मांसरसविशेषः m. gravy extracted from meat by long cooking and flavoured only with a little salt and pepper (given to a sick person).

ṣhāṭh कृट् । बाहत्तरणा f. (sg. dat. ṣhāṭi कृटि), swimming (El. tsānt, Śiv. 1755); crossing (a river or the like) by swimming. —lāyūn^u —लायञ्ज्, f.inf. to swim (El.). —wāyūn^u —वायञ्ज् f.inf., id. (El.; Gr.M.; Śiv. 1877, caus.).

ṣhāṭa-ṣhāṭh कृट-कृट् । बाहत्तरणा f. the swimming of a great number of people backwards and forwards; the swimming of one person backwards and forwards a great number of times (as in bathing or for amusement) (K. 946).

ṣhēṭh कृट् । फेला m. (sg. dat. ṣhēṭas कृटस्), food fallen from the dish on to the ground at the time of eating, remnants of food, leavings of a meal, orts; cf. ṣhyoṭ^u. —sīr^u —सीरु । अवशिष्टपिचुखण्डः f. the portion of the lump of cotton-wool left over in the fingers on the conclusion of spinning (see sīr^u 2). —tul^u —तुलु । उच्छिष्टतृणम् m. the leavings of grass-fodder after a cow, or the like, has been fed.

ṣhēṭa-phol^u कृट-फल् । फेलाफलम् m. a grain of cooked rice or the like thrown from or fallen from the dish on to the ground at the time of eating.

ṣhōṭh कृट् । संकरः, अवकरस्थानम् m. (sg. dat. ṣhōṭas कृटस्), rubbish, sweepings, dust, ashes, or the like (cf. kala-ṣh^o, p. 435b, l. 6; wōṭa-bari ṣhōṭa-bor^u, s.v. wōṭh); a place where such sweepings are collected, a rubbish-heap, a dust-heap, ashpit (El. tsot). Cf. ṣhōṭ^u 2 and ṣhyoṭ^u.

ṣhōṭa-pachin कृट-पछिन् । प्रशंसानर्हः m. 'a rubbish-bird', one who is unworthy of respect, a person of no account among his fellows. -phakīr -फकीर् । अतिदुर्गतः m. (f. -phākīrōn^u -फकिराञ्ज्), 'a rubbish-beggar', one who is in extreme indigence, or in great distress. -shikār -शिकार् । अनर्थमृगया m. 'a chase for rubbish', a pursuit of which the result is worthless. -yēch -यच् । संकरसंचारी m. (sg. dat. -yēchas -यक्स्),

'a rubbish-demon', one who goes about, or occupies himself amid refuse and rubbish.

ṣōhaith चूहैट् or ṣuhaith चुहैट् । चतुष्पष्टिः card. (pl. dat. ṣō(u)haithan चू(चु)हैठन्) sixty-four (El. tshúhet; Gr.Gr. 78; K. 485-6). This word is often pronounced ṣō(u)hōṭh चू(चु)हाट्, Gr. Gr. 78.

ṣhaṭh^ar कृट् m. (sg. dat. ṣhaṭ^aras कृट्रस्), an umbrella, sunshade, i.q. chath^ar, q.v. (cf. ṣhāyē-ṣhaṭh^ar, s.v. ṣhāy, and ṣhatradōrⁱ).

ṣōhaithyum^u चूहैठिमु or ṣuhaithyum^u चुहैठिमु । चतुष्पष्टितमः ord. (f. ṣō(u)haithim^u चू(चु)हैठिमु), sixty-fourth (Gr.Gr. 78). This word is often pronounced ṣō(u)hōṭhyum^u चू(चु)हाठिमु, and so in the fem.

ṣhaṭ^uj^u कृट्ज् or ṣhaṭūj^u कृट्ज् f. a fly-whisk, or chowry, used as a fan (K. 652, 1164).

ṣhāṭal कृटल् । तरणाभिन्नः adj. e.g. an experienced swimmer, a good swimmer (El. tsāntul, f. tsāntal, a swimmer).

ṣhōṭama कृटम । अतिवामनः m. one who is very dwarfish, a tiny dwarf, a pigmy.

ṣhaṭun कृटुन् । उत्क्षेपणम् conj. 1 (1 p.p. ṣhoṭ^u कृटु; f. sg. dat. ṣhacē कृच्य), to shake up and down; to winnow (Gr.Gr. 126); to throw up into the air, to cast abroad (L.V. 4); to do something suddenly and violently (cf. bākh ṣhaṭūn^u, p. 99b, l. 1) (Rām. 1519, 1694; K. 78); (of fire or the like) to flare up (Śiv. 1563). ṣhoṭ^u-mot^u कृटु-मंतु । उत्क्षिप्तः perf. part. (f. ṣhūt^u-müṣ^u कृटु-मञ्चू, sg. dat. ṣhacē-maṣē कृच्य-मच्य), winnowed, etc., as ab.

ṣhēṭun कृटुन् । अशुद्धीभवनम् conj. 3 (2 p.p. ṣhēṭyōv कृच्योव्), to become impure, to become unclean, to become refuse and untouchable (Rām. 1049). ṣhēṭyō-mot^u कृच्यो-मंतु । उच्छिष्टीभूतः perf. part. (f. ṣhēṭyē-müṣ^u कृच्ये-मञ्चू), become impure, etc., as ab.

ṣhōṭun कृटुन् । ह्रस्वीभवनम् conj. 3 (2 p.p. ṣhōṭyōv कृच्योव्), to become small or short, to turn out to be too short (e.g. a garment when being tried on) (El. tshuṭun, to be low; Śiv. 1565); to be shortened, cut off (cf. pōth ṣhōṭūn^u, p. 796b, l. 34). ṣhōṭyō-mot^u कृच्यो-मंतु । ह्रस्वीभूतः perf. part. (f. ṣhōṭyē-müṣ^u कृच्ये-मञ्चू), become short, shortened.

ṣhōṭiñ कृटिञ् । ह्रस्वकल्पा f. a little, or dwarfish, woman (f. of ṣhōṭ^u, q.v., used only with reference to human beings, Gr.Gr. 35). —ṣhō —छा । ककारः m. the name used in schools for the letter cha क् (or sha क्) when written in the Śāradā character.

ṣhōṭ^ur^u कृट् । ह्रस्वकल्पा f. that which is short, dwarfish (of a woman, or of any feminine inan. object). —mōṭ^ur^u —खट् । ह्रस्वा पुष्टा च f. that which is short and stout (as ab.). Cf. ṣhōṭ^u mōṭ^u, p. 1062a, l. 47.

ṣhatradörⁱ छत्रदारि m. 'one who carries an umbrella', i.e. one before whom an umbrella is carried as a mark of dignity, a king, monarch, emperor (K. 904). Borrowed from Skt. *chatradhārī*. Cf. *chath^ar* and *ṣhath^ar*.

ṣhēt^aran छट्रन् । उच्छिष्टताविधानम् f. (sg. dat. ṣhēt^arūn^u छट्रन्), rendering impure, causing impurity to occur.

ṣhēt^arun छट्रन् । उच्छिष्टीकरणम् conj. 1 (1 p.p. ṣhēt^or^u छट्रन्), to render impure, to cause something previously pure to become impure, to defile (cf. *ös ṣh^o*, p. 46b, l. 28) (Gr.Gr. 7, K. 136); met. to render (pure food or the like) impure (by putting it into the mouth and eating it). ṣhēt^or^u-mot^u छट्रन्-मत् । उच्छिष्टीकृतः perf. part. (f. ṣhēt^ur^u-müṣ^u छट्रन्-मच्चू), rendered impure (as ab.).

ṣhōt^aran छोट्रन् । संक्षेपणम् f. (sg. dat. ṣhōt^arūn^u छोट्रन्), making shorter, abridging, condensing (Gr.Gr. 121).

ṣhōt^arun छोट्रन् । संक्षिप्तीकरणम् conj. 1 (1 p.p. ṣhōt^or^u छोट्रन्), to make (something long) short, to shorten, abridge, condense, abbreviate (Gr.Gr. 7, 121).

ṣhōt^arith āsun छोट्रिथ आसुन् । अल्पकुटुम्बित्वम् m.inf. (of the head of a family) to have to do with a very small number of members of the family, (of a thing) to belong to a very small group, to be one of a very small number.

ṣhēt^arāwun छट्रावुन् । उच्छिष्टीकरणम् conj. 1 (1 p.p. ṣhēt^arōw^u छट्रोवु), i.q. ṣhēt^arun, q.v. ṣhēt^arōw^u-mot^u छट्रोवु-मत् । उच्छिष्टीकृतः perf. part. (f. ṣhēt^arōv^u-müṣ^u छट्रोवु-मच्चू), i.q. ṣhēt^or^u-mot^u, s.v. ṣhēt^arun, q.v.

ṣhōt^arāwun छोट्रावुन् । ह्रस्वीकरणम् conj. 1 (1 p.p. ṣhōt^arōw^u छोट्रोवु), i.q. ṣhōt^arun, q.v. ṣhōt^arōw^u-mot^u छोट्रोवु-मत् । ह्रस्वीकृतः perf. part. (f. ṣhōt^arōv^u-müṣ^u छोट्रोवु-मच्चू), shortened, abridged, condensed.

ṣhatawan छटवन् । प्रस्फोटनभूतिः f. wages for winnowing, the cost of winnowing.

ṣhata-wör^u छट-वाङ्, see *ṣhath* 1.

ṣōhatyum^u चूहतिम् or ṣu^o चु^o ord. (f. ṣo(u)hatim^u चू(चु)हतिम्), four-hundredth (Gr.Gr. 80). The corresponding card. is *ṣōr hath* (Gr.Gr. 80).

ṣōhatyun^u चूहतिन् or ṣu^o चु^o । चतुःशतः adj. (f. ṣō(u)hatin^u चू(चु)हतिन्), costing four hundred (rupees, etc.), worth four hundred.

ṣhētⁱyōr^u छटियोर् । उच्छिष्टाचरणशीलः adj. (f. ṣhētⁱyārēn^u छटियार्यन्), one who deals in impure or unclean food, a seller, or maker of such; one whose conduct is impure or unclean.

ṣhētⁱyōr^u छटियार् । उच्छिष्टता f. the condition of being impure or unclean (Gr.Gr. 142).

ṣhētⁱyār^az छटियार्ज् । उच्छिष्टता f. (of something previously pure), the condition of being, or having become, impure or unclean (Gr.Gr. 142, spelt ^oyār^az).

ṣhōṣ^u कूचु । अन्तःशून्यः adj. (f. ṣhōṣ^u कूचू), (of something, e.g. a fruit, apparently solid and full) empty, hollow, unsound, worthless (cf. *atha-ṣh^o*, p. 64a, l. 11) (Gr.Gr. 141; Śiv. 1551, 1639, 1667, 1779); met. deprived of all one's virtue, property, or the like; an empty walnut, a walnut with no kernel (cf. the next) (K.Pr. 229).

ṣhōṣa-kōn^u कूच-कोनु । अतिनिःसारः m. (f. -kōn^u -काञ्), utterly empty, worthless, without any value (of result, qualities, etc.); esp. an empty walnut, a walnut with no kernel (K.Pr. 156, 229, 236); cf. kōn^u 5. ṣhōṣa-kōnⁱ mashwara कूच-कानि मश्वर । निरर्थमन्त्रणानि m.pl. worthless advice.

ṣhasha कूच । ऊर्वयभागः f.pl. the front soft part of the thighs.

ṣhīṣh क्लीक् । कशतनुः f. (sg. dat. ṣhīṣhi क्लीक्), a woman very slim from birth, a naturally slender woman (cf. *ṣhyūṣh^u* 2).

ṣhīṣhⁱ क्लीक्, ṣhīṣh^u क्लीक्, see *ṣhyūṣh^u* 1 and 2.

ṣhūṣh^u कूक्, another spelling of *ṣhyūṣh^u* 1 and 2, q.v.

ṣhōṣhajyār क्लीक्यार् । लघुता m. lightness, relief from a burden (of the bodily form of man or beast); (esp.) relief (from anxiety or the like).

ṣhōṣhun^u क्लीकनु । लघुः adj. (f. ṣhōṣhūn^u क्लीकन्), lightened, become light (by the removal of a burden, lit. or met.).

ṣhōṣhanun क्लीकनुन् । लघुभवनम् conj. 3 (2 p.p. ṣhōṣhanyōv क्लीकन्योव), (of an animate being) to become lightened (by the removal of a burden) (Gr.Gr. 171); met. to become lightened (by the removal of anxiety or the like). ṣhōṣhanyō-mot^u क्लीकन्यो-मत् । लघुभूतः perf. part. (f. ṣhōṣhanyē-müṣ^u क्लीकन्ये-मच्चू), lightened, as ab.

ṣhōṣhanāwun क्लीकनावुन्, conj. 1 (1 p.p. ṣhōṣhanōw^u क्लीकनोव), to cause to be lightened, to relieve from a burden (Gr.Gr. 171).

ṣhīṣhar क्लीकर् । चीणता m. (of a human being) natural slimness, slenderness (cf. *ṣhyūṣh^u* 2).

ṣhīṣhyun^u क्लीकनु । सूक्ष्मदण्डः m. a thin stick, a twig (cf. *ṣhyūṣh^u* 2).

ṣhōṣun कूचुन् । निःसारीभवनम् conj. 3 (2 p.p. ṣhōṣyōv कूच्योव, Gr.Gr. 226) to become hollow, empty, of no internal strength (esp. of something previously solid) (Gr.Gr. 226); met. to become of no value, to become deprived of wealth, of virtue, etc. ṣhōṣyō-mot^u कूच्यो-मत् । सारहीनीभूतः perf. part. (f. ṣhōṣyē-müṣ^u कूच्ये-मच्चू), become hollow, as ab.

ṣhōṣar कृचर । निःसारता m. emptiness, hollowness (e.g. as in the case of a walnut with no kernel) (cf. **atha-ṣh°**, p. 64a, l. 13) (Gr.Gr. 141; Śiv. 1474, 1753, 1806). Cf. **ṣhōṣu**.

ṣhav कृव । अङ्कुरः, पशुसंततिः m. a young shoot, sprout, scion (esp. when unexpectedly sprouting with branches from a felled tree); the young of a domestic animal (e.g. a colt, calf, lamb, kid, or the like).

ṣhāwājī क्रावजि or **ṣhāvūjī क्रावजू** । क्रागी f. a she-goat, a nanny-goat (cf. **hurī-ṣh°**, p. 347a, l. 22) (El. *tsāwīj* and *tshāwīj*; L. 460 *tsāwaj*, a goat). **ṣhāwājī-mōngur क्रावजि-खंगुरु** । क्रागपोतकः m. (f. **-mōngūr** -खंगूर), a kid.

ṣhāwul क्रावुल or **ṣhāwul क्रावुलु** । क्रागः m. (sg. dat. **ṣhāwalas क्रावलस**, the f. is **ṣhāwājī**, q.v.) a he-goat, billy-goat, buck-goat (cf. **buda ṣh°**, p. 85b, l. 5; **wan-ṣh°**, s.v. wan 1) (El. *tsāwul* and *tshāwul*; Śiv. 313, 319, 354-5, 358, 361; H. iii, 5).

ṣhāwālī-basta क्रावलि-वस्त । अजचर्म f. goatskin. **-māz -माज** । अजमांसम् m. goat's flesh (El. *tsāwil-m°*).

ṣhēwun क्यवुन । शमनम् conj. 3 (2 p.p. **ṣhēvyōv क्यव्योव**), (of fire) to be extinguished (cf. **nār ṣh°**, p. 647a, l. 25); (of rage or the like) to be allayed, appeased; cf. **ṣhēta** and **ṣhēzun**. **ṣhēvyō-mot क्यव्यो-मंतु** । शान्तः perf. part. (f. **ṣhēvyē-müṣ क्यव्ये-मंतू**), extinguished; allayed.

ṣhāwun क्यवुनु n.ag. (f. **ṣhāvūn क्यववू**), one who sucks (cf. **māchi ṣh°**, p. 547a, l. 30); one who sips, tastes.

ṣhēviñ क्यविञ् f. (of rain or the like) cessation (cf. **rūda-ṣh°**, p. 826b, l. 16). **ṣhēviñēn क्यविञन्** adv. at the time of such cessation (cf. **rūda-ṣh°**, p. 826b, l. 18).

ṣhēvēr क्यवर । शान्तिसामुख्यम् m. (of fire) the being on the point of being extinguished, the being nearly out.

ṣhēw^aran क्यवरन् f. (sg. dat. **ṣhēw^arūn क्यवरं**), the act of extinguishing (a fire or the like) (cf. **nāra-ṣh°**, p. 648b, l. 7); allaying (rage or the like).

ṣhēw^arun क्यवरन् । शमनम् conj. 1 (1 p.p. **ṣhēw^ar क्यवर**), to extinguish (a fire, conflagration, or the like) (Gr.Gr. 7); to allay, appease (rage, etc.), quench (thirst), etc. (Gr.M.). **ṣhēw^ar-mot क्यवर-मंतु** । शान्तिकृतः perf. part. (f. **ṣhēv^ar-müṣ क्यवर-मंतू**), extinguished (by someone), as ab.; appeased (by someone), as ab.

ṣhēw^arāwun क्यवरावुन । शान्तीकरणम् conj. 1 (1 p.p. **ṣhēw^arōw क्यवरोव**), i.q. **ṣhēw^arun**, ab., q.v. (cf. **nār ṣh°**, p. 547a, l. 28). **ṣhēw^arōw-mot क्यवरोव-मंतु** । शान्तिकृतः perf. part. (f. **ṣhēw^arōv-müṣ क्यवराव-मंतू**), i.q. **ṣhēw^ar-mot**, ab., q.v.

ṣhēwawun क्यववुनु m. (of rain or the like) cessation (cf. **rūda-ṣh°**, p. 826b, l. 21). **ṣhēwawāñēn क्यववञन्** adv. at the time of cessation (cf. p. 826b, l. 23).

ṣhēway क्यवय । शान्तिः f. the being extinguished, extinguishment (cf. **ṣnāra-h°**, p. 648b, l. 11); (of rage, hunger, thirst, or the like) allayment, appeasement, abatement, cessation (cf. **d^ah-ṣh°**, p. 198a, l. 16; **d^aha-ṣh°**, p. 198b, l. 28; **rūda-ṣh°**, p. 826b, l. 24; **tapa-ṣh°**, p. 1014b, l. 10).

ṣhāy क्यय । कया f. shade, shadow (cf. **gagar-ṣh°**, p. 280a, l. 13) (El. *tsāi*, *tsāya*; Gr.M.; Śiv. 104, 1063, 1433; Rām. 532; K.Pr. 2, 102, see bel.); a shadow (cf. **pot^a-ṣh°**, p. 788a, l. 40) (El. *tshāe*; L.V. 67; Śiv. 896, 1133, 1479; Rām. 212); a shady place; a reflected image, a reflection; resemblance; a shadowy fancy, hallucination, illusive form (Rām. 1077); a shadowy figure, an object faintly or indistinctly seen (Rām. 231); colour of the face, complexion; beauty (Śiv. 1742). **zadal ṣh°**, 'a shade full of holes'; hence, a roof-thatch full of holes, a leaky or worn-out thatch (K.Pr. 2, 102). — **gaṣhūn गक्यू** । भ्रान्त्युद्भवः, भूताद्यावेशः f.inf. an accidental mistake of identification to occur (whether real or pretended), mistaken recognition to take place (K. 285); mental derangement to occur (believed to be due to possession by an evil spirit). — **karūn कर** f.inf. to shade; to cover, shelter (e.g. a person from rain) (K. 74). — **kāsūn कासू** । लज्जापनायनम् f.inf. to take away the shadow, to remove the false shame that prevents reconciliation of a person who has quarrelled with another. — **zālūn जालू** । कयादाहः f.inf. 'to burn the shadow', ceremonially to pace round a straw fire (on the conclusion of mourning for a death, or to ward off convulsions from a child or the like).

ṣhāyē-gyut क्यय-गितु । कयाभ्रान्तिः m. the illusion caused by the appearance of a shadow (esp. of something itself unseen). — **hol^a हलु** । गूढस्थानम् m. a hidden, or secret, place; as adj. or adv. hidden, concealed (Rām. 653) (cf. **hol^a 2**). — **rōzun रोजुन** m.inf. to remain in the shade, to stay hidden (Rām. 1571). — **ṣhath^ar कथर** । सर्वाश्रयः m. 'a shade umbrella', a person of importance who supports many people.

ṣhēy क्य । तृणविशेषः f. a kind of thatching grass (Śiv. 338).

ṣhēyē-dēmb क्यय-डेम्ब । तृणविशेषचेत्रम् m. an artificial or floating island on which this grass grows spontaneously. — **gor^a गर्** । पटलकादनशिल्पी m. a

professional thatcher. -hor^u -हर् । दासविशेषः m. a long thin strip of wood (cf. hūr^u 1, of which this is a masculine form), used in the tying of a thatched roof. -kān -कान् । तृणविशेषवाणः m. an arrow made from a stem of this grass. -lūr^u -लूर । तृणाच्छादितगृहम् f. a thatched house (of brick or stone and two or three stories high). -nār -नार् । तृणविशेषवाग्निः m. a fire of this grass (which burns fiercely and is extinguished with difficulty). -pahōr^u -पहार् । तृणपटलकाल्पसदनम् f. a thatched hut. -tul^u -तुल । तृणविशेषतूलिका, अत्यल्पमात्रस्तत्समूहः m. a single stem of this grass; a very small amount of this grass.

thōy कूय् f. in ṭhamba-ṭhōy, p. 1058a, l. 45, q.v.

ṭhāyēdār छायादार adj. e.g. shaded, shady (Gr.M. *ṭhāyi-dār*, a mere matter of spelling).

ṭhyū^u कूल । क्रीडाविशेषः m. (sg. dat. ṭhīlis क्रीलिस), N. of a certain game, in which a rope is attached to a stake fixed in the ground. The player holds the other end of the rope and runs round the post, while the others try to hit him with sticks. For a fuller description, see K.Pr. 44, where the game is called *ṭsihul*.

ṭhyon^u कूनु (f. ṭhēn^u कून्), 1 p.p. of ṭhēnun, q.v. Used —°, in the sense of 'cut', 'cut off', as in ösa-ṭh°, p. 46b, l. 32; atha-ṭh°, p. 64a, l. 14; māwālī-ṭh°, p. 611b, l. 28; nārī-ṭh°, p. 649a, l. 26; narē-ṭh°, p. 650a, l. 12; nasta-ṭh°, p. 658b, l. 12; nyōṭha-ṭh°, p. 674a, l. 31; pakha-ṭh°, p. 725a, ll. 21, 33; para-ṭh°, p. 751a, l. 43; wuṭha-ṭh°, s.v. wuṭh 1.

ṭhyun^u कूनु । क्सेदनवस्तु m. (sg. dat. ṭhīnis कूनिस), a goldsmith's cutting instrument or chisel (cf. ṭhēph ṭhyun^u ta grāy, p. 1061a, l. 3).

ṭhyond^u कून्दु or (q.v.) ṭhond^u कून्दु । क्सेदरेखा m. (sg. dat. ṭhēndis कून्दिस), a certain mark of punctuation, the mark | equivalent to our semi-colon.

ṭhēndī कून्दि । आदरः m.pl. affectionate respect, politeness. -jōrāh -जोराह । क्सेदाङ्कयुग्मम् m. a certain mark of punctuation, the double mark || equivalent to our full stop. —karānī —करनि । अत्यादरविधानम् m.pl. inf. to show great politeness and hospitality. —ta wāv —त वाव । प्रीत्यादरः m. affectionate politeness.

ṭhyūnṭh^u कून्कु, see ṭhyūṭh^u 1 and 2.

ṭhyot^u कूटु । उच्छिष्टः adj. (f. ṭhēt^u कूटु, sg. dat. ṭhēcē कूच), (of food) remaining over (after eating) (and hence defiled) (cf. gagar-ṭh°, p. 280a, l. 16; kāwa-ṭh°, p. 495a, l. 34; yēcha-ṭh°, s.v. yēch) (El. *ṭhut*, m. remainder; Gr.Gr. 26, 142; Gr.M.; H. x, 3, 5, 12; K.Pr. 220, *ṭhut*); cf. ṭhōt^u 2 and ṭhēth.

ṭhētⁱ-khāv कूटि-खाव । उच्छिष्टभोजी m. (f. -khāvēñ -खावन्), one who is habitually an eater of (another's) leavings. -wādul^u -वाडुल । उच्छिष्टोदकपात्रम् m. a large tub (see *dul^u* 1) for receiving water that has been rendered impure (e.g. by being used for washing up dishes after food, for rinsing out the mouth, or the like). -wōñ^u -वोन् । उच्छिष्टोदकम् m. water that has been rendered impure, as ab. (K.Pr. 101). -wōñ^u ṭhunun -वोन् कुनुन् । नष्टीकरणम् m. inf. to throw out the dirty water; to cast away like dirty water; hence, to destroy or render valueless another's work when on the point of success or completion.

ṭhyūṭh^u 1 कूँकु or कूँकु (also written ṭhūṭh^u कूँकु) । अपचः m. (sg. dat. ṭhīṭhis कूँकिस), a man of very low or degraded caste, an outcaste (said to be so vile as to feed on dog's flesh). ṭhīṭhī-bāy कूँहि-बाय । चण्डालजातिस्त्री f. his wife.

ṭhyūṭh^u 2 कूँकु or कूँकु (also written ṭhūṭh^u कूँकु) । अतिरुशतनुः, सूक्ष्मः adj. (f. ṭhīṭh^u कूँकु or ṭhīṭh कूँकु), naturally thin and slender; (of something inanimate) naturally slender, thin, fine. Cf. ṭhīṭh.

ṭhēzun कूजुन् conj. 3 (2 p.p. ṭhēzyōv कूज्योव), to become extinguished, (of daylight) to fade away, become extinct (L.V. 22). Cf. ṭhēta and ṭhēwun.

ṭējī चजि in ṭēla-ṭējī चल-चजि, ṭēlam-ṭējī चलम्-चजि, see ṭēl.

ṭējī चजु, see ṭēlun.

ṭōj^u चाजु, see ṭālun.

ṭōj^u चाजु f. a lamp (dim. form of ṭōg^u, q.v.) (YZ. 44, 140).

ṭūj^u चजु, see ṭol^u, ṭalun.

ṭūj^u-mūṭh^u चजु-मूचु, ṭajyōv चज्योव, see ṭalun.

ṭājyōv चाज्योव, see ṭālun.

ṭējyōv चज्योव, see ṭēlun.

ṭaka चक, obl. form of ṭakh 1 and 2. Also used in the following:— ṭaka-lār चक-लार् । शीघ्रधावनम् f. speedy running (after a person), speedy pursuit. -pal -पल् । अतिगुरुः m. i.q. ṭōka-pal, s.v. ṭōk^u, q.v. -tahōr^u -तहार् । और्ध्वदैहिकभोजनम् f. a funeral feast. -ṭūr^u -चूर । अत्युद्योगिनी f. a very industrious woman (*quasi*, as busy as a sparrow, see ṭūr^u 4).

ṭakáo (L. *ts°*), see ṭakav.

ṭōk^u चुकु । अम्लः adj. (f. ṭōk^u चुकु, Gr.Gr. 36), sour, acid-tasting, tart (cf. kanda-ṭ°, p. 454a, l. 46) (El. *tsauk*; Gr.Gr. 30, 36, 140; Gr.M.; W. 21, 113, 115; K. 979; K.Pr. 30, 71, 146, 170). In derivatives from this word, k does not become c (cf. ṭōkēr, and Gr.Gr. as ab.) (Gr.M.). —bam-ṭūth^u —बम्-चूठु m. a sour kind of quince (see p. 109a, l. 27) (El. *tsōk*

bamtsunt; W. 116 *tsok-bamtsunt*). —**dön^u** —दान् m. a sour kind of pomegranate (see p. 223a, l. 46) (El. *tsök dān*). —**nār hyuh^u** —नार् हिहु । अत्यस्तास्वादयुक्तः adj. (f. —**nār hish^u** —नार् हिशू), like acid fire, so sour as to be uneatable or undrinkable, unbearably acid (cf. K.Pr. 137).

tsōka-ala चुक-अल । सूदविशेषः f.pl. a kind of sour pickle made of pieces of gourd, pumpkin pickle. —**bata** -वत । विरुतभक्तम् m. boiled rice which has fermented till it is sour. —**crāth** -चाँट । अत्यस्तः adj. c.g. very tart, very sour. —**hākh** -हाख । विरुतशाक-विशेषः m. (sg. dat. —**hākas** -हाकस्), a kind of pickle made of vegetables boiled and mixed with the juice of sour grapes and condiments, and then fermented to acidity by exposure to the sun, pickled greens. —**ladur** -लडुर । चुक्रिका m. a certain vegetable found in the hills, used like rhubarb, and medicinally as an astringent (cf. *ladur*) (El. *tsokalaḍar*; W. 115 *tsōka ladur*; L. 72 *tsok laddar*, *Polygonum polystachyum*; *tsoka ladar*, 76). —**pākh** -पाख । विरुतपूयपीडा m. (sg. dat. —**pākas** -पाकस्), the pain of a gathering bruise. —**pal** -पल् । अनुत्यानसमर्थता m. (owing to fatness, heaviness of body, or the like) inability to rise (of an entire body, or of a particular limb); cf. *tsaka-pal*, s.v. *tsaka*. —**poṭ^u** -पेटु । निर्णेजनाय जले क्लिन्नोर्णपटः m. wet cloth which has been dipped in a preliminary dye before dyeing it crimson. —**rath** -रथ । विरुतरुधिरम् m. (sg. dat. —**ratas** -रतस्), blood which has gone sour, i.e. bloody pus in a deep swelling. —**tsūn^u** -चून् । शाकभेदः f. a certain wild herb used in the preparation of a sour condiment. —**tsēr** -चेर् । अस्तचिरा f. a sour species of apricot (El. *tsoki-tsera*, m.; W. 116 *tsoka-tsera*). —**tsūth^u** -चूठु । अस्तपालीवतफलम् m. a kind of apple (described by El. as sour and small) (W. 116).

tsōk^u tōj^u चुकू टौजू f. a sour kind of small pear (see *tōj^u*) (El. *tsōk tānj*; W. 116 *tsōka-tānj*).

tsok^u चकु । आधारभागः m. (lit.) something circular; hence (esp.) the circular base or bottom of a receptacle, or its support, such as the ring under a cup, rose-bowl, or the like (cf. *gūd^uwa-tsō*, p. 278b, l. 21; *khōsⁱ-tsō*, p. 417b, l. 22; *phōhari-tsō*, p. 687b, l. 1; *tāla-tsō*, p. 997b, l. 2 (El. *tsuk*). —**gathun** —गकृन् । आधारभङ्गः m.inf. the base of a bowl, cooking vessel, or the like, to be broken, the bottom to be burnt (K.Pr. 216). —**tsalun** —चलुन् । आधारभङ्गः m.inf. id. —**yun^u** —यिनु । आधारजीर्णीभवनम् m.inf. this part of a bowl, cooking-pot, or the like to become worn out.

tsākⁱ-gav चकि-गव् । अधस्ताद्भवनम् m. (a jar, etc.), of

which the lower part is gone (i.e. broken). —**khōs^u** -खोसु । साधारपानभाजनम् m. a drinking cup with a ring base. —**pūt^u** -पटू f. the rudder of a ship (Gr.M.). —**wār** -वार m. a bowl with a ring base (cf. *narakun^u tsākⁱwār*, p. 651a, l. 21). —**vūt^u** -वटू । लघुसूत्रादितनुगुटिका f. a little ball of thread on the spindle of a spinning-wheel.

tsaki bēhun चकि व्यञ्जन् । निष्क्रियीभवनम् m.inf. (of a cup or the like) to sit, or remain steady, on its base; met. to lose one's employment. —**phērun** —फेरुन् । मूलतो निपतनम् m.inf. to be cast down from its base (lit. and met.). —**yun^u** —यिनु । अधस्ताज्जीर्णनम् m.inf. to become worn out or decayed at the base.

tsōk^u चोकु । चतुरस्रकाष्ठम् m. a rectangular frame (large or small, of wood or other material) (cf. *dōsa-tsō*, p. 252a, l. 39; *gōrⁱ-tsō*, p. 298a, l. 46; *kañi-tsō*, p. 461b, l. 34; *linga-tsō*, p. 526b, l. 32; *lari-tsō*, p. 431b, l. 15; *wōbⁱ-tsō*, s.v. *wōb^u*).

tsōkⁱ-gand चांकि-गंड । आधारबन्धनम् m. the fastening at the corners of the rectangular frame used for the foundation in building a house. —**wār** -वार । मूलचतुष्पार्श्वभागः m. the rectangular framework used for the foundation in building a house.

tsuk^u चुकु । ईषदाहः, प्रेम m. the light burning pain caused (e.g.) by contact with a spark; the mark caused by such a burn; the burning sensation caused by eating something pungent; loving sympathy. **tsukⁱ lagānⁱ** चुकि लगनि । पीडाप्तिः m.pl.inf. little burns, as ab., to occur (to someone); burning in the mouth from eating something pungent to occur.

tsakadar चकदर । प्रदेशविशेषः m. N. of an alluvial plateau below *Vij^abrōr^u*, q.v. where there was once a famous temple dedicated to Viṣṇu Cakradhara (RT.Tr. II, 461); a wielder of a discus (cf. *tsakh^ar*); hence, a N. of Vishnu (Viṣṇu) (cf. Śiv. 710) or (Śiv. 1161) Shiv (Śiva).

tsākⁱdār चकिदार् । आधारयुक्तः adj. c.g. (of dish, bowl, or the like) possessing a circular, or ring, base.

ts^akh चख । अग्निदानम्, मिष्टसूदः m. (sg. dat. *ts^akas* चकस्), the act of setting on fire, kindling, setting alight; N. of a certain greasy uncooked sweet relish eaten with food. **ts^aka-khāv** चक-खाव् । आस्ताद्वज्जीवनशीलः m. one who is in the habit of eating this relish.

tsakh 1 चख । सतृणं लोष्टम् m. (sg. dat. *tsakas* चकस्), a round clod of earth with grass, etc., growing on it, a round lump of turf (suitable for building an embankment), peat (cf. *dēmba-tsō*, p. 217b, l. 38; *hili-tsō*, p. 331a, l. 10) (L. 62, Rām. 42). **tsaka-nāv** चक-नाव् f. a barge for carrying peat or

vegetable manure gathered from the Dal lake (K.Pr. 66).

ṭakh 2 चख् । तैलनिष्कासनयन्त्रम् m. (sg. dat. **ṭakas** चकस्), the revolving bar of an oil-press to which the bullock's neck is attached (cf. **tila-wā-ṭ°**, p. 999a, l. 30).

ṭakh 3 चख् । अतिरोषः f. (sg. dat. **ṭakhi** चखि), rage, passion, anger (cf. **pot^u ṭ°**, p. 788a, l. 43) (El. *tsak*; Gr.M.; Śiv. 203, 1462; K. 139, 847, 908; H. vii, 2; YZ. 405). —**anūñ^ū** —अनञ्जू, f.inf. to bring anger (to a person), to cause anger to be felt (by, dat.), to provoke, anger, enrage (Rām. 460). —**khasūñ^ū** —खसञ्जू । कोपोद्भवः f.inf. anger to rise (to, dat.), anger to be felt (by, dat.) (El.; Rām. 309, 473, 785, 865, 917, 1377, 1453; K. 443). —**kariñ^ū** —करञ्जू, f.inf. to be in, or fly into, a passion (Gr.M., K. 359). —**yiñ^ū** —यिञ्जू । मनुदेन्यागमः f.inf. anger to come (to, dat.), anger to be felt (by, dat.), to be provoked (subject, dat.) (El.; Rām. 532, 551; K. 325, 441, 680; K.Pr. 115).

ṭakhi gaṣhun चखि गङ्गुन् । कुड्डीभवनम् m.inf. to go into anger, to become angry (K. 40, 163, 192, 233); —**hot^u -हंतु** adj. (f. **-hüṭ^ū -हञ्जू**), smitten by wrath, full of rage (H. vii, 14).

ṭākh 1 चाख् । चतुष्कम् m. (sg. dat. **ṭākas** चाकस्), a group of four, a four, a double pair (cf. **dūra-ṭ°**, p. 239a, l. 4) (Gr.Gr. 83); used as a multiplicative, as in **trih ṭākh bāh**, three fours (are) twelve (cf. Gr.Gr. 86, W. 104); cf. **ṭula**. —**pēñⁱ** —यंनि । ससृष्टीभवनम् m.pl.inf. loving longing to befall a person, or to be experienced.

ṭāka-wör^ū चाक-वाङ् । नौकाविशेषः f. a state barge with rowers seated before and behind the raised canopy for the passenger (El. *tsāka-wār*, m.; Śiv. 1363). Cf. contra, **ṭhaṭa-wör^ū**, p. 1062a, l. 26.

ṭākhāh khandā चाखाह खण्डा । प्रायः चतुष्कम् m. a group of a little less than four, about four, four or so (Gr.Gr. 83).

ṭākh 2 चाख्, thou enteredst, see **aṭsun** (cf. K. 251, 323, 506, 600).

ṭēkh 1 चैख् । गुदम् f. (sg. dat. **ṭēki** चैकि), a woman's pudenda (used in obsc. abuse) (cf. **kō-ṭ°**, p. 493b, l. 39). **ṭēka-phōkh** चैक-फुख् । निन्द्यगुदसाह्यम् m. (sg. dat. **-phōkas** -फुकस्), 'a puff, or breath, from this'; hence, (on the part of a woman) lascivious feelings, shameless immodesty.

ṭēkh 2 चैख् । लघुतरकुड्दालविशेषः f. (sg. dat. **ṭēki** चैकि), a kind of small mattock used in vegetable gardens and the like, a vegetable hoe.

ṭēkhalun चखलुन् । सोत्प्रासस्मितम् conj. 1 (this verb is impersonal. 1 p.p. **ṭēkhol^u** चखलु; 2 p.p. **ṭēkhajyōv**

चखज्योव), to jest with a smile, to smile with, or at, a joke (K. 139, 179, 222).

ṭukhāmbiyul^u चुखंबिलु । चतुःशाखास्थानम् m. a place in a tree or the like where it spreads out into four branches (united at the base).

ṭakh^{ar} चखर् or (q.v.) **ṭakr** चक्र m. (sg. dat. **ṭakras** चकस्), a wheel; a circle; a discus (the missile) (cf. **ṭakadar**) (Śiv. 710; Rām. 224; K. 59, 872, 881-2, 884, 1059); a circle of individuals, a group of individuals (L.V. 63); a wide extent of country extending from sea to sea; (in astrology) a particular part of a person's fate (e.g. **lōñⁱ-ṭ°**, the part of a woman's fate concerned with her marriage) (Rām. 421); (in mystic Śaivism) one of the seven circles or convolutions (Skt. *cakra*) along the spinal cord (Skt. *suṣumnā*) (see L.V. pp. 12 ff.) (Śiv. 1891).

ṭakras phērun चक्रस् फेरुन् m.inf. to walk in a circle (e.g. round someone or something) (Śiv. 1221).

ṭakhur^u चखुर् । लेपखण्डः m. a piece of dried plaster (that has fallen off a wall on drying).

ṭakh^{ūr^ū} चखूर् । कोपः f. anger (esp. that of a child or of a subordinate). —**kadūñ^ū** —कडञ्जू । कोपप्रचेपः f.inf. to vent such anger (on someone).

ṭakh^{ūr^ū} चखूर् । कुलालचक्रम् f. a potter's wheel. Cf. **ṭak^{ūjū}**.

ṭākh^{ar} चाखर् । कृत्रिमकासः f. a feigned cough (e.g. to warn a thief, or to awake a sleeper) (Gr.Gr. 33, 37). Cf. **ṭās**.

ṭōkhur^u चुखुर् । रोगविशेषः m. 'four leg', a certain disease accompanied by rheumatic pains in the waist and thighs, so that the sufferer has to walk on all fours, ? a kind of lumbago.

ṭōkhūr^u चुखूर् । चतुष्पादः adj. (f. **ṭōkhūr^ū** चुखूर्), four-legged (usually of something inanimate).

ṭukhōr^u चुखोर् । चतुःखारीमितः adj. (f. **ṭukhōr^ū** चुखोर्), weighing four *khārs* (see **khār 3**); able to contain four *khārs*; suitable for carrying, or able to carry, four *khārs*.

ṭōkhrōw^u चुख्रोवु । चतुःखुरविततः adj. (f. **ṭōkhrōv^ū** चुख्रावू), (of cloth) woven with four shuttles (see **khṛāv**).

ṭōkhāṭh चुखाँट । चतुःखण्डः adj. e.g. (of some whole) in four parts, divisions, or sections (cf. **khāṭh**).

ṭak^{ūjū} चक्जु or **ṭakūj^ū चक्जू** । चक्रिका f. (f. of **ṭakul**, q.v., Gr.Gr. 35), a single wheel of a wheeled vehicle or machine (cf. **ratha-ṭ°**, p. 847a, l. 18; **yēndra-ṭ°**, s.v. **yēnd^{ar}**); a circular, flat, revolving object, such as a millstone or a potter's wheel (cf. **grāṭa-ṭ°**, p. 305a, l. 1; **krāla-ṭ°**, p. 470b, l. 25; and **ṭakh^{ūr^ū}**) (K.Pr. 18); a single buttock, a

hip (El. *tsakij*; K.Pr. 38, 235); cf. *ṣakajal* and *ṣakul*. *ṣak^ajē-hor^u* चक्ज्य-हर् । कटिप्रोथयुग्मम् m. a pair of buttocks, the buttocks, the hips.

ṣōkōj^u चुकाजू, see *ṣōkōl^u*.

ṣakajal चकजल् । वर्तुलपट्टाकारः adj. e.g. wheel-shaped, circular and flat. Cf. *ṣak^uj^u* and *ṣakul*.

ṣōkūjal चुकूजल् । चतुष्कोणः adj. e.g. four-cornered, rectangular, square (Gr.M. *ṣōkūñjal*). Cf. *ṣōkūnal*.

ṣ^akal चकल् । स्वादिष्टभोक्ता m. one who is in the habit of eating the savoury relish named *ṣ^akh* (q.v.).

ṣakul चकुल् or *ṣakul^u* चकुलु । चक्राकारखण्डम् m. (sg. dat. *ṣakalas* चकलस्, Gr.Gr. 58), a flat circular piece (of something), a disc (cf. *dāla-ṣ^o*, p. 210*b*, l. 24; *gōg^aji-ṣ^o*, p. 279*a*, l. 18; *muji-ṣ^o*, p. 558*b*, l. 12; *nadārⁱ-ṣ^o*, p. 623*a*, l. 47; *rāma-ṣ^o*, p. 833*b*, l. 25; *shōmⁱ-ṣ^o*, p. 882*b*, l. 48; *ṣāmañē-ṣ^o*, p. 1072*b*, l. 32) (Gr.Gr. 35); a flat piece of land (cf. *drāman-ṣ^o*, p. 245*b*, l. 38). Cf. *ṣak^uj^u* and *ṣakajal*.

ṣēkal चैकल् । कुयोनिः f. (a woman) who has vile pudenda, an unchaste woman (cf. *ṣēkh*).

ṣōkil चुकिल् । शाकविशेषः f. a certain wild herb the leaves of which have a pleasant acid taste (? Indian sorrel).

ṣōkōl^u चुकोलु । चतुष्कालिकः adj. (f. *ṣōkōj^u* चुकाजू), of, or belonging to, four times, occurring at four times (e.g. a meal).

ṣōk^u-mot^u चुकु-मंतु । समुद्रूतबाधः adj. (f. *ṣōk^u-müṣ^u* चुकु-मंचू), soured; hence, harassed, afflicted (by distress, fatigue, or the like). Cf. *ṣōkun*.

ṣōkun चुकुन् । अस्त्रीभवनम्, क्रुद्धीभवनम् conj. 3 (2 p.p. *ṣōkyōv* चुक्योव्), to become sour, acid, acrid (K.Pr. 146); to be sour, acid (El., W. 113); (of someone usually mild in temper) to become angered (Gr.Gr. 128).

In the sense of 'acidity', the causal of this verb is *ṣōk^arāwun*, but in the sense of 'anger', its causal is *ṣuk^arāwun* (Gr.Gr. 174).

ṣōkyō-mot^u चुक्यो-मंतु । अस्त्रीभूतः, क्रुद्धीभूतः perf. part. (f. *ṣōkyē-müṣ^u* चुक्ये-मंचू), become sour; become angered, indignant.

ṣōkūñjal चुकूजल्, see *ṣōkūjal*.

ṣōkūnal चुकूनल् । चतुष्कोणः adj. e.g. four-cornered, quadrangular, (of, e.g. a stool, a board, or a piece of land). Cf. *ṣōkūjal*.

ṣakr चक्र or (q.v.) *ṣakh^ar* चखर् m. a circle (a corruption of Skt. *cakra*), used in the compound *shailā-ṣakr*, p. 880*a*, l. 38, q.v. See *ṣakh^ar* for other uses.

ṣ^akar चकर् । भयम् m.pl. alarm (caused by apprehension of the recurrence of former injury); cf. *ṣ^akātⁱ*. —*ṣānānⁱ* —चाननि । विभीषिकादानम् m.pl.inf. to

cause such alarm (esp. in threatening or scolding a child).

ṣak^ur^u चकृ । यन्त्रपरिवर्तनवस्तु, निधुवनम् f. the handle for moving the large wheel of a spinning-wheel (cf. *yēndra-ṣ^o*, s.v. *yēnd^ar*) (El. *tsakar* m.; K.Pr. 131); sexual intercourse (of man or of beast) (esp. when violent).

ṣak^ara-māday चक्र-माँडय् । पङ्के अवगाहनम् f. stirring up mud at the bottom of clear water; met. to sully virtuous qualities by sinful conduct.

ṣak^ari-madun चक्रि-मदुन् । अतिरतशीलः m. one habitually addicted to venery, a libertine.

ṣōkēr चुकर । अस्त्रत्वम्, क्रुद्धीभवनम्, विरोधः m. sourness, acidity (El.; Gr.Gr. 30, 140); mutual animosity (e.g. occurring between friends or the like), opposition, hostility. Note that this word is not *ṣōcēr*, as we might expect; see *ṣōk^u* (Gr.M.). —*nērūn* —नेरुन् । विरोधोद्भवः m.inf. such mutual hostility to arise (between people).

ṣōkur^u चुकुरु । सस्यविशेषपूपः m. a certain kind of sour cake. *ṣōkra-bākar* चुक्र-बाकर् । कोलाहलः f. noise of tumult, uproar, Babel.

ṣukur^u चुकुरु । ललाटवलियुक्तः m. a sulky or angry-natured man, with a frowning forehead, a scowler.

ṣakrākār चक्राकार m. the shape of a discus, a mark resembling a discus (K. 397); as adj. e.g. wheel-shaped. See *ṣakh^ar*.

ṣōk^arun चुकरन् or *ṣuk^arun* चुकरन् । अस्त्रीकरणम्, क्रोधयुक्तीकरणम्, कोपाङ्कितिकरणम् conj. 1 (1 p.p. *ṣō(u)k^or^u* चु(चु)कृ), to make sour, acidify, cause to turn sour; to make (the face, etc.) angry, to show an angry face, to frown, scowl, show moroseness (Gr.Gr. 7).

ṣakrēshōr चक्रेश्वर m. 'Lord of the discus' (cf. *ṣakh^ar*), a N. of Vishnu (Viṣṇu) (cf. Śiv. 710); a N. of Shiv (Śiva) (Śiv. 1179, 1221, 1508).

ṣōk^arāwun चुक्रावुन् । अस्त्रीकरणम् conj. 1 (1 p.p. *ṣōk^arōw^u* चुक्रोवु), to make sour, acidify, cause to turn sour; to make (the face, etc.) angry, to show an angry face (as in scolding a child) (cf. *buth^u* ṣ^o, p. 142*a*, l. 24) (in this sense *ṣuk^arāwun*, q.v., is to be preferred, Gr.Gr. 174). Regarding the distinction between *ṣōk^arāwun* and *ṣuk^arāwun*, see *ṣōkun*.

ṣuk^arāwun चुक्रावुन् । क्रुद्धीकरणम्, क्रोधाङ्कितिकरणम् conj. 1 (1 p.p. *ṣuk^arōw^u* चुक्रोवु), to make angry, to anger (see *ṣōkun*) (Gr.Gr. 174); to make (the face) angry (as in scolding a child) (see the preceding).

ṣakrawarth चक्रवर्थ adj. e.g. (sg. dat. *ṣakrawartas* चक्रवर्तस्), (as an epithet of a king) ruling a wide

tract of country (extending from sea to sea, cf. ṭakh^ar), ruling as a universal monarch, ruling as an emperor (Rām. 1280; K. 5, °*u*art).

ṭōkish चुकिश् । कोपविरोधः f. sourness, acidity; angry sourness, angry moroseness (Gr.Gr. 128).

ṭukōshⁱlad चुकाⁱशिलद् । चतुराहिकोपवासी adj. e.g. one who fasts for four days, one who has eaten nothing for four days.

ṭ^akatⁱ च्कटि m.pl. in ṭ^akatⁱ ṭānānⁱ च्कटि चाननि । विभीषिकादानम् m.pl.inf. to intimidate (a child or the like, by scolding, punishment, or the like, so that he shrinks from another interview). Cf. ṭ^akar, and the next.

ṭ^akath च्कट् । संकोचः f. (sg. dat. ṭ^akatⁱ च्कटि), shrinking, withering, shrivelling (e.g. a limb from cold, or a flower, or leaf).

ṭākuth चाकुथ् । प्रदक्षिणम् m. (sg. dat. ṭākatas चाकतस्), circumambulation, going round, circuit; going round (someone or something) (keeping him or it on the right, as a token of reverence). —lagun —लगुन् । दीर्घमार्गभ्रमापातः m.inf. (instead of going by the direct route) to have to go a long way round.

ṭ^akatan च्कटन् । संकोचः f. (sg. dat. ṭ^akatⁱūn^u च्कटन्), (from cold or the like) shrinking, withering, shrivelling.

ṭ^akatun च्कटुन् । संकोचः conj. 3 (2 p.p. ṭ^akatyōv च्कट्योव्), to shrink, shrivel, wither (e.g. from cold).

ṭ^akatyō-mot^u च्कट्यो-मत् । प्राप्तसंकोचः perf. part. (f. ṭ^akatyē-müṭ^u च्कट्ये-मच्चू), shrivelled, shrunken, as ab.

ṭakav च्कव् or ṭākav चाकव् । पक्षिविशेषः m. a certain bird, the ruddy sheldrake or *Casarca rutila* (L. 128 *tsakáo*).

ṭala 1 चल् (cf. ṭalun) in ṭala-lār चल्-लार् । शीघ्रापयानम् m. (lit.) running in flight (from someone); hence (in reading or the like) hastily running (through the matter), galloping through (a book, a recitation, or the like). —ṭitta -चित्त sg. voc. O restless mind! (L.V. 72).

ṭala 2 चल् । मा adv. a particle used to emphasize a prohibitive negative. Thus *ma gaṭh*, do not go, but *ṭala ma gaṭh*, do not go on any account; so *ṭala ma kar*, do not do (it) at all. —bā —वा । मा भ्रातः adv. id., but used in addressing a male person of equal rank. —biñ —विञ् । मा भगिनि adv. id., but used in addressing a female of equal, or superior, rank. —sö —सा । मा भोः adv. id., but used in addressing an elder male, or a male of superior rank.

ṭāl 1 चाल् । प्रहतिः f. (sg. dat. ṭālⁱ चालि), the palm of the hand stretched out and hollowed (cf. *atha-ṭ°*, p. 64a, l. 16; *yēd^u-ṭ°*, s.v. *yēd*); the amount con-

tained in such a palm, a handful of this nature (cf. *āshⁱ-ṭāla*, p. 48a, l. 1; *nūna-ṭāl*, p. 641a, l. 26; *pā-ṭāl*, p. 748a, l. 33) (Śiv. 662, 702, 1250, 1255, 1688; Rām. 1039).

ṭāl 2 चाल् f., in *pōtra-ṭāl* (p. 804a, l. 29, and Rām. 612) and in *yēd^u-ṭāl*, a form of indigestion, s.v. *yēd*, qq.v.

ṭail चैल् or ṭöl चाल् m. a garment (borrowed from Skt.) in the word *kō-ṭail* (Śiv. 750), p. 494a, l. 9, q.v.

ṭēl चल् । बलात्प्रवेशनम्, संघट्टः, अन्तारोषः m. forcing something additional into a receptacle already full, stuffing into, cramming into (cf. *atha-ṭ°*, p. 64a, l. 18) (Gr.Gr. 124); (of a number of persons) the being crowded together (in, e.g., a small room, where the bodies are in close contact to each other and there is no space even to sit down); squeezing, crushing, pressing (K.Pr. 10); squeezing, shampooing (El.); impediment, obstruction (due to crowding) (cf. *tālⁱ-ṭ°*, p. 997b, l. 26); inward anger, taking offence, umbrage, soreness, resentment (at some piece of rudeness or disrespect). —dyun^u —दिनु । बलात्प्रवेशनम् m.inf. to force, stuff, cram, into a receptacle. —gaṭhun —गह्नुन् । संघट्टावाप्तिः, रोषः m.inf. the being crowded together to occur, crowding to happen; umbrage or resentment to be experienced (on account of some piece of disrespect).

ṭēla-mōnd^u चल्-म्वंदू । संवाधेन विह्वलितः f. the being spoiled by being crushed, the being squeezed out of shape. ṭēla-ṭējⁱ चल्-चैजि or ṭēlam-ṭējⁱ चल्म-चैजि । परस्परसंघट्टेन, बलात्प्रवेशनेन adv. crowdedly, with mutual crowding, closely packed. ṭēla-ṭēl चल्-चल् । संवाधः f. (sg. dat. -ṭēj^u -चैजू), the being crowded together, crowding (e.g. a number of people packed together in too small a room).

ṭöl चल् । चुह्निः f. a fireplace, hearth (esp. a temporary arrangement for immediate use) (cf. *kañi-ṭ°*, p. 461b, l. 36) (El. a fireplace, Gr.Gr. 16).

ṭōla चल् । अजुखभाववालः m. a simple-natured child, a little simpleton.

ṭōl^u चल् । आच्छादनम्, मीनविशेषः, कीटविशेषः m. a screen, cover (for concealment) (cf. *bōma-ṭ°*, p. 107a, l. 48; *būta-ṭ°*, p. 141b, l. 15; *d^ahi-ṭ°*, p. 198b, l. 34); a kind of small fish (described as having a large head); a kind of insect (described as swarming in cold water in the hot season); used as a pejorative suffix in *khandā-wāv-ṭ°*, p. 403a, l. 37; *yēcha-ṭ°*, s.v. *yēch* 1.

ṭol^u चल् adj. (f. ṭūj^u चजू) (1 p.p. of *ṭalun*, q.v.) used —° to indicate 'departing from', 'abandoning' as in *dōdⁱ-ṭ°*, p. 190b, l. 24; *nāmⁱ-ṭ°*, p. 636a, l. 17;

ranga-ṭ°, p. 837*a*, l. 36; rötⁱ-ṭ°, p. 847*b*, l. 46;
wati-ṭ°, s.v. wath 1; yěd^u-ṭ°, s.v. yěd; so wūṭa-
ṭ°, moving like a camel s.v. wūṭh (El. *tsaul*, escaped).

ṭṭula चुल । चतुष्कम् m. a group of four, a four. Cf. ṭākh.

ṣēlam-ṣējī च़लम-च़जि । बलात्प्रवेशनेन adv. i.q. ṣēla-
ṣējī, p. 1070b, l. 29, q.v.

ṭellun चेलुन्, see ṭelun.

ṣālan चालन् । चालनी f. (sg. dat. **ṣālūn^ū** चालजू), a small shovel, or spoon-like instrument, used for stirring up a fire (El. used in a **kāg^{ūr}^ū**, or portable brazier; K.Pr. 129) ; anything of a similar shape (cf. **pamba-**ṣ°, p. 733*b*, l. 37).

ṣalun चलुन् । पलायनम् conj. 2 (1 p.p. **ṣol^u** च्लु, f. (L.V. 33) **ṣüj^u** चञ्जू. The causal of this verb is **ṣalanāwun** चलनावुन् or **ṣal^arāwun** चल्नावुन्, qq.v., Gr.Gr. 174), to run away, to flee, abscond, to escape (cf. **hēth** **ṣ^o**, p. 366*b*, l. 41; **pānas** **ṣ^o**, p. 736*a*, l. 47; **path** **ṣ^o**, p. 792*b*, l. 3; **shāl** **ṣalith**, etc., p. 879*b*, l. 40) (El.; Gr.Gr. 5, 28, 108, 194, 205, 209; Gr.M.; L.V. 28, 31, 33, 75, 86; Śiv. 279, 1064, 1539, 1663; Rām. 33, 92, 172, 375, 498, 529, 913, 1198, 1207, 1257, 1329, 1717; K. 138, 151, 239, 242, 468, 559–630 passim, 658, 661, 691, 761, 823, 825, 882, 999; H. ii, 7–9; v, 6; vi, 8; viii, 4, 11, 13; ix, 1, 4; xii, 25; K.Pr. 147, 154, 173, 239); to depart, go away, disappear (cf. **bōcha** **ṣalūn^u**, p. 80*a*, l. 18; **bōm** **ṣalun**, p. 107*a*, l. 40; **dōd** **ṣ^o**, p. 188*a*, l. 44; **shēkh** **ṣ^o**, p. 876*b*, l. 46; **sankath** **ṣ^o**, p. 922*a*, l. 44; **thakun** **ṣ^o**, p. 974*a*, l. 1; **ṣad** **ṣalūn^u**, p. 1054*a*, l. 7; **ṣrūth** **ṣ^o**) (Śiv. 165, 287, 424, 585, 661, 794, 804, 871, 922, 930, 962, 1112, 1118, 1153, 1162, 1239, 1241, 1283, 1463, 1571, 1627, 1632, 1775, 1813, 1844, 1848, 1895; Rām. 10, 23, 31, 60, 98, 114, 124–6, 302, 387, 461, 674, 678, 901, 994, 1008, 1065, 1080, 1085, 1088, 1110, 1126, 1173, 1177, 1192, 1264, 1321, 1361, 1364, 1398, 1461, 1492, 1494, 1559, 1572, 1641, 1703, 1782; K. 174, 413, 464, 696; YZ. 31, 402; K.Pr. 17, 60, 62, 160, 187); to go away (from), depart (from), abandon (obj. in abl.) (Rām. 27, 838–9, 965, 1031, 1121; K. 202, 513; YZ. 28, 141, 273, 519–20, 525); to go, proceed, move along, be in motion (Rām. 889–90, K. 375); to disappear, be worn away (cf. **nam** **ṣalānⁱ**, p. 635*b*, l. 30); to come away, be removed (suddenly) (cf. **nūṣ^u** **ṣalūn^u**, p. 663*b*, l. 11; **ṣok^u** **ṣ^o**, p. 1067*a*, l. 47); (of some evacuation) to run out quickly, be suddenly discharged (cf. **dāl** **ṣalūn^u**, p. 210*a*, l. 25; **dasth** **ṣalānⁱ**, p. 256*a*, l. 48; **dāth** **ṣalun**, p. 257*b*, l. 21; **yēd** **ṣalūn^u**, s.v. **yēd**); to depart, go suddenly, be suddenly accomplished (cf.

nāmⁱ ṭalun, p. 636a, l. 27; rakaṇ or rikiṇ ṭalūn^u, p. 832a, ll. 38, 49).

hēth salun to take and run off, to carry off, elope with (K. 653); to take away (YZ. 17, 33, 508).

nīriṭh ṭalun (words, etc.) to emerge and become suddenly uttered (p. 721*b*, l. 2) (Śiv. 1187, K. 239, YZ. 465). trövith ṭalun, to abandon (YZ. 151).

ṣol^u-mot^u च॒लु-म॑न्तु । पलायितः perf. part. (f. **ṣūj^u-mūṣ^u** च॒जू-म॑न्तू), fled, departed, etc., as ab. (Gr.Gr. 109, K. 468).

ṣalan-shāy चलन्-शाय f. a place of refuge, asylum (El.). **-wôl^a** -वोलु n.ag. (f. **-wājēñ** -वाज्यञ्), an absconder, a (military) deserter (El.).

ṣalān ग॒अ॒शुन् च॒लान् ग॒ह्नुन् m.inf. to go along, proceed (cf. **ṣalith** g°, bel.) (Rām. 403). —**yun**ⁿ —यि॒नु m.inf. to come hurriedly, to flee home (cf. **ṣalith** y°, bel.) (Rām. 1184).

Ṣalith gaṣhun चलित्य गच्छुन् । अपगत्य यानम् m.inf. to run away (to a distance), abscond (Rām. 336, 1089, 1112, 1379, 1551, 1725); cf. **ṣalān** g°, ab. —**yun^u** —यिनु । पलाय्यागमनम् m.inf. having absconded to come, to arrive as an absconder (from somewhere else) (Rām. 339, 1369). Cf. **ṣalān** y°, ab.

This verb is sometimes used impersonally, as in **dushmanan sol^a**, by the enemies it was fled, i.e. the enemies fled (Gr.M.).

ṭāluṇ चालुन् । सहनम् conj. 1 (1 p.p. ṭōl^u चोलु, f. ṭōj^u चाजू ; 2 p.p. ṭājyōv चाज्योव्), to bear, endure (cf. *atha* ṭ°, p. 64*a*, l. 20) (Gr.M.; Śiv. 271, 419, 824, 1247, 1253, 1446, 1758; Rām. 196, 203, 218, 291, 617, 643, 1027, 1289, 1386, 1570, 1575, 1581, 1711; YZ. 60, 346; K.Pr. 239, 241).

ḥālan-bāna चालन्-वान् । चान्तिशीलता m. the habit,
 or nature, of endurance, endurance, patience, long-
 suffering. -wôl^u -वोलु । चान्तिस्वभावः n.ag. (f. -wājēñ
 -वाज्यञ्), one who bears or endures, resigned, long-
 suffering, unruffled by nature, imperturbable.

ṣellun चेलुन् (by some written **ṣellun चेल्लुन्**) ।
बलात्प्रवेशनम् conj. 1 (1 p.p. **ṣyol^u च्यालु**, f. **ṣēj^u च्याजू**;
 2 p.p. **ṣējyōv चय्योव्**), to force (something) into (a
 receptacle), to stuff into, cram into (Gr.Gr. 25, 26,
 124); to train with vigorous practice, to train in-
 tensively (cf. English 'cram') (L.V. 69).

ṭṣēl¹ ṭṣēl¹ चलि चलि । बलात्प्रवेश freq. part., as adv.
with continued forcible cramming.

ṭhēlith mandith चलिथ् मंडिथ् । बलात्स्थाप्य conj.
part. as adv. having crammed having trampled,
cramming in and trampling down. —**thawun**
—थवुन् । बलात्प्रवेशनम् m.inf. to cram into, force into
(and leave there).

ṣalanāwun चलनावुन् । अपयापनम् conj. 1 (1 p.p. **ṣalanôw^u** चलनोवु). This verb is one of the causals of **ṣalun**. The other is **ṣal^arāwun**, q.v., see Gr.Gr. 174), to cause to run away, to put to flight (Rām. 867, K. 999).

ṣal^arāwun चल्नावुन् । पलायनम् conj. 1 (1 p.p. **ṣal^arôw^u** चल्नोवु). This verb, like **ṣalanāwun**, is a causal of **ṣalun**, see Gr.Gr. 174) to cause to run away, to put to flight (K. 1023).

ṣēlis चलिस्, see **ṣyol^u**.

ṣālawun^u चालवुन् n.ag. (f. **ṣālavüñ^u** चालवन्), one who bears, one who endures (Śiv. 1254).

ṣam चम् । चर्म f. skin, hide, bark, rind (of man, beast, tree, fruit, or the like) (cf. **hāpath-ṣ^o**, p. 342b, l. 47; **khar-ṣ^o**, p. 407a, l. 38; **nuñ^u ṣ^o**, p. 641a, l. 47; **pot^u ṣ^o**, p. 788a, l. 45; **shēza-ṣ^o**, p. 903b, l. 13; **samūr-ṣ^o**, p. 914a, l. 45; **sōra-ṣ^o**, p. 931a, l. 23) (El.; Gr.Gr. 148; W. 111 *ṣom*; Śiv. 166, 816, 894; Rām. 635; K.Pr. 217); according to El. the word also means 'volume'; cf. **ṣarmun**. —**māḍi yin^u** —मॉडि यिन् । दृढीभवनम् f.inf. the skin to be kneaded (p. 548b, l. 40), i.e. to become hardened, or toughened, by practice; hence, genl. to become hardened to heavy labour by continued practice. —**phalün^u** —फलन् । खेदाग्निः f.inf. the skin to become worn away (**phalun** 2) (esp. by helping to carry a heavy load or the like).

ṣama-dājⁱ चम-दंजि (or -dūj^u -दंजू) । दोषेऽपि गुणाख्यानम् f. (out of friendship or the like) telling or recounting a person's good qualities even when he is patently committing a fault; pretending a virtue when one has it not (cf. **gāna-ṣamadūj^u**, p. 288a, l. 25); -**dand** -डण्ड । शारीरिकसाहायदानम् m. bodily help, i.e. help given by a friend with some part of his body (such as his hands, feet, or back); -**dor^u** -दंरु । दृढचर्मा adj. (f. -**dūr^u** -दंरु) (of anything animate or inanimate) hard-skinned, tough-skinned, hard-barked. -**ṣūr^u** -चंरु । अजिनपत्रा f. 'a skin-sparrow', i.e. a bat.

ṣami āsun चमि आसुन् । भारवाहित्वम् m.inf. 'to remain on the skin', i.e. the responsibility of carrying out (some duty) to lie (upon someone).

ṣām चाम्, see **aṣun**.

ṣēm^u च्यम्, see **ṣyom^u**.

ṣom^u 1 चंमु adj. (f. **ṣüm^u** चंमू), made of skin, used —° as in **sōra-ṣ^o**, made of pigskin, p. 931a, l. 25.

ṣom^u 2 चंमु adj. (f. **ṣüm^u** चंमू) (of some liquid) reduced to a small amount (by evaporation or the like), used —°, as in **ada-ṣ^o**, p. 12a, l. 31; **ras-ṣ^o**, p. 841b, l. 33. See **ṣamun**, of which this word is 1 p.p.

ṣombun चुंवुन् । छिद्रीकरणम् conj. 1 (1 p.p. **ṣōmb^u**

चुंवु), to pierce, bore (e.g. a pearl, the nose, or the lobe of the ear) (cf. **kan ṣ^o**, p. 447b, l. 22; **nas ṣōmbün^u**, p. 654b, l. 8) (El., L.V. 75, Śiv. 1290); **ṣōmb^u-mot^u** चुंवु-मंतु । छतरन्ध्रः perf. part. (f. **ṣōmb^u-müṣ^u** चुंवु-मन्त्रु), bored, pierced, as ab.

ṣēmbēr चंय्वर् or **ṣēmēr** चंय्वर् । ह्रस्वत्वम् m. shortness, (esp. in the sense of shorter than proper) being too short.

ṣēmbor^u चंवरु or **ṣēmbur^u** चंवरु, or **ṣēmor^u** चंमरु, **ṣēmur^u** चंमुरु । ह्रस्वतायुक्तः, अवटीटः adj. (f. **ṣēmbūr^u** चंवरु, **ṣēmūr^u** चंमरु) (of any member of the body, esp. the nose) having it too short, flat-nosed, squat-nosed, snub-nosed (cf. **nas-ṣ^o**, p. 654b, l. 9); met. (of the eye) flat and dull without eyelashes (cf. **āchⁱ-ṣ^o**, p. 8b, l. 45). Cf. **ṣēpot^u**.

ṣamadājⁱ चमदंजि, **ṣamadūj^u** चमदंजू, see col. a, l. 28. **ṣōmōkh^u** चुम्बखु । चतुर्मुखः m. having four faces, four-faced; (of a mountain or the like) four-peaked.

ṣamal 1 चमल् । सत्वविशेषः m. something possessing a skin or bark; hence, the felled trunk of a tree from which the branches have been lopped (esp. when still retaining its bark).

ṣamal 2 चमल् । दृढचर्मा adj. e.g. possessing a skin, as in **nūna-ṣ^o**, p. 641a, l. 28; esp. hard-skinned, tough-skinned.

ṣāman चामन् । आमिचा f. (sg. dat. **ṣāmün^u** चामन्त्रु), cheese (El. m., Gr.M. f.).

ṣāmañē-(or **ṣāmün^u**)-**mōnd^u** चामन्न-(चामन्त्रु)-खंडू । आमिचालोटम् f. a ball of cheese, an entire cheese, a cake of cheese (Gr.Gr. 75). -**tīr^u** -टीरु । आमिचालोटम् f. a large mass of curds before making into cheese. -**ṣakul** -चकुल् । आमिचाखण्डम् m. (sg. dat. -**ṣakalas** -चकलस्), a circular piece of cheese (prepared as a relish).

ṣamun चमुन् । अल्पीभवनम्, संगतीभवनम् conj. 2 (1 p.p. **ṣom^u** चंमु), and conj. 3 (2 p.p. **ṣamyōv** चंम्योव). The causal of this verb is **ṣōm^arāwun**, q.v.) (of some liquid or juice in a green plant) to be reduced in amount (by drying, evaporation, boiling down, or the like) (cf. **ras-mas ṣ^o**, p. 844a, l. 3); (of advice or the like) to be agreed to, adopted. Cf. **ṣamathun**.

ṣom^u-mot^u चंमु-मंतु । अल्पीभूतः perf. part. (f. **ṣüm^u-müṣ^u** चंमू-मन्त्रु), reduced (by cooking, evaporation, etc.), as ab.

ṣamith gaṣhun चमिथ् गकुन् । तिरस्कृतीभवनम् m.inf. to become abashed or ashamed (owing to being tongue-tied); to be disgraced (in the eyes of respectable people by the circulation of evil reports).

ṣamyō-mot^u चंम्यो-मंतु । अल्पीभूतः, संगतीभूतः perf.

part. (f. ṭamyē-müṭ^u चम्ये-मचू), become reduced, as ab.; (of advice or the like) agreed to, adopted.

ṭamph चंफ् or (q.v.) ṭāph चाँफ् । सान्नुम् m. (sg. dat. ṭampi चंपि), persuasion, cajolery, blandishment, inducement (to another to do something). Cf. ṭāph.

ṭāmp (El. ts^o), see ṭhāph.

ṭāmph चाँफ्, see ṭāph.

ṭēmph चेंफ्, see ṭēph.

ṭam^ar चमर् । चर्मकारः m. (his wife is ṭamarēñ चमर्यञ् or ṭam^ar-bāy चमर्-बाय्), a worker in leather, currier, shoemaker, cobbler, harness-maker (El. tsamar, tsomor; Gr.Gr. 148; W. 111 tsōmūr). -bāy -बाय् । चर्मकारभार्या f. his wife.

ṭamar चमर् in ṭamar-gāv चमर्-गाव् । चमराख्या गौः f. the Yak (*Bos grunniens*) (highly valued for its bushy tail, used as a fly-whisk); ṭamar-wōl^u चमर्-वोलु । चामरकृत् m. a maker of fly-whisks (see ṭamar).

ṭāmar चामर् । चामरम् m. the tail of the *Bos grunniens* (used over a god or a great person as a ceremonial fly-whisk) (L.V. 73; Śiv. 1175, 1515; K. 932, 985, 1132, 1151). See ṭamar.

ṭamur^u चमूर् । शस्त्रम् m. iron (this is a Burushaskī word, and in various forms is current over the whole Dard country. In Ksh. it is reported as an old word, now seldom used).

ṭēmēr चम्यर् । द्रुखत्वम् m., i.q. ṭēmbēr, q.v.

ṭēmōr^u चमर् or ṭēmūr^u चमूर् । द्रुखतायुक्तः, अवटीटः adj. (f. ṭēmūr^u चमर्), i.q. ṭēmbōr^u, q.v.

ṭō-mara चू-मर । प्रायश्चत्वारि card. about four (Gr.Gr. 84).

ṭamarēñ चमर्यञ्, see ṭam^ar.

ṭamaruw^u चमरुवु adj. (f. ṭamarüv^u चमरवू), made of iron, iron (see ṭamur^u) (Rām. 631; H. xii, 16, 17, tsamruv^u; K.Pr. 190). ṭamaruw^u kara ṭāpun चमरुवु कर चापुन् । अतिकष्टसाध्यविधानम् m. to chew peas of iron; hence, met. to be occupied in some very difficult work (cf. H. as ab.). In H. xii, the word is explained by the pandit as 'leathern', but the meaning 'made of iron' is certainly the correct one. So also in K.Pr. 190. In the modern language it is confused with ṭam, leather.

ṭōm^arāwun चूमरावुन् । अल्पीकरणम्, संगतीकरणम् conj. 1 (1 p.p. ṭōm^arōw^u चूमरोवु. This verb is the causal of ṭamun, q.v.) to reduce (the amount of some liquid, or of the juice in a green plant, or the like, by drying, evaporating, boiling down, or the like); to cause (some advice, or course of conduct) to be agreed to, assented to, adopted.

ṭēmīs चमिस, see ṭyom^u.

ṭāmōt^u चामंतु perf. part. of aṭsun, q.v. (f. ṭāmüṭ^u चामचू), entered (lit. and met.) (cf. brēshēs aṭsun

and brēshēn ṭāmüṭ^u, p. 126b, ll. 40, 36; māḍi aṭsun and māḍi ṭāmōt^u, p. 548b, ll. 33, 37; pātⁱ aṭsun, and pātⁱ ṭāmōt^u, p. 789a, ll. 8, 41; path aṭsun, p. 791b, l. 28, and path ṭāmōt^u, p. 792b, l. 5) (Gr.Gr. 110; Rām. 652, 686).

ṭūmṭh, see ṭūṭh^u.

ṭum^aṭh चुमट् or ṭum^uṭh^u चुमटू or ṭumüṭh^u चुमटू । अङ्गुल्ययाघातः, पिपीलिकाकीटविशेषः f. (sg. dat. ṭum^aṭi चुमटि or ṭum^aṭhi चुमटि), a nip, a pinch (cf. kapar-ṭ^o, p. 463b, l. 46; phēkⁱ-ṭ^o, p. 720b, l. 48); a kind of red ant. —hēñ^u —ह्यञ् । अङ्गुल्ययाघातेन ज्ञापनम् f.inf. to take a nip, to draw a person's attention by pinching him.

ṭamathun चमटुन् । पर्युषितीभावः conj. 3 (2 p.p. ṭamathyōv चमद्योव्) (of something naturally juicy) to dry up, wither (cf. ṭamun) (El. to wither, decay). ṭamathyō-mot^u चमद्यो-मंतु । स्नानीभूतः perf. part. (f. ṭamathyē-müṭ^u चमद्ये-मचू), dried up, withered, as ab. ṭamatkār चमत्कार् m. admiration, surprise; a show, spectacle, wonderful object (Śiv. 1777).

ṭan चन् । तृणादिदुर्गन्धः f. the odour of a cowhouse (arising from the mixture of fodder, cowdung, and urine). —wōthün^u —वथञ् । दुर्गन्धोद्गमः f.inf. such an odour to arise.

ṭēni चेनि, see ṭyūn^u.

ṭōn चुन्, see ṭōr.

ṭun चुन् in tāzak-ṭun, q.v.; in ṭun-kun (K.Pr. 38), see ṭōr.

ṭúnú (El. ts^o), see ṭ^anun^u.

ṭūn चुन् । चूर्णः m. powder (cf. khandā-ṭ^o, p. 403a, l. 2) (El. tsūn, broken filings) (Gr.Gr. 20); filings (El. tsūn, i.e. ṭū).

ṭūna-mōṭh kariñ^u चुन-खट् करञ् । चूर्णशो विभेदनम् f.inf. to make (something) a fistful of powder, to crush to powder (and so destroy). -trōmba-चुम्ब । सस्यविशेषः m. N. of a certain food-grain (? a variety of buckwheat) (cf. trōmba).

ṭōnca चोंच, see ṭōca.

ṭanda चंद m. a garment (noted only in YZ. 234, 541). Cf. canda, a pocket.

ṭandī चंडी f. 'The Furious', a N. of Durgā, the wife, or energetic form, of Shiv (Śiva) (Śiv. 1515); a hasty, impetuous woman (L.V. 77).

ṭünd^u चंडू । आघातः f. (sg. dat. ṭanjē चञ्ज), a blow, stroke, hit (cf. atha-ṭ^o, p. 64a, l. 22; cōṭⁱ-ṭ^o, p. 177a, l. 44; dōbiñē-ṭ^o, p. 184a, l. 21; kala-ṭ^o, p. 435b, l. 8; kañi-ṭ^o, p. 461b, l. 38; lōri-ṭ^o, p. 531a, l. 17; macilⁱ-ṭ^o, p. 548a, l. 35; nala-ṭ^o, p. 632a, l. 33; phēkⁱ-ṭ^o, p. 720b, l. 50; para-ṭ^o, p. 750a, l. 49; shēmshēri-hünz^u ṭ^o, p. 884a, l. 37; wōḍi-ṭ^o, s.v.

ṣalvōd (Gr.M.; Rām. 969; K.Pr. 62); (of wind) a sudden blow, gust (cf. **wāwa-ṣ°**, s.v. **wāv** 1) (Gr.M.); met. a sudden, violent, unbearable calamity (cf. **nāra-ṣ°**, p. 648b, l. 11; **tāli-ṣ°**, p. 997b, l. 33; **tāpa-ṣ°**, p. 1015a, l. 26; **tapāli-ṣ°**, p. 1016a, l. 20). —**lāyūñ^ū** —**लायून्** f.inf. to strike a blow (e.g. with a sword) (on, dat.) (H. iii, 5, 6). —**yiñ^ū** —**यिन्** f.inf. a blow to come, a blow, or hurt from a blow, to be received (K.Pr. 261).

ṣanjē ṣanjē karun चञ्ज चञ्ज करुन् । पुनःपुनस्ताडनेन चीणीकरणम् to enfeeble (a person, esp. a child) by repeated blows, or by blows given by a number of people.

ṣāṇḍikh चंडिख । सभाविशेषः f. (sg. dat. **ṣāṇḍiki** चंडिकि), a meeting, assembly (esp. of gamblers or similar reprobates).

ṣandan चंदन् in **wānⁱ wānⁱ ṣandan** वनि वनि चंदन्, s.v. **wanun** 1, q.v.

ṣandun चंदुन् । चन्दनम् m. (sg. dat. **ṣandanas** चंदनस्), sandal-wood (cf. **rakh-ṣ°**, p. 830b, l. 15; **rakta-ṣ°**, p. 831b, l. 34) (El.; L. 78 *tsandum*, probably a misprint; L.V. 42; Śiv. 973, 1080, 1155, 1613, 1902; Rām. 692, 739, 1080; K. 425-6, 528, 926, 976; K.Pr. 159, 229).

ṣandan-bura चंदन्-बुर । चन्दनत्वक् m. the bark of the sandal tree (cf. **bura** 2); a powder made from a bark-like strip of sandal-wood (cf. **bura** 1). —**dār** -**दार्** adj. e.g. bearing sandal-wood, i.e. sprinkled, or covered, with sandal-wood (YZ. 57, of a bed). —**hār** -**हार्** । **प्रालम्बिकाविशेषः** m. a kind of necklace of three, five, or seven strands (the *candra-hār* of India, of which name this word is a corruption) (L. 262 *chandanhār*). —**kōj^ū** -**काजू** । चन्दन-शिला f. a flat stone on which sandal-wood is ground to powder. —**kwōj^ū** -**क्वाजू** । चन्दनशिला f., id. —**kūñ^ū** -**कून्** । चन्दनशिला f., id. —**mōkun** -**मोक्कुन्** । चन्दनखण्डम् m. a small lump of sandal-wood used for being reduced to powder on a grinding stone.

ṣāṇḍun (El. *ts°*), a common misspelling for **ṣhādun**, q.v.

ṣand^ar चंद्र or **ṣand^ar** चंद्र । चन्द्रः m. (sg. dat. **ṣa(a)ndras** चं(चं)द्रस्), the moon (cf. **bāla-ṣ°**, p. 104a, l. 42; **phal-ṣ°**, p. 692a, l. 18; **punim^ū-ṣ°**, p. 741a, l. 40; **yēnd^ar ta ṣ° naṣun**, s.v. **yēnd^ar**) (El. *tsandar*, the new moon, crescent-shaped moon; L.V. 9, 22, 109; Rām. 406, 575, 1484, 1486, 1774; YZ. 34; K.Pr. 253); a moon-shaped ornament worn on the head (used esp. by children).

ṣandra-grohun चंद्र-ग्रहन् । चन्द्रग्रहः m. (sg. dat. -**grahanas** -ग्रहनस्), an eclipse of the moon. —**hāl** -**हाल्** । धान्यविशेषः m. a kind of paddy with a soft

white grain. —**kalā** -**कला** f. a digit of the moon; the crescent of the moon immediately before or after the new moon (Śiv. 98 (N.P.), 1490). —**kalādār** -**कलादार्** m. he who wears the crescent moon, i.e. who has it for his crest, a N. of Shiv (Śiva) (Śiv. 75). —**kalapush^ū** -**कलपुशु** । चन्द्रभूषणभूषितशिरोवस्त्रम् m. a kind of round cap ornamented with moon-shaped pieces of gold, silver, etc. —**shēkhar** -**शेखर** m. he who has the moon for his crest, a N. of Shiv (Śiva) (Śiv. 1586). —**tōc^ū** -**टाचू** । चन्द्राकारभूषणोपेतः शिरोवस्त्रविशेषः f. a kind of child's cap ornamented as ab. —**ṣūd** -**चूड** m., i.q. —**shēkhar**, ab. (Śiv. 976, 1035, 1538, 1574); a N. of Vishnu (Śiv. 740). —**wār** -**वार्** । चन्द्रवारः m. Monday (El. *tsandaricār*, Gr.M., W. 106 *tsandarār*). Cf. **sūmwar**.

ṣand^arakh चंद्ररख । चन्द्रकः m. (sg. dat. **ṣand^arakas** चंद्ररकस्), one of the moon-shaped marks, or eyes, on the expanded tail of a peacock (cf. **mōr-ṣ°**, p. 587b, l. 49).

ṣāṇḍrama चंद्रम् or **ṣāṇḍrama** चंद्रम् (**ṣāṇḍram** चंद्रम्, m.c., Śiv. 334, 475; Rām. 1002) । चन्द्रमाः m. the moon (El. *sāṇḍramma* (so sometimes sounded); L.V. 93; Śiv. 38, 128, 166, 334, 424, 434, 475, 955, 1009, 1147, 1189, 1574, 1654; Rām. 197, 399, 400-1, 438, 543, 616, 1002, 1017, 1083-5, 1188, 1225, 1262, 1276, 1341, 1655; K. 57, 130, 676, 923, 929).

ṣāṇḍrāyēn चंद्रायन् or **ṣāṇḍrāyēn** चांद्रायन् in **ṣāṇḍrāyēn ṣāpun** चंद्रायन् चापुन् । चान्द्रायनाख्य-व्रतविधानम् m.inf. to keep a certain very severe fast for an entire lunar month. It is called in Skt. *cāṇḍrāyana*, which appears as **ṣāṇḍrāyēn ṣāpun** in Śiv. 595.

ṣong (El. *ts°*), see **ṣōg^ū**.

ṣōng^ū चोंगु, see **ṣōg^ū**.

ṣōngij^ū चांगिजू, see **ṣōgij^ū** 1, 2, and 3.

ṣāngun चांगुन्, see **ṣāgun**.

ṣēngun 1 चंगुन् m. (sg. dat. **ṣēnganas** चंगनस्), happiness, jollity, the being amused. —**hyon^ū** —**ह्यनु**, m.inf. to take happiness, to be amused (K.Pr. 249).

ṣēngun 2 चंगुन् । प्रमोदनम् conj. 1 (this verb is impersonal; 1 p.p. **ṣyong^ū** चंगु, f. **ṣēnj^ū** चंजू; 2 p.p. **ṣēnjyōv** चंज्योव्), to rejoice, to exult, show happiness (on succeeding in carrying out one's intentions) (El. to be happy). Cf. **bring** 1.

ṣēgañ चंगञ् f. in **ranga-ṣ°**, p. 837a, l. 39, q.v.

ṣingar चिंगर । सुतानि m.pl. (but sometimes **ṣingara** चिंगर, f.pl.), leaping, bounding (in joy). —**ṣānānⁱ** —**चाननि** । भीतिदानम् m.pl.inf. 'to cause jumps to enter'; hence, to terrify or intimidate (a child,

servant, or the like, by frequent beatings, scoldings, or the like).

ṣingara tulañē ङिगर तुलञ् । सुतोत्थापनानि f. pl. inf. to leap or jump for joy.

ṣunih, incorr. for **ṣāñē**, see **ṣūñū**.

ṣanjē ञ्ज्य, see **ṣundū**.

ṣēnjū ञ्जू, **ṣēnjyōv** ञ्ज्योव, see **ṣēngun**.

ṣōnjū ञ्जु, see **ṣōjū**.

ṣanjēyār ञ्ज्ययार् । ताडनपात्रीभूतः m. a receiver of blows, i.e. an obstinate boy, or the like, who refuses to learn or obey orders, and is hence subject to frequent chastisement. Cf. **ṣundū**.

ṣēkh ञ्ख, see **ṣēkh** 1 and 2.

ṣēnkāl ञ्कल्, see **ṣēkal**.

ṣōnamath ञ्चनमथ् or **ṣunamath** ञ्चनमथ् । चतुर्नवतिः card. (pl. dat. **ṣō(u)namatan** ञ्च(चु)नमतन्), ninety-four (Gr.Gr. 80).

ṣōnamatyum ञ्चनमतिम् or **ṣunamatyum** ञ्चनमतिम् । चतुर्नवतितमः ord. (f. **ṣō(u)namatim** ञ्च(चु)नमतिम्), ninety-fourth (Gr.Gr. 80).

ṣānun ञ्नुन् । गुल्फः, चूर्णफलम् the internal malleolus (El. *tsanun*); the ankle (El. *tsunun*); a peach (the fruit) (cf. **bōṭa-ṣ°**, p. 138b, l. 38) (El. *tsūnū*, *tsunun*, *Amygdalus Persica*; W. 116 *tsunun*; L. 348 *tsunnan*, 462, *tsannan*). **ṣānānī-ōtū** ञ्ननि-ओटू । चूर्णफलगुटिका f. a peach-stone. -**wathār** -वथर् m. a peach leaf.

ṣānun ञ्नुन् । प्रवेशनम् conj. 1 (1 p.p. **ṣōn** ञ्नु, f. **ṣōñ** ञ्नु; 2 p.p. **ṣāñōv** ञ्नुओव्. This verb is the causal of **aṣun**, q.v.), to cause to enter, to bring in, put into (dat.) (cf. **atha ṣ°**, p. 64a, l. 24; **bāzar ṣ°**, p. 154b, l. 36; **khaphari phamb ṣ°**, p. 406a, l. 13; **khyol** ṣ°, p. 426a, l. 47; **wāguj** ṣ°) (El.; Gr.Gr. 12, 13; Gr.M.; W. 65; Śiv. 1645, 1911; Rām. 416; K. 36, 365-6, 816, 896); to invite (into), lead into (cf. **gara ṣ°**, p. 295b, l. 3; **jin ṣ°**, p. 375a, l. 11) (K. 298, 494, 715, 900, 1130; H. iii, 7); to bring into existence (in something) (cf. **phuṭh ṣānūñū**, p. 717a, l. 5; **dāg ṣ°**, p. 194a, l. 19; **khrol** ṣ°, p. 412b, l. 46; **kāth ṣ°**, p. 486a, l. 17);

to cause some condition to occur (in) (esp. when the condition is new or unexperienced) (cf. **ala ṣ°**, p. 23a, l. 49; **baṭha ṣ°**, p. 139b, l. 29; **chag ṣānūñū**, p. 158b, l. 8; **cār ṣ°**, p. 174b, l. 4; **dōdur** ṣ°, p. 192b, l. 7; **khur** ṣ°, p. 411b, l. 45; **lār ṣānūñū**, p. 530a, l. 25; **lōsa ṣ°**, p. 533a, l. 16; **maza ṣ°**, p. 614b, l. 9; **nēkh-pūr** ṣ°, p. 629b, l. 18; **naṭh ṣānūñū**, p. 660a, l. 25; **pāt** ṣ°, p. 789a, l. 50; **pot** ṣ°, p. 788a, l. 49; **path ṣ°**, p. 792b, l. 9; **pay ṣ°**, p. 812a, l. 1; **rāshē ṣ°**, p. 843a, l. 35; **shram ṣ°**, p. 893a, l. 28; **tūra ṣānāñē**, p. 1021a, l. 17; **ṣākar ṣānānī**, p. 1069a,

l. 50; **ṣākāt** ṣānānī, p. 1070a, l. 9; **ṣingar ṣānānī**, p. 1074b, l. 49; **ṣāph ṣānūñū**, p. 1077b, l. 31; **zingar ṣānānī**; **zōzur** ṣ°) (Gr.M.; Rām. 470; K. 620; H. ix, 2); to cause something to begin working, to start in action, to set going (into something) (cf. **drōt** ṣ°, p. 249a, l. 44; **khalas ṣ°**, p. 397a, l. 26; **khayāl ṣ°**, p. 426b, l. 27; **nakh ṣ°**, p. 628a, l. 33; **pēd ṣānūñū**, p. 681b, l. 12; **panda ṣ°**, p. 738b, l. 5; **pōthār ṣ°**, p. 800a, l. 35; **thaph ṣānūñū**, p. 981a, l. 17; **wād ṣ°**, s.v. **wād**; **wadanas ṣ°**, s.v. **wadun**) (Gr.M.; K. 326, 331); to apply (a patch or the like) (cf. **dūj** ṣānūñū, p. 203a, l. 24).

ṣānan-wād ञ्चानन्-वाद् । बाधनम् m. harassing, oppression, annoyance (to compel someone to undertake something difficult).

ṣēnun 1 ञ्नुन् or **ṣēnun** ञ्नुन् m. (sg. dat. **ṣēnanas** ञ्नेनस्), consciousness, understanding, intelligence (Śiv. 1043, 1339, 1406, 1415, 1592; K. 212, 301, 311).

ṣēnun 2 ञ्नुन् । संज्ञानम् conj. 1 (1 p.p. **ṣyūn** ञ्नु, Gr.Gr. 19; 2 p.p. **ṣēñōv** ञ्नुओव्. The causal of this verb is **ṣēnanāwun** ञ्नेनावुन् or **ṣīñrāwun** ञ्नीत्रावुन्, Gr.Gr. 174), to know by a sign, to recognize, distinguish, identify (K. 186, 195, 210); to recognize (as such-and-such), to understand (a thing to be such-and-such) (L.V. 28, Śiv. 1545, Rām. 627, K. 141, YZ. 421); hence, to accept when seen, to experience, gain the experience (of anything) (L.V. 6); to recognize as authoritative, to meditate upon (instruction given) (L.V. 51-4, 80; Śiv. 1704). Cf. **ṣēntun**.

ṣunnō ञ्नुना । चतुःसंख्यालिप्यङ्कः m. the figure 4, the written sign for four.

ṣunun (El. *ts°*), see **ṣānun** and incorr. for **ṣhunun**.

ṣunnun, see **ṣhunun**.

ṣānanāwun ञ्चाननावुन् conj. 1 (1 p.p. **ṣānanōw** ञ्चाननोव्), i.q. **ṣānun**, q.v., to cause to enter (Śiv. 126).

ṣēnanāwun ञ्नेनावुन् । संज्ञापनम् conj. 1 (1 p.p. **ṣēnanōw** ञ्नेननोव्), to cause to recognize, or to be recognized, by a sign, to indicate by a sign, wink, or the like (cf. **ṣēnun**, **ṣīñrun**, and **ṣīñrāwun**) (Śiv. 1884).

ṣunanāwun (El. *ts°*), see **ṣhunananāwun**.

ṣōnūr ञ्चानूर m. N. of a celebrated wrestler in the service of Kams (Kamśa), who was killed by Krushn (Kṛṣṇa) (K. 368, 440), in Skt. *Cānūra*.

ṣīnis ञ्नीनिस्, see **ṣyūn** 1.

ṣōns (El. *ts°*), **ṣūns** (El. *ts°*), see **ṣōnz**.

ṣānt (El. *ts°*), see **ṣhāth**.

tenta (? spelling) m. a funeral pyre (El.). ? Cf. Skt.

citā. **ṣintabal** m. the place of a funeral pyre, a funeral pyre (El.).

ṣentā चंता or **ṣintā** चिंता f. thinking, thought; thought, care, anxiety (Rām. 555; K. 500, 1158); i.q. **ṣinth**, q.v. — **bariñṣā** — बरिञ्चू f.inf. to be anxious, to be full of care (K. 65).

ṣunt (El. *ts°*), see **ṣūth**.

ṣenth (El. *ts°*), see **ṣūth**.

ṣinth चिंथ f. (sg. dat. **ṣinti** चिंति), care, anxiety; i.q. **ṣentā**, q.v. — **kariñṣā** — करिञ्चू f.inf. to care (for, gen., as in **cyōñṣā** *ts°* karān, caring for thee) (L.V. 72).

ṣūnth चून्थ, **ṣūnth** ^u चून्थ, see **ṣūth**.

ṣūnth चून्थ, **ṣūnth** ^u चून्थ, see **ṣūth**.

ṣāntal (El. *ts°*), see **ṣhātal**.

ṣūntal चून्तल, **ṣūntul** ^u चून्तल, see **ṣūtal**, **ṣūtul**.

ṣentun चिन्तुन् conj. 1, i.q. **ṣenun** 2, q.v. to meditate upon, think upon (K. 408, 505); **mani** *ts°*, to consider in one's mind, to determine (on a particular course of conduct) (K. 410).

ṣantāl चञ्चल । चञ्चलः adj. c.g. unsteady, restless, unstable, inconstant, changeful, volatile, fickle (Gr.M.; Śiv. 334, 1340, 1539; Rām. 74, 1624); tremulous, agitated (Rām. 173, 986, 1285).

ṣenawun ^u चिनवुन् । संज्ञापनपूर्वकम् n.ag. (f. **ṣenavūñṣā** ^u चिनवञ्चू), one who recognizes, distinguishes, identifies (Śiv. 1515); esp. the Supreme, considered as the source of all sensation (Śiv. 1342); (as adv.) by identification, by recognition, by means of identification.

ṣenawan चिनवञ्च । संज्ञापनम् f. making known, information, indication, pointing out. — **diñṣā** — दिञ्चू f.inf. to point out, show (El. *tsenawain dīnyi*).

ṣantālōz ^u चञ्चलाञ्चू । चाञ्चल्यम् f. unsteadiness, restlessness, instability, inconstancy, volatility, fickleness.

ṣonaway चूनवय् । चत्वार्येव card. even four, the four, all four (Gr.Gr. 85). See **ṣōr**.

ṣenyuk ^u चिन्युक, see **ṣyūn**.

ṣōnz चूञ्ज or **ṣōnz** ^u चूञ्जू । चेटि f. (sg. dat. **ṣōnzi** चूञ्जि), a female slave, a (household) slave-girl, a housemaid (El. *tsūns*, *tsōns*; Śiv. 437, 1237; Rām. 1038; K. 29, 637, 727, 913, 928, 979, 1132, 1150). **ṣōnza-kūt** ^u चूञ्ज-कटू । दासीपुत्री f. (sg. dat. **-kacē** -कच्य), the daughter of a slave-girl. **-kath** -कठ । दासीपुत्रः m. (sg. dat. **-kaṭas** -कटस्), the son of a slave-girl.

ṣōnz ^u चूञ्जू । दासः m. a male slave or male servant (esp. one employed as a messenger).

ṣōñ ^u चञ्चू, see **ṣānun**.

ṣāñṣā ^u चञ्चू । शान्ताङ्गारः, गर्वः f. a lump of charcoal, charcoal (when a single lump is not referred to, the pl. **ṣāñṣā** (see below) is generally used in this sense)

(of. both ⁱ-*ts°*, p. 140b, l. 44; **lasa**-*ts°*, p. 532b, l. 35; **mal**-*ts°*, p. 564a, l. 35; **ṣōka**-*ts°*, p. 1067a, l. 30; **ṣūra**-*ts°*, s.v. **ṣūr** 1; **yēngar**-*ts°*, s.v. **yēngur**) (Gr.Gr. 164, Gr.M.); a black mark made by charcoal (cf. **dēka**-*ts°*, p. 204b, l. 30); anything small and black and hard (like a little bit of charcoal) (cf. **rōnga**-*ts°*, p. 837b, l. 47); self-conceit, self-complacency, vanity (cf. **dēka**-*ts°*, p. 204b, l. 32; **gāṭa**-*ts°*, p. 310b, l. 2).

ṣāñṣā चञ्च, f.pl. charcoals, a collection of charcoal (e.g. for fuel) (cf. **khāra**-*ts°*, p. 407b, l. 48; **kāṭha**-*ts°*, p. 487b, l. 19; **kūth**-*ts°*, p. 493b, l. 22; **pana**-*ts°*, p. 735a, l. 32; **payēn**-*ts°*, p. 817b, l. 4; **tāla**-*ts°*, p. 995a, l. 39; **wan**-*ts°*, s.v. **wan** 1) (El. *tsingya* m., *tsingyin*; Rām. 621, 1081, 1495). **-āshnāv** -आश्नाव = چنه آشنا m. 'a charcoal relation', i.e. a mere acquaintance, one only slightly known, or a distant cousin (K.Pr. 159, 'people from the villages often pay a visit to the city during the winter season bringing with them charcoal for sale. They sell their load, put up for a night in some person's house, and are off again the following morning'). **-bōr** ^u -बोर् । शान्ताङ्गारभारः m. a load of charcoal (carried in leather bags from the forests to the towns). — **gathāñṣā** — गच्छञ्च । मनस्तापावाग्निः f. pl. inf. to become charcoals, to be burnt to charcoal; met. anguish, mental pain (due to someone else's evil conduct) to be experienced. **-hāgur** ^u -हागुर् । पक्षिविशेषः m. (sg. dat. **-hāgaras** -हागरस्), a certain bird (said to resemble a crow, and to be edible). **-hanā** -हना । शान्ताङ्गारमात्रम् f. a single piece of charcoal. **-khikhur** -खिखुर् or **-khikhur** ^u -खिखुर् । शान्ताङ्गारभारविशेषः m. a kind of withy or straw basket, in which small charcoal is brought from the forest into the towns for sale. — **karañṣā** — करञ्च । विनाशनम् (हान्युत्पादनम्) f. pl. inf. to turn into charcoal; to destroy; to cause mental anguish (by injuring another by evil conduct). **-mōndur** ^u -म्वंडुर् । शान्ताङ्गारलोष्टम् m. a large block of charcoal. **-mōndūr** ^u -म्वंडूर् । शान्ताङ्गारखण्डः f. a lump of coarse charcoal. **-mūt** ^u -मटू f. (sg. dat. **-macē** -मच्य), an earthenware vessel for holding charcoal, a coal box (K.Pr. 220, *tsunih-m°*). **-mōyā** -म्वया । शान्ताङ्गारमात्रम् f. a single piece of charcoal (Gr.Gr. 165). **-phol** ^u -फेलु m., id. (Gr.Gr. 164). **-phōti tyōngul nērun** -फुति त्थुंगुल् नेरुन् । उत्कर्षेण ख्यातिः m.inf. a spark to issue from a basket of charcoal; hence, (owing to belonging to a particular family or owing to special associates) to acquire a wide reputation (whether good or bad). **-yēngur** ^u -यंगुर् । शान्ताङ्गारवाहिपात्रविशेषः m. a kind of basket (made of withies sewn together with string) used for carrying the coarse charcoal

used by goldsmiths and blacksmiths. -yēt^u -येट् । शान्ताङ्गारवाहिका f. (sg. dat. -yēcē -यच्च), a kind of long withy basket (wide at top and narrow at bottom, carried, hung from the shoulders, on the back) for conveying charcoal (from the forest to the towns).

tsün^u चञ्जू । मौनम् f. silence, inability to retort (in an argument).

ts^anur^u चञ्जुत् । शान्ताङ्गारकृत् m. a charcoal-burner.

tsin^ērun चीञ्चरन् । संज्ञापनम् conj. 1 (1 p.p. tsin^or^u चीञ्चर्), to cause to be known by a sign, hint, point out, indicate by a hint, wink, or the like (caus. of tsēnun 2. Cf. tsēnanāwun, Gr.Gr. 174).

tsin^ērāwun चीञ्चरावुन् । संज्ञापनम् conj. 1 (1 p.p. tsin^ērōw^u चीञ्चरोवु), i.q. tsin^ērun, q.v.; cf. Gr.Gr. 174 (El. to point out, to show).

tsēpi चपि, tsēp^u चप्, see tsyop^u.

tsōpa, etc., see tsōpa.

tsōp^u चप् in dōsa-tsōp^u, p. 252a, l. 42, q.v.

tsop^u चप् । दन्ताघातः m. a bite (with the teeth, and on someone else) (cf. dr^aka-ts^o, p. 243a, l. 3; gali-ts^o, p. 283a, l. 50; guli-ts^o, p. 284a, l. 32; hūnⁱ-ts^o, p. 337a, l. 19; kāwa-ts^o, p. 495a, l. 37; wūṭa-ts^o, s.v. wūṭh) (El. tsúp, Gr.M.); when —^o, this word is sometimes used to mean a small amount of something eatable, as we should say 'a bite of something', see dōda-ts^o, p. 190a, l. 50; nūna-ts^o, p. 641a, l. 29; the compound nāvi-ts^o, p. 667a, l. 7, means 'a little worn-out uncomfortable boat'. —hyon^u —ह्यनु । दन्ताघातः m.inf. to take a bite, to bite (Gr.M.; H. x, 7). —kadun —कडुन् । दन्तैर्भक्षणम् to take a (single) bite (out of something, e.g. from an apple, or similar fruit) (K.Pr. 238); to swallow in a single bite.

tsapis yun^u चपिस् यिनु । दन्ताघातैषणा m.inf. to attack in order to bite (e.g. a dog attacking a person).

tsōp^u चोप् (f. tsōp^u चाप्) 1 p.p. of tsāpun, q.v., gnawed, chewed, masticated, used —^o, as in ada-ts^o, p. 12a, l. 34; ōp^u-tsōp^u, p. 40a, l. 18.

tsúp (El. ts^o), see tsop^u.

tsēpacē चपच्च, see tsēpot^u.

tsēpicē चपिच्च, see tsēpyut^u.

tsōpacēl चपच्चल् । चतुष्पार्श्वस्थूलः adj. e.g. bulky on all four sides, having the lower part bulky and heavy (so that he or it is too heavy to be lifted) (cf. pacēl).

tsaph 1 चप् । अन्त्रविशेषः (sg. dat. tsapi चपि), the bowels (of man or beast) (cf. dōmb^u-ts^o, m., p. 217b, l. 50) (K.Pr. 61). tsapi nūn pyon^u चपि नूनं यनु । अतिव्यग्रीभवनम् m.inf. 'salt to fall on the bowels', to become distraught, overwhelmed with grief, out of one's mind for sorrow (caused by the loss or destruction of property or the like).

tsaph 2 चप् । धान्यभूः f. (sg. dat. tsapi चपि), a paddy-field, a field in which rice is grown, and where the paddy is deposited as it is reaped (El. a sheaf of grain); cf. dā-ts^o, a single paddy-plant, p. 231a, l. 14. —gün^u āsün^u —गञ्जू आसञ्जू । वङ्गजीविकासंभवः f.inf. 'the paddy-plot to be dense'; hence, to be very prosperous or well-to-do (esp. with reference to one who lives by cultivation or some other profession).

tsapi-dānē चपि-दात्र । चैत्रभूशायितधान्यम् m. reaped paddy, as laid down on the field to dry. —thawun —थवुन् । धान्यशायनम् m.inf. to lay down the reaped paddy on the field to dry (as each handful of the plant is cut, it is so laid down).

tsaph 3 चप् the act of biting, a bite (Gr.Gr. 134), in the following:— tsapa-tsaph चप-चप् । दन्तैर्भक्षामचि, दन्तादन्ति m. or f. (sg. dat. -tsapas -चपस् or -tsapi -चपि), mutual biting (as in a dog fight, or when horses fight). Note that this word may be m. or f. Cf. tsāph.

tsāph चाप् । अदनम् m. or f. (sg. dat. tsāpas चापस् or tsāpi चापि). This is the verbal noun of tsāpun, q.v., and may be either m. (Gr.Gr. 123) or f. (Gr.Gr. 127)), the act of gnawing, biting, chewing (cf. atha-ts^o, p. 64a, l. 28) (Gr.Gr. 66); mumbling with the gums (cf. atha-ts^o, as ab.). —atsün^u —अचञ्जू । आस्वादप्रवेशः f.inf. masticating to enter, i.e. a flavour (of some eatable) to be experienced for the first time (used esp. of children). —diñ^u —दिञ्जू । परामर्शः f.inf. to give mastication, to chew (something); met. to ponder over, meditate upon, ruminate upon (e.g. upon some advice or the like, given by another). —tsānūñ^u —चानञ्जू । आस्वादानुभावनम् f.inf. to cause the flavour (of some eatable) to be experienced for the first time.

tsāph चाप् or (q.v.) tsamph चप् । सान्नुम् f. (sg. dat. tsāpi चापि), coaxing, wheedling, blandishment, cajolery (to induce another to do something) (Gr.Gr. 66). —karūñ^u —करञ्जू f.inf. to coax, wheedle, to speak kindly words to, send salutations to (K. 982). Cf. tsamph.

tsēph चप् । त्वस्त्रणः f. (sg. dat. tsēpi चपि), a skin wound, a wound skin-deep, a cut on the outside only, a surface cut (esp. when accidental). —diñ^u —दिञ्जू । व्रणविधानम् f.inf. to wound, cut (as ab., also on clothes, cloth, or the like). —hēñ^u —ह्यञ्जू । द्वेदविधानम् f.inf. to cut (as ab.) the skin, one side of a cloth, or the like (with a knife or the like). —lagūñ^u —लगञ्जू । व्रणद्वेदसंभवः f.inf. to have the mark of a cut or the like made (on the skin, cloth, etc., as ab.) (K.Pr. 224, tsyap); met. (in accomplishing some task) loss in one particular to be experienced.

ṣēph चैफ । अत्यल्पभागः f. (sg. dat. ṣēpi चैपि), a very small part of anything. ṣēpi-ṣēpi चैपि-चैपि । अल्पशोऽल्पशः adv. little by little, scrap by scrap, morsel by morsel (u.w. vbs. of giving or the like).

ṣōpah (El. ts°), see ṣhōpa and ṣhōp^u.

ṣōphēra चूफेर । चतुर्मागस्थानम् m. a place where four ways meet, a cross-roads (Śiv. 1625).

ṣapli (? spelling) f. a kind of sandal (i.q. pulahor^u, p. 730b, l. 5) (L. 251). Borrowed from Hindi *cappal*.

ṣapal चपल् । दन्तादनशीलः, दन्ताघातशीलः adj. e.g. one who habitually bites, a biter (a man, dog, horse, or the like) (Gr.Gr. 134).

ṣāpal चापल् । दन्ताघातशीलः, दंष्ट्रादनशीलः adj. e.g., i.q. ṣapal, q.v.

ṣapol^u चपलु or ṣapul चपुल् । दन्ताघातशीलः adj. (f. ṣap^uj^u चपजू), i.q. ṣapal, q.v. (cf. atha-ṣ°, p. 64a, l. 31).

ṣēpal चपल् । क्खेदाङ्कयुक्तः adj. e.g. marked with surface cuts.

ṣupol^u चुपलु । चतुष्पलमितः adj. (f. ṣupūj^u चुपजू), weighing four *pals* of about two ounces each (cf. pal 2).

ṣāpun चापुन् । अदनम् conj. I (1 p.p. ṣōp^u चोपु), to gnaw, bite, chew, masticate (cf. atha ṣ°, p. 64a, l. 36; gār ṣ°, p. 295a, l. 20; marṣ ṣ°, p. 594b, l. 10; maṣha ṣāpañē, p. 609a, l. 39; nār ṣ°, p. 647a, l. 31; ṣamaruw^u kara ṣ°, p. 1073a, l. 33; ṣandrāyēn ṣā°, p. 1074b, l. 28) (El.; Śiv. 577, 595; Rām. 724, 921, 936, 1538, 1573, 1578, 1656; K.Pr. 120); to mumble with the gums.

ṣōp^u-mot^u चोपु-मंतु । अर्दितः (sic) perf. part. (f. ṣōp^u-mūṣ^u चापू-मंचू), crushed with the teeth, chewed, masticated, gnawed.

ṣōpith ṣhunun चापिष् कुनुन् । भर्त्सनेन तिरस्करणम् m.inf. to overwhelm (some subordinate) with abuse.

ṣepan (El. ts°), see ṣhapan.

ṣipun (El. ts°), see ṣhapun.

ṣōpēndul^u चूयंदुलु or ṣōpēndur^u चूयंदुरु । चतुष्पार्श्वबन्धनम् m. confined in four directions; hence (of a man or beast) confined by the two hands, or fore legs, and the two feet, or hind legs, being seized by hand or bound by ropes.

ṣāpanāwun चापनावुन् conj. I (1 p.p. ṣāpanōw^u चापनोवु), to cause to gnaw (caus. of ṣāpun, q.v.) (so El., ? really 'to cause to be gnawed').

ṣipīn चिपिन् । नखाघातः f. to nip, or pinch, between the nails of the thumb and forefinger.

ṣēpēr चय्यर् । ह्रस्वता m. (too much) shortness, the condition of being too short (e.g. when one arm is

shorter than the other, and so on). Cf. ṣēmbor^u, ṣēpot^u, and ṣyop^u.

ṣōpōr^u चूपोर् or (q.v.) ṣōwā-pōr^u चुवा-पोर् । चतुष्पार्श्वतः adj. and adv. in all four directions, all round (u.w. vbs. of progression, searching, etc.) (Śiv. 641, 1529, 1641 (*ṣapōr*, m.c.); H. ii, 3, 5). ṣōpōrⁱ चूपारि or (q.v.) ṣōwā-pōrⁱ चुवा-पारि । परितः adv. in all four directions, all round (Gr.Gr. 160; Śiv. 729, 764, 805, 810, 1183, 1460, 1515; H. xii, 21, 24); from all four directions, from all round (u.w. vbs. of going, coming, and the like) (Gr.Gr. 160, Śiv. 582).

ṣupūr^u चुपूर । चतुष्पूरः adj. (f. ṣupūr^u चुपूर, sg. dat. ṣupōrē चुपोर्य), (of a house) four-storied; (of a box or the like) four-shelved.

ṣēpot^u चपटु । अवटीटः adj. (f. ṣēpūt^u चपटू, sg. dat. ṣēpacē चपच), having a flat nose, flat-nosed (cf. ṣēmbor^u, ṣēpēr, and ṣēpyut^u; also nas-ṣēpot^u, p. 654b, l. 11).

ṣupot^{or}^u चुपंतरु । चतुष्पत्रः m. having four leaves, four-leaved (of a plant or the like).

ṣōpyun^u चापिनु । अत्तात्परित्यक्तः (sic) m. the refuse of chewing, what is discarded or expelled from the mouth after chewing.

ṣēpyut^u चपिटु । चिपिटः adj. (f. ṣēpit^u चपिटू, sg. dat. ṣēpicē चपिच), shortened, shrunken and globular, snub (e.g. of the nose). Cf. ṣēpot^u.

ṣār चर् । कलङ्कः m. a stain, blot, stigma, disrepute (due to some sin, blame, or the like). —gaṣhun —गकुन् । मध्यतः कलङ्कावाप्तिः m.inf. a stigma to arise (in the course of any procedure, between two persons or actions mutually connected or the like). ṣār-ṣār चर्-चर् । तोदनम् m. repeated interruptions interfering with another's work.

ṣāra-gād चर-गाड । काकिणीक्रीडाविशेषः f. N. of a certain game played with cowries.

ṣar 1 चर् । चारः m. a spy, a detective.

ṣar 2 चर् । कृमिभेदः m. a bed-bug (L. 156). ṣara-gānd चर-गांद । दुर्गन्धविशेषः f. the evil smell emitted by bugs. ṣara-tōph चर-टूफ । कृमिविशेषदंशः f. (sg. dat. -tōpi -टूपि), a bug-bite. -wōmād -ब्रमाड । कृमिविशेषवाङ्मयम् f. 'a bug-stink'; hence, an outburst or swarming forth of many bugs.

ṣar 3 चर् । शाकादिवद्धभारः m. a kind of rope into which green vegetables are twisted up in the autumn, so as to be preserved for consumption in the winter months (cf. hāka-ṣ°, p. 326b, l. 42, and p. 879b, l. 36; pañi-ṣ°, p. 746a, l. 45) (L. 463 *tsarāh*, with suff. of indef. art.; K.Pr. 192). The word phari-ṣ°, p. 703a, l. 12, means a certain preparation of roasted fish. Cf. ṣūr^u 2.

sar 4 चर m. in parinⁱ-sar, p. 774b, l. 39 (K.Pr. 166).
Cf. s^aran.

sar 5 चर, sara चर, in sar-asar चर-अचर, sara-asara चर-अचर, see sarāsar.

sār चार m. motion, or progression (esp. of a heavenly body) (cf. graha-sār, p. 301a, l. 30).

sēr 1 चेर । चिरम् m. a long time, lateness, delay (El. f.; Gr.Gr. 21; Gr.M.; W. 93; Śiv. 1709; Rām. 1721; H. v, 6; K.Pr. 3); cf. brēth. —gaṣhun —गकुन् । चिरकालसंभवः m.inf. a very long time to occur, delay to occur (to a person) (i.e. to be late) (Gr.M.; Rām. 946, 1153, 1561; H. iii, 1; v, 9).

sēra-vēr चेर-वेर । चिरकालेऽपि adv. even very late (in the day spoken of; u.w. vbs. of coming or the like).

sīrⁱ चीरि । चिरकालेन adv. late in the day, in the latter part of the day; after delay, with delay (Rām. 237; H. iii, 1). —on^u —अनु । ईषदन्धः adj. (f. —ūn^u —अन्नू), a little blind, dim-sighted (on account of inflamed eyelids or the like). —bögin —वांगिन् । आगामिनि तद्दिवसकाले adv. somewhat late in the day, in the afternoon. —hög^{ar}i —हृगरि । चिरवेलायाम् adv. late in the day, after evening. —pahān —पहान् । प्रायश्चिरेण adv. somewhat late in the day, in the afternoon, after some time (Gr.Gr. 94). —pahānas —पहानस् । प्रायश्चिरेण adv., id.

sēr^{uk} चेरुक । चिरकालिकः adj. gen. (f. sērūc^u चेरचू), of, or belonging to, the later part of the day; born, or produced, long ago, of long standing.

sēr 2 चेर m. *Pinus excelsa* (El.).

sēr 3 चेर । चिराफलम् f. (according to El. and W. there is also sēra, m., q.v.), an apricot, *Prunus Armeniaca* (cf. bāla-s°, p. 104b, l. 9; böṭa-s°, p. 138b, l. 39; phaka-s°, p. 689a, l. 24; papa-s°, p. 748b, l. 25; sōka-s°, p. 1067a, l. 32) (Gr.Gr. 21; L. 348; L.V. 92; K.Pr. 12, 119, 214).

sēra-ōṭ^u चेर-ओटू । चिरासारकोशः f. (sg. dat. -ācē -आँच), the stone of the apricot fruit, an apricot stone. —hāputh -हापुथ । संसृष्टभक्षणशीलः m. (sg. dat. -hāpatas -हापतस्), a bear (who eats) apricots; met. one who habitually eats mixed food (regardless of its dirtiness or cleanness). —kujⁱ -कुजि or -kuj^u -कुजू । चिरालता f. an apricot shrub. —kul^u -कुलु । चिरावृक्षः m. an apricot-tree. —krēkh -क्रैख । पिच्छा m. (sg. dat. -krēkas -क्रैकस्), the gum that exudes from an apricot-tree (looked upon as resembling a jewel in a ring). —mēthañē -मेठन्न । प्रेमातिशयीभावः f. pl. 'the (sour) apricots to become sweet', hearty mutual affection to succeed mutual hostility. —nom^u -नम । शुष्कचिरात्वक् m. a dried apricot (looked upon as dried skin). —nāmⁱ-wugra -नमि-वुग्र । शुष्कचिरात्वक्मिस्त्रावः m. a sweet dish

made by cooking dried apricots in water with spices, etc. —phulay -फुलय । चिरापुष्पविकासः f. the season of apricot-blossoms. —papañē -पपन्न । चिरापरिपाकः f. pl. the apricots to ripen, the ripening of apricots; met. the ripening of (the prospect of obtaining) great profits. —pōsh -पोश । चिरापुष्पम् m. the apricot-flower. —wugra -वुग्र । चिरापुटपाकः m. apricot stew. —vūn^u -वन्नू । चिरावृक्षपण्डम् f. an apricot orchard.

sīrⁱ-hūt^u चीरि-हूटू । चिरावृक्षदारुखण्डम् f. (sg. dat. -hacē -हच्य), apricot wood (used for making knife-handles, fancy boxes, or the like).

sēra चेर m. an apricot, i.q. sēr 3, q.v., which is fem. Noted only in El. (who gives both tser, f., and tsēra, m.), in tsoka-tsēra (W. 116), p. 1067a, l. 33, and tētha-tsēra (W. 116), p. 1051a, l. 2. Possibly the word is really fem. plur. nom. of sēr 3.

sēri चेरि, see syūr^u.

sīrⁱ 1 चीरि f. a bird (El. tsīrⁱ). Cf. sūr^u 4.

sīrⁱ 2 चीरि, see sēr 1 and 3, and syūr^u.

tsor (El. ts°) in tsor karun, to conquer (El.) and tsor karanwōl^u, a conqueror (El.). Cf. sor^u 2.

sōr चोर । चत्वारि card. (f. sōra चोर, Rām. 136; pl. dat. sōran चोरन् or sōn चून्), four (Gr.Gr. 23, 76, 83 (declined), 160; Gr.M.; Śiv. 12, 200, 515, 800-1, 1594, 1642, 1695, 1712, 1768; Rām. 355, 568, 634, 740, 796; K. 185, 649, 827, 1018; H. iv, 4 (sōn); vii, 5; viii, 5 (sōn); x, 1, 2, 5 (sōn), 6, 12 (sōn); xii, 1, 23; YZ. 158 (sōn for sōn)). —hath -हथ । चतुःशतम् card. (pl. dat. sōn hatan चून् हतन्, Rām. 536), four hundred (Gr.Gr. 80).

sōn-hond^u चून्-हन्दू । चतुःसंवन्धी adj. gen. (f. -hūnz^u -हंज्जू), of, or belonging to, four. sōn-kun nazar चून्-कुन् नज़र् f. vision, or view, in (all) four (directions), seeing in every direction (K.Pr. 38, tsun°).

sōnaway चून्वय् or (q.v., s.v.) sōshēway चुश्वय् । चत्वार्येव card. emph. i.q. sōray bel., q.v. (Gr.Gr. 85, Śiv. 1716).

sōri-laṭi चोरि-लटि । चतुर्वारम् adv. four times. —māsi -मासि adv. for four months, during four months (K. 43). —phiri -फिरि । चतुर्वारम् adv. four times. —pōrⁱ -पारि । चतुष्पार्श्वतः adv. in, or from, four directions only (Gr.Gr. 160). —rēti -रैति adv. in four months, after four months (K. 832). —vizi -विज़ि । चतुर्वेलम् adv. on four occasions, at four times.

sōray चोरय् or sōray चोरय् । चत्वार्येव card. emph. the four, all four, even four, only four (Gr.Gr. 83; Śiv. 803, 1529).

sor^u 1 चर । चरः m. an oblation (such as grain, clarified

butter, etc., offered to a deity or spirit and cast into the sacrificial fire) (cf. **prīta-ṣ°**, p. 769*b*, l. 36).

ṣārⁱ-wōr^u चरि-वारु । भक्तविशेषः f. a kind of earthen vessel in which such oblations or similar food is cooked or contained (cf. **pēnda-ṣ°-w°**, p. 738*b*, l. 50; **prīta-ṣ°-w°**, p. 759*b*, l. 37); meton. the actual oblation (as ab.) (cf. **shrāda-ṣ°-w°**, p. 891*a*, l. 38); a certain dish consisting of rice cooked with *ghī* and salt. **ṣārⁱ-wārⁱ-phol^u** चरि-वारि-फलु । भक्तविशेषः m. a dish of rice cooked with turmeric, offered on a Saturday or on a Tuesday, or on some other occasion, to Bhūtas (see **būth** 1), Bhairavas (see **bōrav**) or the like. **ṣārⁱ-wārⁱ-lēj^u** चरि-वारि-लैजू । भक्तविशेषोखा f. the pot in which this dish of rice, *ghī*, and salt is cooked.

ṣor^u 2 चरु । अधिकः adj. (f. **ṣūr^u 1 चरु**) and adv., copious, abundant, very much, too much, excessive (cf. **phala-ṣ°**, p. 692*b*, l. 15) (El. *tsaur*, much, more, *tsōr*, adv. very, and *tsur*, abundant, superfluous; Gr.Gr. 9, 138; Gr.M.; W. 21, 22, 96; Rām. 775, 1137, 1617, 1632, 1701; K. 7, 12, 68, 133, 179, 190, 250, 263, 341, 362, 364, 527, 532, 572, 579, 583, 704, 722, 741, 747, 798, 919, 1052, 1080, 1087, 1102, 1142, 1168; K.Pr. 94, 217-8, 245, 250).

ṣārⁱ-pōthin चरि-पाठिन । बाहुल्येन adv. in great abundance, abundantly, copiously, excessively.

ṣoruy चरुय् adj. and adv., very much, very, exceedingly (El. *tsōru*; Rām. 420 fem.).

ṣōr^u 1 चोरु । चुलीमुखम् m. the opening on the top of a cooking-stove, on which the cooking-vessels are placed (cf. **ok^u-ṣ°**, p. 19*b*, l. 3; **dāna-ṣ°**, p. 221*a*, l. 40; **pot^u-ṣ°**, p. 788*b*, l. 3); met. a similar-shaped rimmed depression on the body (cf. **āchⁱ-ṣōrⁱ**, p. 8*b*, l. 48; **āshⁱ-ṣōrⁱ**, p. 48*a*, l. 3; **mēnga-ṣōrⁱ**, p. 578*a*, l. 43).

ṣārⁱ-wōl^u चारि-वोलु । अल्पपाकी m. one who cooks very little food, i.e. a man who (owing to the smallness of his family) cooks only small meals.

ṣōrⁱ-pākh चारि-पाख । पूर्णपाकः m. (sg. dat. **-pākas** -पाकस्), (of meat or the like) thorough cooking (till tender).

ṣōr^u 2 चोरु (f. **ṣōr^u चोरु**), 1 p.p. of **ṣārun**, q.v., gathered, collected, selected; used —°, as in **ada-ṣ°**, p. 12*a*, l. 38.

ṣorú (El. *ts°*), incorr. for **sōruy**, p. 931*b*, l. 24, q.v.

ṣūr 1 चूर । चौरः, मूलखननम् m. a thief, burglar (cf. **canda-ṣ°**, p. 172*b*, l. 45; **dōda-thāni-ṣ°**, p. 190*a*, l. 39; **dōda-ṣ°**, p. 190*b*, l. 2; **dōhⁱ-ṣ°**, p. 200*b*, l. 42; **gar-ṣ°**, p. 296*a*, l. 23; **gurⁱ-ṣ°**, p. 299*a*, l. 16; **hāra-ṣ°**, p. 344*b*, l. 47; **khōda-ṣ°**, p. 392*b*, l. 40;

kāmi-ṣ°, p. 444*a*, l. 20; **mandēn-ṣ°**, p. 577*b*, l. 48; **nāmⁱ-ṣ°**, p. 636*a*, l. 29; **par-ṣ°**, p. 751*a*, l. 25; **pot^u ṣ°**, p. 788*b*, l. 5; **siñ^u-ṣ°**, p. 916*a*, l. 23; **thūla-ṣ°**, p. 976*b*, l. 12; **thōci-ṣ°**, p. 1062*b*, l. 5; **ṣacē-wārⁱ-ṣūr**, s.v. **ṣōt^u**) (El. *tsūrē*; Gr.Gr. 18, 28, 50, 51; Gr.M.; W. *tsur*, 7, 11, 18; L.V. 43, 101; Śiv. 279, 328, 1067, 1311, 1321, 1381; Rām. 1426; K. 148; H. iii, 3; viii, 9; x, 12; xii, 1; YZ. 180, 257, 281; K.Pr. 66, 74, 77, 125, 168, 176, 221 ff., 236); met. one who secretly does prohibited actions (cf. **g^asa-ṣ°**, p. 307*a*, l. 32; **ṣōta-ṣ°**, s.v. **ṣōth**); (facetiously, or quasi-facetiously) a person, an individual, in phrases such as **nōmⁱ ṣ°**, p. 637*a*, l. 40; any person or thing that causes violent damage or destruction (cf. **buñulⁱ-ṣ°**, p. 115*b*, l. 47; **lōnⁱ-ṣ°**, p. 525*b*, l. 33; **nāra-ṣ°**, p. 648*b*, l. 12) (H. vii, 12); met. a deadly wasting disease (cf. **and^arⁱ-ṣ°**, p. 32*b*, l. 22; **rata-ṣ°**, p. 846*b*, l. 30); (in cultivating crops) weeding and clearing out the roots (cf. **ala-ṣ°**, p. 22*b*, l. 38). —**dyun^u** —दिनु । मूले खननविधानम् m.inf. to weed and clean the roots of a crop. —**ṣatul^u** —चटुलु । चौरादिः m. thief-swindler, a man who is a thief and also a swindler, a thoroughly bad lot. —**zōr^u** —ज़ारु । चौर्यद्यूतादिः f. thieving and gambling, a life of profligacy and criminality.

ṣūra-bāy चूर-बाय् । चौरभार्या f. a thief's wife. **-buzⁱ** -बुज़ि or **-buzy** -बुज़्य । चौरसात् adj. c.g. dependent on theft, i.e. liable to theft, liable to be stolen. **-gūd^u** -गूदु । चौराचारगुदम् m. the vulva of a thief, the pudendum of an unchaste woman who is a thief, or who works in conspiracy with thieves; hence, meton. such a woman (in this meaning f.). **-hāṣh** -हाष् । चौर्यमिथ्याभिज्ञंसनम् f. (sg. dat. **-hāṣi** -हास्त्रि), a false charge of theft; cf. **ṣūri-h°**, s.v. **ṣūr^u**. **-khōd** -खूड । अवटुरन्ध्रम् m. the cavity at the back of the throat, behind the uvula. **-khod^u** -खडु । व्यभिचारियोनिः m. 'a thief vulva', the pudendum of a woman who is secretly unchaste. **-kōk^ūr^u** -कक्कूरु or **-kük^ūr^u** -कक्कूरु । अङ्गसंकोचनम् f. huddling up the limbs (in cold weather or the like) (cf. **kakür^u** or **kük^ūr^u**). **-kal** -कल् । चौरवदपेक्षा f. looking longingly (at something, as if one wished to steal it). **-kōṇḍal** -कण्डल् । चौराचरणा f. (sg. dat. **-kōṇḍüj^u** -कण्डजू or **-kōṇḍali** -कण्डलि) 'a thief fire-bowl', a woman who habitually acts like a thief, a thoroughly dishonest woman. **-kāphür^u** -काफूरु । गुहसंभाषणम् f. secret intrigue or plotting (esp. among thieves in order to rob someone); cf. **kōphir**, of which **kāphür^u** is the abs. noun. **-kath** -कठ । चौरपुत्रः m. (sg. dat. **-kaṭas** -कटस्), a thief's son (an abusive term) (Gr.Gr. 132); met. any

badly-conducted or naughty boy. -nagörṁ -नगाँरू ।
चौरसंसर्गिणी f. a woman who associates with thieves
(usually unchaste, shameless, and dishonest). -pūtṁ
-पूत । चौरपोतः m. a thief's son (Gr.Gr. 131); a term
of affection used playfully by elders to a baby (Gr.Gr.
131). -pav -पव । चौर्याभ्यासः m. the artful practices
of a thief, a thief's dexterity. -syuwṁ -सिवु । चौरगृह्यः
m. 'domesticated by a thief', an apprentice thief,
a boy adopted by a thief and taught the profession.
-tōjē -टूज्य f.pl. or -tōlī -टूलि m.pl. । चौरसदृशनेत्रमध्यम
'thief's eyeballs', bloodshot eyes (K.Pr. 159, -tōlī);
cf. tōjē and tōlī. -ṣūnṁ -चून् । चौराचारा f. 'a thief-
coal', a woman who habitually conducts herself like
a thief, a trollop, trull. -ṣūr -चूर । चौरबाहुल्यम्
f. thief upon thief, the appearance of a number of
thieves (in some locality, due to bad government).
-ṣōtāji -चूतजि or -ṣōtājū -चूतजू । चौर्येण व्यभिचारिणी
f. a loose woman who is at the same time a thief.

ṣūr 2 चूर (El.) i.q. ṣyūrṁ, q.v.

ṣūrī चूरि or ṣūrī चूरी, f. i.q. ṣūrṁ, q.v., in the
following:— canda-ṣūrī, pocket-picking, p. 172b,
l. 47; nāmī-ṣūrī, stealing with the nails (in
gambling), p. 636a, l. 33.

ṣūrū (El.) in lānē-ṣūrū, *Xanthium strumarium*, p. 525b,
l. 13, i.q. ṣyūrṁ, q.v.

ṣūrṁ चूरू or (q.v.) ṣūrī चूरि or ṣūrī चूरी । चौर्यम्
f. theft (cf. dōhāli-ṣ°, p. 200b, l. 44; khōḍa-ṣ°,
p. 392b, l. 12; potṁ ṣ° gaṣhūnṁ, p. 788b, l. 8) (El.
tsūri; Gr.M.; Śiv. 852, 1393; K. 148-51; H. xii, 1);
the secret doing of forbidden actions (cf. nāmī-ṣ°,
p. 636a, l. 34; ṣōta-ṣ°, p. 1086b, l. 42). —karūnṁ
—करञ्ज f.inf. to steal (El. tsūri k°; H. xii, 1; K.Pr.
207, 237). —karanāviṁ —करनाविञ्ज f.inf. to cause
theft to be committed (K.Pr. 149).

ṣūri चूरि । गूढम् adv. by theft (Rām. 683, 1162);
stealthily, secretly, furtively (El.; Rām. 411, 659,
760, 861, 1143, 1196, 1206, 1292, 1415, 1781-2; K.
158, 389, 642; YZ. 422). —bēhun —व्यङ्गन् ।
गूढस्थितिः m.inf. 'to sit furtively', to remain hidden,
keep concealed (from fear of another or the like).
-hāṣh -हाक् f. (sg. dat. -hāṣi -हासि), a false accusation
of theft (YZ. 422); cf. ṣūra-h°, p. 1080b, l. 32).
—hyonṁ —ह्यन् m.inf. to take by theft, to steal
(something) (K. 736). —nyunṁ —निन् m.inf. to carry
off by theft, to steal (El. tsūri ninyi, Gr.M., YZ. 416).
—pōthī —पांठि or —pōthin —पांठिन् adv. stealthily,
secretly, furtively (H. iii, 1 (pōthin); xii, 6, 7, 17
(pōthī)). —rōzun —रोजुन् । गूढनिवासः m.inf. to
remain hidden, to abide in safe concealment.
—thawun —थवुन् । गूढस्थापनम् m.inf. to put away

in hiding, to hide (something). —ṣūri —चूरि ।
गूढं गूढम् adv. stealthily, secretly, furtively (all the
time).

ṣūrī चूरि f. i.q. cīrī, a slip of paper, a document, in
lagṁna-ṣ°, p. 512b, l. 14, q.v.

ṣūrṁ 2 चूरू (for 1, see ṣorṁ 2) । तृणादिवद्धमुष्टिः f. a hand-
ful, or wisp, of grass, straw, or the like, used —° (cf.
dēli-ṣ°, p. 268, l. 3); a wisp as ab. fashioned for some
use (cf. bumbī-ṣ°, p. 107b, l. 48; nakha-ṣ°, p. 628b,
l. 33; cf. ṣar 3); a number of articles (such as plates)
piled one over the other (cf. tōkī-ṣ°, p. 991a, l. 41).

ṣūrṁ 3 चूरू । अन्योन्यहस्ततलताडना f. clapping the hands
together (in sport, in keeping time to music, etc.)
(cf. dōyē atha ṣūrṁ wazūnṁ, to clap with both
hands, s.v. zṁh) (K.Pr. 60).

ṣari-mōndṁ tulūnṁ चरि-म्वंडू तुलञ्ज । सनिन्दोपहासः
f.inf. to clap the hands in derision, publicly to ridicule
(a person) (cf. mōndṁ 2) (cf. K. 222, 232). -popṁ
-पपु । पाणिवादनम् m. a kind of game consisting in
clapping the hands.

ṣūrṁ 4 चूरू । चटका f. a hen-sparrow (cf. ranga-ṣ°,
p. 837a, l. 44; sōnī-ṣ°, p. 917b, l. 26; ṣaka-ṣ°, p. 1066b,
l. 41; ṣama-ṣ°, p. 1072a, l. 37) (El. tsar; Gr.M.;
W. 18, tsar; L. 282, tsari; Rām. 694; K.Pr. 31,
217-8, 240). A cock sparrow is kōntur, q.v.

ṣari-ōlṁ चरि-ओलु । चटकानीडम् m. a sparrow's
nest. -bacē -वच । चटकापत्यम् (चाटकैरः) m. a young
sparrow, a sparrow-chick. -dōd -दद । चटकाचीरम्
m. 'sparrow's milk', i.e. something very difficult or
impossible to obtain (like our 'pigeon's milk').
-laṣhāji -लक्कजि or -laṣhūjṁ -लक्कजू । ओषधिवीजविशेषः
f. 'sparrow's broom', N. of a certain medicinal seed,
commonly found growing on house roofs, and used as a
remedy for indigestion and as an antiperiodic (L. 76).
-nam -नम् । चटकानखः m. a sparrow's claw; met.
any similar shaped small object. -puribī -पुरिवि ।
चटकारचक्रः m. 'the second husband of a sparrow's
widow', a scarecrow for frightening small birds from
ripened crops. -thūl -ठूल । चटकाण्डम् m. a sparrow's
egg. -tāl -तल् । तूदफलभेदः m. a kind of mulberry
(described as small and of unpleasant taste). -tōmul
-त्वमुल् । (कण्टकारिका-) वीजविशेषः m. (sg. dat.
-tōmalas -त्वमलस्), 'sparrow's rice', the N. of a
certain creeping plant, used medicinally.

ṣūr चूर m. powder, fine fragments. In ṣaṭa-ṣūr, s.v.
ṣaṭh.

ṣracē च्रच, see ṣrūtṁ.

ṣuragī चूरगी । चौरता f. theft, thieving, the practice of
thieving.

ṣrōjṁ च्राञ्ज (often written ṣrōj च्राञ्ज) । चर्मकारस्त्री.

दूतविशेषस्त्री f. a leather-worker's wife (see **ṣrōl^u**); the wife of a city police-spy or a female doing this work (see **ṣrōl^u**) (Gr.Gr. 36).

ṣarikh चरीख । अतिकोमला f. a very delicately formed woman (with each limb delicate and soft).

ṣarakōz^u चरकाजू । चारभावः f. the profession, or employment, of a spy, detective, or the like. See **ṣar** 1.

ṣrōl^u च्रोल् । चर्मकारः, दूतविशेषः m. (f. **ṣrōj^u** च्राजू, q.v.) a leather-worker, currier, shoemaker (of untouchable caste) (Gr.M.); a kind of police-spy or detective (there being usually one in charge of each quarter of a town. A woman (**ṣrōj^u**) may sometimes occupy the post) (Gr.Gr. 36; H. v, 7; K.Pr. 107, 221, 224); a jailor (YZ. 370, 381). According to K.Pr. 144, the word is the name of a Moslem sect, which has the choice of three employments. They can become, jailors, or bootmakers, or beggars. Moslems outside the sect do not eat with them. For their origin, see K.Pr. 98. **ṣrōlⁱ-zāphal** च्रालि-ज़ाफल । आभ्युदयिकजातीफलम् m. a nutmeg brought in former times to a house by a friend or relation, as a harbinger of good luck, on the occasion of a festival (such as that on the birth of a son).

ṣ^aral च्रल् । कलङ्कितः adj. c.g. stained or marked (in regard to some particular quality), in disgrace or bad repute (for something). Cf. **ṣ^ar**.

ṣūrlad चूरल्द adj. (as subst., f. **ṣūrladiṇ** चूरल्दिन्), suffering from a deadly wasting disease (cf. **rata-ṣ^o**, p. 846b, l. 34).

ṣōram चोरम् । चतुर्थी तिथिः f. (sg. dat. **ṣōrūm^u** चोरम्), the fourth lunar day of a lunar fortnight (cf. **shrūka-ṣ^o**, p. 892a, l. 39; **sankata-ṣ^o**, p. 922a, l. 48; **tikⁱ-ṣ^o**, p. 1049b, l. 12) (Rām. 1767, K. 676).

ṣūrim^u चूरिम्, see **ṣūryum^u**.

ṣarmun चर्मन् m. (sg. dat. **ṣarmanas** चर्मन्स), a skin, a hide (L.V. 66). Cf. **ṣam**.

ṣ^aran च्रन् । रन्ध्रम् f. (sg. dat. **ṣ^arūn^u** च्रन्), a hole, chink (cf. **bar-ṣ^o**, p. 116b, ll. 30, 32; **m^atra-ṣ^o**, p. 605b, l. 24) (El. *tsiran*, K.Pr. 251). Cf. **ṣar** 4.

ṣaran च्रन् m. a foot (a corruption of the Skt. *carana*, as in **shōba-ṣ^o**, p. 869a, l. 25) (Śiv. 155-6, 169, 191, 228, 381, 628, 798, 987, 1266; K. 398, 1000). **ṣarana-kamal** च्रन-कमल् m. a lotus-foot, a foot beautiful as a lotus, (as a reverential term) a foot (cf. **pāda-kamal**, p. 681a, l. 8) (Rām. 1644).

ṣarōn चर्वन् । व्यञ्जनविशेषः, भक्ष्यविशेषः m. a kind of condiment made of sheep's or goat's liver spiced with very hot pepper, etc., and salt; an offering to demons, etc., made of this condiment.

ṣarun 1 चरन् conj. 1 (1 p.p. **ṣor^u** चर्; 2 p.p. **ṣaryōv**

चर्योव), to do, perform, carry out (meditation, austerities, or the like) (Śiv. 312; K. 612, 619, 704).

ṣarun 2 चरन् conj. 3 (2 p.p. **ṣaryōv** चर्योव), to go forward, progress, walk (L.V. 38).

ṣarun 3 चरन् । उपचितीभवनम् conj. 3 (2 p.p. **ṣaryōv** चर्योव), to increase, become more than sufficient, to be larger than required, remain over and above (cf. **nam ṣarānⁱ**, p. 635b, l. 34) (Gr.Gr. 118; K. 7, 1025); cf. **ṣor^u** 2. **ṣaryō-mot^u** चर्यो-मन्तु । उपचितीभूतः perf. part. (f. **ṣaryē-müṣ^u** चर्ये-मन्चू), more than is required, remaining over and above.

ṣārun चारन् । विचयनम्, संशोधनम् conj. 1 (1 p.p. **ṣōr^u** चोर्), to gather, collect, pick (as a bird), pick up (cf. **dōdas kändi ṣārānⁱ**, p. 190b, l. 40; **lēkh ṣārūn^u** and **lēka ṣārānē**, p. 518a, ll. 15, 41; **tulⁱ ṣārānⁱ**, p. 1000b, l. 33; **wōhav ṣārun**) (Gr.M.; Śiv. 193, 526, 1183, 1515, 1913; K.Pr. 61, 106); to select, separate, sort (cf. **chātⁱ krēhānⁱ ṣārānⁱ**, p. 166a, l. 42) (Gr.Gr. 11, 12; Gr.M.; L. 464; Śiv. 1032, 1579, 1845; II. vi, 14); to clear (from dirt or the like), pick out, weed, purify (by picking out impurities).

ṣōr^u-mot^u चोर्-मन्तु । विचितः, संशोधितः perf. part. (f. **ṣōr^u-müṣ^u** चोर्-मन्चू), picked, selected, etc., as ab.; cleaned, cleansed, purified, etc., as ab.

ṣōrith चारिथ conj. part. (see also s.v.) in **ṣōrith kadun** चारिथ कदुन् m.inf. to extract, select out (from its surroundings); quote (from a book) (Gr.M.). —**thawun** —थवुन् । संशोध्य स्थापनम् m.inf. to select and put (aside); to select, choose (e.g. a name) (Śiv. 436); to cleanse (from impurities) and put (aside).

ṣōron^u चूरन् । कुहस्तपादः adj. (f. **ṣōrūn^u** चूरन्), one who has lost both his hands and both his feet, or who is so crippled (by disease or fracture) that he cannot use any of these four limbs. A compound of **ṣōr** and **ron^u**, qq.v. —**gaṣhun** —गकुन् । हस्तपादहीनीभवनम् m.inf. to become so maimed or crippled.

ṣūrun चूरन् । योन्याघातः conj. 1 (1 p.p. **ṣūr^u** चूर्), to have violent sexual connexion, etc., with a woman, esp. to rape a virgin.

ṣrang च्रंग m.pl. palpitations, quivering, writhing, in the following:— —**barānⁱ** —वरन्नि । संतापः m. pl. inf. to suffer palpitations; hence, to be in great anguish (mental or physical). —**dinⁱ** —दिनि । पीडयाङ्गविषेयः m. pl. inf. to writhe in anguish.

ṣring 1 च्रिङ् । विनोदः m. exultation, delight, skipping for joy, etc. Cf. **ṣēngun** 2.

ṣring 2 च्रिङ् in **ṣringa-wād** च्रिङ्-वाद् । अल्पशः अल्पशो दानम् m. distribution little by little, using little by little in giving away.

ṣrōṅṅ^u चूङ्ग । प्रहृत्यर्धमानम् m. a certain measure of grain,

flour, or the like, half a handful, half as much as can be contained in the hollow of the hand (i.e. the palm stretched out and hollowed) (El. *chrong*).

ṣōrong^u चूरंग । शारी m. a chessman, draughtsman, or piece in a similar game (Śiv. 280, 1644). **ṣōrangⁱ-pūt^u चूरंगि-पटू** । अष्टापदः f. (sg. dat. -pacē -पच्य), a chequered cloth or board used in gambling, a chess board, a draught board.

ṣaranāmreth चरनामृथ m. (sg. dat. **ṣaranāmreṭas चरनामृतस्**), 'foot-nectar', the water in which the feet of a god or venerated person have been washed (borrowed from Skt. *caranāmṛta*) (Śiv. 1398). Cf. **ṣaran.**

ṣaranārabind चरनारविन्द m. a foot-lotus, a lotus-like foot (borrowed from the Skt. *caranāravinda*) (Śiv. 1424). Cf. **ṣaran.**

ṣōrinis चारिनिस, see **ṣōryun^u**.

ṣūranāwun चूरनावुन । योन्याघातविधापनम् conj. 1 (1 p.p. **ṣūranōw^u चूरनोवु**), to cause (a man) to have violent sexual intercourse, etc. (with oneself or with another woman).

ṣariñ चरिञ् । अन्तःकोपः f. inward wrath, jealousy (Gr.Gr. 117, 118). Cf. **ṣariñ^u**.

ṣariñ^u चरिञ् (sometimes written **ṣariñ चरिञ्**, Gr.Gr. 192) । अन्तःकोपः conj. 1 (this verb is throughout impersonal, and in tenses formed from the past participle is always in the feminine gender. The person is indicated by a pronominal suffix in the dative. Thus, **ṣarēs चर्यस्**, there will be inward anger to him, i.e. he will be inwardly angry. **ṣūr^us चरुस्**, there was inward anger to him, he was inwardly angry. See Gr.Gr. 118, 182, 188, 192, 203, 215, 220, 234, 248-9, 254; 1 p.p. f. **ṣūr^u चरु**), inward wrath, hidden resentment, jealousy, to occur or be (to a person) (Gr.Gr. 117). **ṣūr^u-mūt^u चरु-मूतू** । अन्तःकोपभावः perf. part. f. hidden resentment that has occurred (to a person).

ṣrār च्रार m. N. of a place in Kashmīr, where there is a shrine of the saint *Nūru'd-dīn* (L. 250, 293, *Chhrar Sharif*, see **chrār sharīf**, p. 165b, l. 43; K.Pr. 220). Here pretty painted portable braziers, or *kāngris* (see **kāg^ur^u**), which are often given as presents, are made. **ṣrāra-kāg^ur^u च्रार-काङ्गू** । हसन्तिकाविशेषः f. a brazier made in this place.

ṣarēr चर्यर । आधिक्यम् m. increase, abundance, excess (cf. **phala-ṣ^o**, p. 692b, l. 16) (El. *tsarir*, m. increase, and *tsirir*, f. abundance; Gr.Gr. 138, Gr.M., Rām. 1152).

ṣiris चीरिस, see **ṣyūr^u**.

ṣōras (El. *tsō^o*) or **ṣōraṭh** (El. *tsorats*), f. a wedge (as for splitting wood) (El. ; ? i.q. **tōrūt^u** and **tōraṭh**,

qq.v.) ; a certain tool for cutting leather (H. xi, 14, *tsōratsh*).

ṣrot^u च्रटू । चक्राकारत्वम् m. the condition of being wheel-shaped; anything wheel-shaped; a potter's wheel (El. *tsrut* m.). Cf. **ṣrūt^u**.

ṣrōṭⁱ च्राटि । शब्दविशेषः f. the noise caused by one thing falling repeatedly on a similar thing, esp. the noise produced in sexual intercourse. Cf. **ṣraṭh**, **ṣrōṭh**.

ṣrūt^u च्रटू । चक्रिका f. (sg. dat. **ṣracē च्रच्य**), a potter's wheel (El. *tsrut* f.); any circular disc, large or small, a round cake, a tabloid (cf. **hanga-ṣ^o**, p. 338b, l. 47; **lācha-ṣ^o**, p. 507a, l. 30; **mīli-ṣ^o**, p. 565b, l. 51; **nāga-ṣ^o**, p. 623b, l. 49; **nōhⁱ-ṣ^o**, p. 625b, l. 23; **tōndūra-ṣ^o**, p. 1010a, l. 18); cf. **ṣrot^u**. **ṣrūt^u gaṭhūñ^u च्रटू गङ्गू** । आहतिनाशः f.inf. to become a disc, to be squashed flat by a blow from above, to be struck by a blow from above and so destroyed.

ṣraṭh च्रट् । ऊर्ध्वपतनशब्दः m. (sg. dat. **ṣraṭas च्रटस्**), the noise caused by falling from a height on to the ground or on to water, smash, splash (cf. **atha-ṣ^o**, p. 64a, l. 40; **nāwa-ṣ^o**, p. 666b, l. 33, the splash of a boat on the water; hence, sea-sickness) (L.V. 1); cf. **ṣrōṭⁱ** and **ṣrōṭh**. **ṣraṭa bēhun च्रट व्यङ्गुन** । निर्व्यापारीभवनम् m.inf. to be hopelessly without employment (of one whose business, official position, possessions, or the like has been so destroyed that it is impossible to set it up again).

ṣrēth 1 च्रेट् m. (cf. **ṣēr 1**) delay, procrastination, excessive time (occupied in the performance of something) in the following:— **—lagun —लगुन** । विलम्बितनिष्पत्तिः m.inf. delay (in the accomplishment of some work) to occur.

ṣrēth 2 च्रेट् m. i.q. **ṣēth**, q.v. pounding, crushing, reducing to powder, in the following:— **ṣrēth dyun^u च्रेट् दिनु** । परिश्रान्तीकरणम् m.inf. to exhaust a person (by continually pressing him on to complete some urgent work) (cf. **ṣēth dyun^u**, p. 1086b, l. 9).

ṣrōṭh च्रूट् । अधोनिपातशब्दः m. the noise of falling from a height, esp. the noise caused by the buttocks or thighs coming into contact with the ground in a fall on a slippery or muddy road, flop, plop. Cf. **ṣrōṭⁱ** and **ṣraṭh**.

ṣrūth च्रूट् in **ṣrūth ṣalun च्रूट् चलुन** । बुद्धिविपरीतीभवनम् m.inf. the wits to become clouded (e.g. owing to the weakness of old age).

ṣarēth चर्यथ or **ṣarith चरिथ** । चरितम् m. (sg. dat. **ṣarētas चर्यतस्**), behaviour, act or acts, deeds, conduct, goings on (El. *tsaret*, f. a spectacle); Gr.M. *ṣarith*; L.V. 38; Śiv. 711; K. 3, 35, 139, 247, 324, 332, 505, 607, 615, 638, 688, 731, 919, 936, 940, 981);

a biography, account of adventures, history (of a person) (K. 749); an account of any particular appearance, dress, or the like (of a person).

ṭōrith चारिथ् m. an essence (El. *tsorit*, where only it has been noted. The spelling is doubtful). Cf. ṭārun.

ṭurēṭṭ^u चुक्कू, see ṭuryot^u.

ṭōraṭh, see ṭōras.

ṭarṭun चरुन् । चारक्रिया conj. 1 (1 p.p. ṭorṭ^u चरु), to discuss, consider, investigate; to watch, wait for expectantly (K. 149, 653, 920); (in Ksh. esp.) malevolently to spy on another, secretly to hunt out another's defects (cf. pot^u ṭ°, p. 788b, l. 11). ṭorṭ^u-mot^u चरु-मंतु । चारकर्मपात्रीकृतः p.p. (f. ṭūrṭ^u-mūṭ^u चरु-मंतु), malevolently spied upon.

ṭarāṭar चराचर or (Śiv. 624) ṭara-aṭara चर-अचर, or (K.) ṭar-aṭar चर-अचर m. that which is movable and that which is immovable, the animate and the inanimate, i.e. the whole universe (borrowed from Skt. *carācara*) (L.V. 16; Śiv. 105, 155, 370, 624, 868, 935; K. 320, 509).

ṭārav चारव् । पक्षिविशेषः m. a certain bird (described as having black wings and a red beak).

ṭiriv^u चीरिवू, see ṭiryuw^u.

ṭiryum^u चूरिमु । चतुर्थः ord. (f. ṭūrim^u चूरिमु), fourth (Gr.Gr. 76; Śiv. 1645, 1712; Rām. 181, 382, 385, 1052, 1152, 1206, 1278; K. 699; H. viii, 11; xii, I; K.Pr. 70).

ṭōryun^u चारिनु । चयनोच्छिष्टम् m. (sg. dat. ṭōrinis चारिनिस्), that which is picked off or out, i.e. the refuse picked off or out and thrown away in preparing vegetables, etc., for use (cf. gōg^aji-ṭ°, p. 279a, l. 30; muji-ṭ°, p. 558b, l. 13; phamba-ṭ°, p. 698b, l. 2; pōshē-ṭ°, p. 779a, l. 40; puyē-ṭ°, p. 813a, l. 27).

ṭuryot^u चुक्कू । चातुर्मासिकः adj. (f. ṭurēṭṭ^u चुक्कू), four months old.

ṭiryuw^u चीर्युवू । दारुविशेषमयः adj. (f. ṭiriv^u चीरिवू), made of apricot-wood (cf. ṭirⁱ-hūt^u, p. 1079b, l. 9).

ṭās चस् m. a tearing blow, a wrench (to a limb or the like) (cf. zanga-ṭās, s.v. zang 1; K. 1026, zangi-ṭ°, a wrench given (in wrestling) to a leg). Cf. ṭāsta and tās.

ṭas चस् । न्यङ्कारः disrespect, insult, humiliation, public abuse (Gr.Gr. 33, 37, 134; Rām. 1665); terror, great fear or sorrow (Rām. 798); a hole, aperture, cavity, chasm (Rām. 1169, K. 111).

ṭās 1 चास् । कासः f. a cough (cf. ṭākha^r) (El. *tsās*, m. and *tsāns*, f.; Gr.Gr. 33, m., and so, also, to be inferred from I.K. vi, 18; K.Pr. 109). —karūn^u —करजू । निहवः f.inf. to conceal or deny knowledge, show evasion, esp. to deny that one has property

which has been entrusted to one. —yīn^u —यिजू । कासरोगोत्पत्तिः f.inf. a cough to come, to be attacked by a cough, or disease involving such.

ṭās 2 चास्, I entered, or he entered for him, see aṭsun, p. 70a, l. 23.

ṭōsh^u चोशु or (q.v.) ṭōh^u चोहु । कषायः adj. (f. ṭōsh^u चाशू), (of something edible or drinkable) acrid, astringent (cf. ada-ṭ°, p. 12a, l. 40) (Gr.Gr. 138); (as subst. m.) anything edible or drinkable which is astringent, an astringent.

ṭushākal चुशाकल् । चतुष्खण्डः adj. e.g. made up of four parts, sections, branches, compartments, or the like (cf. p. 878a, l. 30) (K.Pr. 229, of a walnut).

ṭāshēr or ṭāshyēr चाश्वर् (also by Pandits written चाथर्) । कषायत्वम् m. astringency (Gr.Gr. 138, 141). Cf. ṭōh^u and ṭōsh^u.

ṭōshēv चुशव् । चतुःशततनुकः adj. e.g. (of cloth) woven with four hundred threads.

ṭōshⁱ-ṭōshēway चुशि-चुशवय् । समयचत्वार्येव card. even all four (Gr.Gr. 85).

ṭōshēway चुशवय् । चत्वार्येव card. even all four (Gr.Gr. 83, 85; Śiv. 1521). See ṭōr.

ṭāsal चासल् । कासरोगी adj. e.g. afflicted with coughing, subject to coughing (Gr.Gr. 134).

ṭāsilad चासिलद् । कासयुक्तः adj. e.g. (as subst., f. ṭāsiladiñ चासिलदिञ्), id. (Gr.Gr. 135).

ṭasun चसुन् । अतिहसनम् conj. 1 (1 p.p. ṭos^u चंसु, 2 p.p. ṭasyōv चस्योव्. This verb is impersonal, as in ṭosun चंसुन्, it was laughed by him, he laughed) to laugh long and loudly, to go into a fit of laughing (Gr.Gr. 208, 225; Rām. 332, 1094, 1457).

ṭāsⁱ ṭāsⁱ yun^u चंसि चंसि यिनु । संघशोऽतिहसनम् m.inf. (of a number of people) all to laugh loud and long.

ṭasith yun^u चसिथ् यिनु । वज्रलीभवनम् m.inf. to come in fits of laughter; hence, to come joyfully (K. 24); to come, or be, assembled in multitudes (more than there is space for), (of fruit) to be produced in great quantities (so that there is not sufficient room on the tree), and so on (Rām. 282).

ṭōsur^u चुसुर् । संलापः, कर्णे जपत्वम् m. long continued conversation (esp. when scandal or criticism of others) (cf. katha-ṭ°, p. 486b, l. 19); slandering, tale-bearing, backbiting.

ṭusīr^u चुसीर्, see ṭusyūr^u.

ṭāsta चस्त adj. e.g. wrenched off, torn off (Rām. 603). Cf. ṭās.

ṭōsatath चुसतथ् or ṭusatath चुसतथ् । चतुःसप्ततिः card. (pl. dat. ṭō(u)satatan चु(चु)सततन्), seventy-four (Gr.Gr. 79).

ṣṣatatyum^u चूसततिम् or ṣusatatyum^u चुसततिम् ।
चतुःसप्ततितमः ord. (f. ṣṣ(u)satatim^u चू(चु)सततिम्),
seventy-fourth (Gr.Gr. 79).

ṣusyūr^u चुस्यूर् । चतुःसेटकमितः adj. (f. ṣusīr^u चुसीरू,
sg. dat. ṣusērē चुसेर्य), weighing four seers (of about
two pounds each).

ṣeta (El. ts°), see ṣhēta.

ṣēti चेटि, ṣit^u चीटू, see ṣyūt^u.

ṣit चित्, see ṣēth 1.

ṣot (El. ts°), see ṣhōth.

ṣot^u 1 चटु । वलिविशेषः m. a kind of Hindū oblation or
offering scattered into the air before the house door or
on to the roof of the house, intended for the Yōginīs,
or female attendants on Shiv (Śiva), as they travel in
the air. It is supposed to ward off, or carry away,
misfortune. It consists mainly of rice with pieces of
sheep- or goat-liver or -heart, and is generally offered
on Tuesday or Saturday. —khitra-pāl —खित्र-पाल ।
भैरववल्मुपेतवलिभेदः m. this offering united with a
similar offering to certain Bhairavas, see khitra-pāl
and bōrav.

ṣaṭi-khāv चटि-खाव् । वलिभुक् m. an eater of these
offerings, a man who habitually eats them.

ṣaṭi-kani lagun चटि-कनि लगुन् । उपहारीभवनम्
m.inf. for the relief of another from calamity, to offer
oneself as an oblation.

ṣot^u 2 चटु, 1 p.p. of ṣaṭun, q.v. (f. ṣūt^u चटू, sg. dat.
ṣacē चच्च), cut, cut off, used —° (cf. aḍa-ṣ°, p. 12a,
l. 42; ōsa-ṣ°, p. 47a, l. 6; atha-ṣ°, p. 64a, l. 46;
dālī-ṣ°, p. 212a, l. 4; gulī-ṣ°, p. 284a, l. 23;
khōra-ṣ°, p. 410b, l. 17; kala-ṣ°, p. 435b, l. 16;
kana-ṣ°, p. 448a, l. 36, Gr.Gr. 75; lāṭi-ṣ°, p. 535b,
l. 46; murī-ṣ°, p. 588b, l. 43; māwālī-ṣ°, p. 611b,
l. 30; nala-ṣ°, p. 632a, l. 34; nārī-ṣ°, p. 649a, l. 28;
narē-ṣ°, p. 650a, l. 14; nas-ṣ°, p. 654b, l. 13;
nyōṭha-ṣ°, p. 674a, l. 35; pakha-ṣ°, p. 725a, l. 35;
panja-ṣ°, p. 740b, l. 25; wuṭha-ṣ°, s.v. wuṭh 1;
yēba-ṣūt^u, s.v. yēba; zangi-ṣ°, s.v. zang 1; zēvi-
ṣ°, s.v. zēv) (El. tsut); (of a loan) taken, borrowed;
ṣot^u wōṭ^u चटु वोटु । ऋणादियहणम् m. the action of
taking a loan (to provide funds for a feast or the like).

El. gives tsaut, torn, to which, by confusion with
ṣhōt^u, q.v. he also gives the meanings 'little, short'.

ṣōt^u चूटू । पिष्टकः f. (sg. dat. ṣōcē चूच्य), bread, a cake,
a small flat loaf (cf. atha-ṣ°, p. 64a, l. 42; bēbi-ṣ°,
p. 77b, l. 27; kōm^u-ṣōcē, p. 443b, l. 20; kaṇ^aka-ṣ°,
p. 457b, l. 39; krūla-ṣ°, p. 470b, l. 44; kāshī-ṣ°,
p. 480a, l. 38; kōṭhī-ṣōcē, p. 489a, l. 27; makāyi-
ṣ°, p. 563b, l. 9; m^atra-ṣ°, p. 605b, ll. 26 ff.; pana-
ṣ°, p. 734b, l. 3; pōsh-ṣ°, p. 778b, l. 8; pithī-ṣ°,

p. 818b, l. 12; tīla-ṣōcē, p. 999a, l. 17; tōm^ala-ṣ°,
p. 1006b, l. 32; tōndūra-ṣ°, p. 1010a, l. 19;
wushki-ṣ°, s.v. wushka) (El. tsōl, tsul; Gr.Gr. 74,
162, 163; Gr.M.; L. 458; W. 113; H. v, 7, 8;
K.Pr. 77, 103, 224). -mōnd^u -मंडू । पूपादिः f. (sg. dat.
ṣōcē-mōnjē चूच्य-मंज्य), cakes and the like, bread
etcetera, used —°.

ṣōcē-bar^ag चूच्य-वर्ग । तनुपूपः m. a thin cake,
a pancake. -chal -छल् । पूपखण्डः f. a piece of cake
(generally about half) (Gr.Gr. 162); cf. -tilim, bel.
-han -हन् f. a little loaf (W. 113). -kādur^u -कादूर् ।
पिष्टककान्दविकः m. a bread-baker, one who bakes and
sells bread. -katur^u -कतूर् । अपूपकपालः m. a
bread-sherd, a large sherd or earthenware platter,
on which loaves are baked. -mōnd^u -मंडू । पुष्टापूपः
m. a thick fat kind of loaf or cake. -mōnjē -मंज्य ।
अपूपविशेषः f.pl. globular shaped cakes cooked with
ghī, etc. -mūth^ar -मूथर् । अपूपप्रदानम् f. cakes
presented to his schoolmaster and his school-fellows,
on the occasion of a boy completing his learning of
the alphabet (see mōth^ar 1). -tilim -तिलिम् ।
पूपखण्डः f. a small piece of a loaf (less even than
a quarter; cf. -chal, ab.) (Gr.Gr. 163). -tōv^u -तावू ।
अपूपपचनी f. an iron griddle or the like for baking
bread. -wor^u -वूर् । पूपविशेषः m. a kind of small-
sized loaf or cake (K.Pr. 220). -wārī-har -वरि-हर ।
पूपार्थयुद्धम् f. 'a quarrel about little cakes', i.e. a
quarrel among mean-hearted, beggarly, or low people
about some petty matter. -wārī-ṣūr -वरि-चूर् ।
पिष्टकचौरः m. 'a thief of little cakes', i.e. a mean,
beggarly, or low fellow.

ṣūt (El.), ṣut (K.Pr. 156), incorr. for ṣhōt^u, q.v.

ṣūt (El. tsūt) (? spelling) m. a chief (El.).

ṣāṭh चट् m. (sg. dat. ṣaṭas चटस्), cutting (Gr.Gr. 146)
used in the following:— ṣāṭh-kapaṭh चट्-कपट् ।
गणना m. 'cutting and cutting out' (cf. kapaṭun)
(amongst tailors, carpenters, and the like) the calculation
of material used in cutting away and adding pieces (to
form the completed whole). ṣāṭh-wāṭh चट्-वाट् ।
गणना m. (sg. dat. -wāṭas -वाटस्), 'cutting and
joining,' id. ṣaṭaph-ṣāṭh, see s.v. ṣaṭaph.

ṣaṭa-ṣūr चट्-चूर् । निःशेषतश्छेदनम् m. cutting to
powder, tearing a garment or the like to tiny rags.
-ṣāṭh -चट् । छेदाछेदि f. cutting or tearing apart;
setting at variance (two people). -wāṭh -वाट् ।
छेदनसंयोजनम् f. (sg. dat. -wāṭi -वाटि), cutting and
joining, i.e. tailoring (cutting out the cloth and sewing
it up properly); surgery, a surgical operation.

ṣāṭh चाट् । शिष्यः m. (sg. dat. ṣaṭas चाटस्), a pupil
(in a school or of a tutor), an apprentice (of some

a. tisan or the like), a pupil (of a spiritual preceptor) (cf. *kūs*^u ṣ°, p. 479b, l. 35; *pēnji-ṣ*°, p. 739a, l. 19; *zith* ṣ°, s.v. *zyuth*^u) (Gr.M.; W. 146; Śiv. 1887 *tsāta*, pl.; K. 1083, 1088; H. v, 1; K.Pr. 257). *ṣāth* ṣō चाट् चा or (q.v.) *ṣātuv* ṣō चाटुव् चा । चकार: m. the name used in schools for the Śāradā letter corresponding to the Nāgarī letter च, whether it represents ca or ṣa.

ṣāta-bôj^u चाट-बोजु । सतीर्थ: m. a fellow-pupil, a school-fellow (K. 1084, 1086). -*bāy* -बाय् । शिष्यस्त्री f. the wife of a pupil (of a teacher, or of a spiritual preceptor). -*gad^ara* -गदर । शिष्यार्भक: m. 'a beloved little pupil', a very young pupil (under seven years of age). -*hāl* -हाल् । पाठशाला m. (sg. dat. -*hālas* -हालस्, Gr.Gr. 69), a school, a college (El.; Gr.Gr. 69; Gr.M.; L. 463; K. 485, 1076, 1078, 1136; H. viii, 4, 11). -*kūr*^u -कूरु । शिष्यकन्या f. a girl pupil (of a teacher, or of a religious preceptor); the wife of a male pupil, as ab. -*kōṭh*^u -कूटु । पद्मासनम् m. 'the pupil's knee', a certain posture in sitting (in which thighs, knees, shanks, and feet, all rest on the ground). -*nēcyuw*^u -न्यचिवु । शिष्यपुत्र: m. the son of a pupil (of a teacher, or of a religious preceptor). -*pānditōz*^u -पंडिताजू । क्लृप्ता हस्तचेष: f. 'pupil's paṇḍitship', little by little to interfere with another's means of livelihood, in order dishonestly to capture it.

ṣēth 1 चय् or (Śiv. 334) *ṣit* चित् m. (sg. dat. *ṣētas* 1 चयत्स), the pure spirit, the soul (Skt. *cit*) (cf. *sath-ṣēth* or *sāṣṣith*, p. 945a, l. 28) (L.V. 76, 93; Śiv. 180, 252, 274, 334, 577, 982, 1110, 1214, 1242, 1293, 1338-9, 1344, 1415, 1515, 1547, 1558, 1767; Rām. 9).

ṣēth 2 चय् m. (sg. dat. *ṣētas* 2 चयत्स), consciousness, sensation, understanding, intelligence (Skt. *cētanā*, *caitanya*) (Śiv. 268, 1043, 1069, 1311, 1374, 1426, 1484, 1538, 1562; K. 11, 78, 168); memory, remembrance, recollection.

ṣētas 2 चयत्स, sg. dat. commonly used to mean 'in memory' or 'in so-and-so's memory' (K. 858, 999, 1135, 1139, 1161). For *ṣetas* 4, see s.v. —*anun* —अनुन् m.inf. to bring to (one's) memory, to call to mind, remember (K. 503, 1140). —*pyon*^u —यणु m.inf. to fall to the memory, to come to remembrance, be remembered (El. *tsetas pyinye*; L.V. 87; Rām. 793, 936, 1138, 1390, 1392, 1555; K. 499, 504). —*rōzun* —रोजुन् m.inf. to remain in memory, always be remembered (K. 336). —*thawun* —थवुन् or —*thāwu* —थावुन् m.inf. to bear in mind, keep in memory, remember, recollect (Gr.M.; Rām. 662, 1296, 1574). —*yun*^u —यिनु m.inf. to come to (a person's) memory, to be remembered.

ṣēth 3 चय् or (q.v.) *ṣitt* चित्त m. (sg. dat. *ṣētas* 3

चयत्स, for 4, see s.v.) the organ of thought, the mind, intellect (Skt. *citta*) (cf. *wudār-ṣ*°) (L.V. 9, 11, 70; Śiv. 352, 596, 637, 693, 866, 906, 986, 1011, 1035, 1194, 1346, 1361, 1612, 1617).

ṣētas karun 1 चयत्स करुन् m.inf. to impress upon the mind (L.V. 34). For 2, see s.v. *ṣētas* 4.

ṣēth चेट् । कुट्टनम् m. (sg. dat. *ṣētas* चेटस्), pounding crushing, reducing to powder (cf. *atha-ṣ*°, p. 64a, l. 50) (Gr.Gr. 115, 123). —*dyun*^u —दिनु । ताडनम्, खेददानम् to pound, crush, reduce to powder; met. to beat severely, thrash, pummel, trounce (a person); to exhaust a person (by continually pressing him on to complete some work) (cf. *ṣrēth dyun*^u, p. 1083b, l. 37). -*mār* -मार । कुट्टनाघात: m. a thrashing, pummelling, trouncing.

ṣēta-gōg^aji चेट-गगंजि । अतिताडनम् f. a severe beating or trouncing (in which the skin is not cut, but limbs are injured or broken, quasi, as one pounds a turnip). -*kōr*ⁱ -कारि । ताडनम् f. beating, trouncing. *ṣēth* चैथ् । अध: शिर:परिवर्त: f. (sg. dat. *ṣēti* चैति, Gr.Gr. 70), tumbling head over heels (as by an acrobat). See *ṣith gaṣhūn*^u, bel. *ṣēta-ṣēth* चैत-चैथ् । पौन:पुण्येनाध:शिर:परिवर्तनम् f. repeatedly tumbling head over heels, a series of such tumbling.

ṣith चिथ् or *ṣitt* चित् (Gr.Gr. 70) । नाड्यवष्टम् f. (sg. dat. *ṣiti* चिति, *ṣitti* चित्ति, Gr.Gr. 70), sudden cramp in the muscles of the back and legs (arising in mountain-climbing, running, sudden excitement, etc.), loss of use of the limbs (Gr.Gr. 13, 70). —*gaṣhūn*^u —गहून् । अङ्गसन्ध्यवष्टम्: f.inf. such cramp to occur (K.Pr. 36, translated 'to tumble down', apparently incorr. for *ṣēth*, q.v.).

ṣōth चुथ् । गुदम् f. (sg. dat. *ṣōti* चुति, Gr.Gr. 70), the anus, podex (obsc.) (cf. *khar-ṣ*°, p. 407a, l. 39) (El. *tsot*, m.; *tsut*, f.; Gr.Gr. 70, 146); the pudendum (usually, but not always, muliebre) (obsc.) (cf. *khar-ṣ*°, as ab.; *kō-ṣōth*, p. 494b, l. 16) (El. f.). Cf. *ṣōṣ*^u.

ṣōta-būth^u चुत-बूटु । योनिवेला f. the side of the pudendum muliebre (obsc.). -*bachē* -बछ । व्यभिचारिणी सक्थिनी f.pl. the thighs of an unchaste woman. -*ṣūr* -चूर । चौर्यव्यभिचारो m. a secret adulterer, a secret profligate. -*ṣūr*^u -चूरु । व्यभिचारचौरदोष: f. the (legal) offence, or crime, of such secret unchastity. -*ṣōth* -चुथ् । व्यभिचारातिशय: f. (sg. dat. -*ṣōti* -चुति), undisguised frequent acts of unchastity.

ṣōtⁱ-non^u चुति-ननु । नमयोनि: adj. (f. -*nūn*^u -ननू), (owing to poverty or to shamelessness) a man whose anus is uncovered (f. a woman whose garments are so torn that her private parts are exposed).

ṣūth^u चूटु or *ṣūth* चूट (incorrectly written *ṣūt*^u, p. 568a,

l. 49) । पालीवतफलम् m. an apple (El. see *tsunt*, for a list of varieties) (cf. *ambārī-ṣ°*, p. 27b, l. 6; *bam-ṣ°*, p. 109a, l. 24 and p. 510a, l. 25; *kuli-pēthuk^u ṣ°*, p. 439a, l. 13; *mālamuhī-ṣ°*, p. 568a, l. 49; *ṣōka-ṣ°*, p. 1067a, l. 38) (El. *tsunt*; Gr.Gr. 56, 163; W. *tsunt*, 21, 115-6; L. *tsunt*, *Pyrus malus*, 73, 79, 348, 458; L.V. 92; YZ. 376, 535, *tsūmth*; K.Pr. 36, 78, 138, 214, 220).

ṣūthī-bēra चूठि-वेर । आवलिविशेषः m. 'the apple-hedge', a small ridge-shelf, or niche, for receiving small light articles, made with the plaster, in plastering the inner wall of a house; cf. *-tākhuc^u*, bel. *-hacē* -हच । पालीवतशुष्कखण्डानि f.pl. dried apple-chips. *-kōl* -कल् । नदीविशेषः f. N. of a canal connecting the Dal lake with the river Vēth or Jehlam close to Śrīnagar. Its ancient Skt. name was *Mahāsarīt*. See RT. Tr. II, 416. *-kul^u* -कुलु m. an apple tree (El. *tsunt-kul*, W. id. 115). *-rēmph* -रेफ् । अतिलघु-पालीवतफलम् f. (sg. dat. *-rēmpi* -रेपि), a small apple for its kind, an apple smaller than the average of its kind (Gr.Gr. 163). *-tākhuc^u* -ताखुचु । भित्तिचित्रम् m. i.q. *-bēra*, ab., q.v. *-wath^{ar}* -वथर् m. an apple leaf.

ṣūth चूट also written *ṣūth^u* चूटू । पर्दनम् f. (sg. dat. *ṣūti* चूटि), breaking wind, a fart (cf. *khar-ṣ°*, p. 407a, l. 42) (El. *tsenth*; Gr.Gr. 126, 134); met. boasting without valid reason (cf. *dēka-ṣ°*, p. 204b, l. 35); met. an unpleasant obnoxious person (cf. *dēwa-ṣ°*, p. 261a, l. 20). — *trāvūn^u* — चावन् । पर्दत्यागः f.inf. to let a fart, to fart. — *trōvith thop^u* — चाविथ थपु । दोषं प्रख्याय तन्नोपनेच्छा m. 'a plug after doing this', after telling a scandal to wish to conceal it.

ṣūta-dēv चूट-दव । वज्रशःपर्दकः m. a shameless fellow, who on a single occasion breaks wind several times. *-gur^u* -गुरु । पर्दनशीलः adj. (f. *-gur^u* -गुरु), one who habitually ever and anon breaks wind. *-pōn^u* -पोनु । पर्दनशीला योनिः m. an anus that frequently allows farts to issue. *-paparāy* -पपराय । पर्दनसंततिः f. an uninterrupted series of farts (cf. *paparāray*).

ṣith^{ar} 1 चित्र । चित्रः m. (sg. dat. *ṣitras* 1 चित्रस्, for 2, see *ṣit^{ar}*). N. of the twelfth luni-solar month (in Skt. *Caitra*) (March–April) (El. *tsitar*, m., for Hindūs, and *tsithar*, f., for Musulmāns; W. 107 *tsitar*; Rām. 1108g; K.Pr. 128, 171, 220).

ṣitra-thōsⁱ चित्र-थुसि । हिममहाविन्दवः m.pl. large lumps of snow or hail falling (like those that usually fall in this month). *-wōn^u* -वोनु । चित्रजलम् m. the snow-water that comes down in the mountain torrents in this month (looked upon as very pure, cool and, owing to its origin among the mountain plants, wholesome).

ṣith^{ar} 2 चित्र । चित्रा f. (sg. dat. *ṣitri* चित्रि), N. of the fourteenth lunar mansion, in Skt. *citrā*.

ṣaṭ^uj^u चटजू, see *ṣaṭul^u*.

ṣōtūj^u चूतजू, see *ṣōtūl^u*.

5 *ṣōt^uj^u* चूतजू or *ṣōt^ujⁱ* चूतजि । व्यभिचारिणी f. (f. of *ṣōtūl* चूतुल्, but in a special sense), a wanton woman, an incontinent slut (cf. *ṣūra-ṣ°*, p. 1081a, l. 17) (Gr.Gr. 146). *ṣōt^ujē-khāb* चूतज्य-खाव् । असंमाननीयवाक् m. 'a wanton's dream'; hence, a statement unworthy of belief.

ṣatajih चतजिह । चत्वारिंशत् card. forty (Gr.Gr. 77).

ṣatajihⁱ चतजिहि m.pl. forties, the form of *ṣatajih* used in multiplication, as in *kāh ṣatajihⁱ ṣōr hath ta ṣatajih*, eleven forties (are) four hundred and forty (cf. Gr.Gr. 86).

ṣatajihⁱ चतजिहि, see *ṣāhⁱ*.

ṣatajihyum^u चतजिहिमु । चत्वारिंशत्तमः ord. (*ṣatajihim^u* चतजिहिमु), fortieth (Gr.Gr. 77). Cf. L. 264 *chat jihun*, the fortieth day after the appearance of an attack of smallpox.

ṣātakh चातख in *ṣātakh pachin* चातख पछिन । चातकपक्षी m. the pied cuckoo, *Cuculus melanoleucus*, the *papihā*.

ṣaṭul^u चटुलु । क्ली m. (f. *ṣaṭ^uj^u* चटजू), a dishonest fellow, a swindler, a cutpurse, a thief, a robber (cf. *ṣūr ṣ°*, p. 1080b, l. 21) (Gr.Gr. 146). Cf. *ṣath*.

ṣōtūl चूतुल् । स्वव्यभिचारकारयिता m. (f. *ṣōt^uj^u* चूतजू, q.v. which is used in a special sense), a sodomite (cf. *ṣōth*) (Gr.Gr. 146); used as an abusive adj. (K.Pr. 224). In compounds this word also means a fornicator, adulterer, or, generally, one utterly vile.

ṣōtal-bāpār चूतल्-बापार् । व्यभिचारिव्यवहारः m. the general (vile) conduct of a sodomite; conduct like that of such a person. *-damōlⁱ* -दमालि । पामर-पादाहतिः f. a vile fellow who stamps on the ground (see *damōlⁱ*), such a one who without reason raises an uproar. *-pōth^{ar}* -पाथर् । व्यभिचार्याचारः m. conduct like that of a sodomite, general vile conduct.

40 *ṣōtūl^u* चूतुलु । चतुर्धटकप्रमाणः adj. (f. *ṣōtūj^u* चूतजू), weighing four (Indian) *tōlās* of half an ounce each.

ṣōtil चाटिल् । शिष्यता f. the condition of being a pupil (see *ṣāth*).

ṣūtal चूटल् । पर्दनशीलः adj. e.g. one who habitually breaks wind (see *ṣūth*) (Gr.Gr. 134).

ṣūtul^u चूटुलु । पर्दनशीलः m., id.

ṣaṭun चटुन । भेदनम्, क्षणग्रहणम् conj. 1 (1 p.p. *ṣoṭ^u* चटु; f. *ṣūṭ^u* चटू, sg. dat. *ṣacē* चच; 2 p.p. *ṣacyōv* चच्योव), to cut, tear (cf. *bōr^u ṣ°*, p. 118a, l. 18; *tāptāna ṣaṭānⁱ*, p. 1015b, l. 47) (Gr.Gr. 5, 9, 10;

Gr.M.; W. 145; L. 459; L.V. 66; Rām. 388, 636; K.Pr. 171);

to cut, wound (cf. *dasta ṣaṭan*ⁱ, p. 256*a*, l. 49; *kāch*ⁱ ṣ°, p. 507*a*, l. 9; *māch*ⁱ ṣaṭūn^ū, p. 547*a*, l. 32) (Rām. 410, 820, 1373, 1422; H. v, 5, 7; YZ. 150; K.Pr. 155, 218); to cut asunder, sever, divide, tear apart (cf. *dāl*ⁱ ṣaṭanⁱ, p. 212*a*, l. 6; *hoṭ*^u ṣ°, p. 356*a*, l. 18; *haṭi-phol*^u ṣ°, p. 356*a*, l. 50; *kadāl* ṣ°, p. 385*a*, l. 30; *nāna ṣaṭūn*^ū, p. 639*b*, l. 47; *prāṣa ṣaṭanē*, p. 771*a*, l. 16; *pōth ṣaṭūn*^ū, p. 796*b*, l. 36; *sum ṣaṭūn*^ū, p. 911*b*, l. 15; *wath ṣaṭūn*^ū, s.v. *wath* 1) (Śiv. 711, 1432, 1558, 1563, 1783, 1833; Rām. 703, 911, 914, 919, 1103, 1176, 1305, 1582; K. 124, 191, 390; YZ. 159, 194, 233, 505; K.Pr. 70, 139, 165, 174); to cut off, tear away (cf. *khōr* ṣ°, p. 410*a*, l. 27; *kala* ṣ°, p. 435*b*, l. 23; *nam ṣaṭan*ⁱ, p. 635*b*, l. 36; *sar* ṣ°, p. 928*a*, l. 45) (Gr.M.; L.V. 80; Śiv. 124-5, 319-20, 1568; Rām. 37, 335, 411, 997; K. 693, 746, 759, 762, 791, 827, 829, 872-3, 883, 1059; H. iii, 2; v, 7; viii, 6, 11; ix, 5; K.Pr. 214);

to dissect, cut (as a surgeon) (Gr.M. ṣ°-*icāṭun*, cutting and uniting, surgery); to cut off, throw away, give up, abandon (Rām. 1268); to clean (grain) (El.);

to pluck, gather (flowers or fruit) (Gr.M.; Rām. 1082, YZ. 376);

to cut out, strike out, erase; to interrupt (speech) (cf. *ōs* ṣ°, p. 46*b*, l. 35; *cōṭ*^u ṣ°, p. 177*a*, l. 36; *zēv ṣaṭūn*^ū);

to traverse, get over (a road or the like) (cf. *manzila* ṣ°, p. 584*b*, l. 29) (Rām. 207, K.Pr. 45); to clear land (of jungle) (cf. *banjēr* ṣ°, p. 113*b*, l. 8) (L.V. 25, K.Pr. 246);

to make ashamed, put to the blush (cf. *phalakh ṣaṭan*ⁱ, p. 695*a*, l. 37);

to take a loan, incur a debt (from) (cf. *wuzum*^u ṣ°) (Gr.M.).

ṣoṭ^u-*mot*^u चटु-मत् । मेदितः, ऋणीकृतः perf. part. (f. *ṣūt*^ū-*müṣ*^ū चटु-मच्चू, sg. dat. *ṣacē-maṣē* चच-मच), cut, etc., as ab.; taken on loan, borrowed (as a debt) (cf. *wōzum*^u ṣ°).

ṣaṭith dyun^u चटिथ दिनु m.inf. to cut to pieces, to cut up (L.V. 104). —*trāwun* —चावुन् m.inf. to cut away, to cut off and throw away, finally to get rid of (Rām. 45). —*ṣhunun* —कुनुन् m.inf. to tear to pieces (H. xii, 15).

ṣaṭan 1 चाटन् । वाग्विस्तारः m. (in a narration or the like) disputing at length, or interrupting at length with irrelevant details (esp. by someone other than the narrator).

ṣaṭan 2 चाटन् f. in *ṣaṭan kadūn*^ū चाटन् कडू ।

संशोधनम् f.inf. to pick out, remove (dirt from cotton); met. carefully and repeatedly to revise, or edit, some written composition, story, or the like.

ṣētanā चेतना f. sense, consciousness, understanding, intelligence (Śiv. 171, Rām. 322).

ṣētun 1 चेतुन् । चेतनम् m. (sg. dat. *ṣētanās चेतनस्*), the thinking principle, the mind; thinking of, remembering, reflecting on (Śiv. 1267); (in religion) calling to mind and realizing (the nature of the Supreme) (L.V. 26, 77). Cf. **ṣitan**.

ṣētun 2 चेतुन् m. (sg. dat. as in 1), i.q. **ṣaitany**, q.v. **ṣētana-Shiv** m. the god Shiv (Śiva) in his quality of Supreme Spirit, as opposed to his more material manifestations (L.V. 79).

ṣētun चेटुन् । कुट्टनम् conj. 1 (1 p.p. *ṣyūt*^u च्यूट, f. sg. dat. *ṣēcē चैच*; 2 p.p. *ṣēcūyōv चैचोव्*; conj. part. *ṣītith चीटिथ*, Gr.Gr. 197), to pound, crush, reduce to powder, mince (cf. *nūn ṣētani bēhun*, p. 640*b*, l. 7, *wach* ṣ°, s.v. *wach* 1) (Gr.Gr. 105, 115, 197). **ṣīt**ⁱ **ṣīt**ⁱ **ṣhunun** चीटि चीटि कुनुन् । हृदयंगमीकरणम् m.inf. thoroughly to master (some branch of learning, art, lesson, or the like) (cf. Gr.Gr. 105).

ṣitan चितन । स्मृतिः f. memory, remembrance (of something).

ṣitan चीतन् । चेतना f. sense, consciousness; remembering, reflecting on some previous occurrence. Cf. **ṣētun 1**.

ṣūṭun चूटुन् । पर्दनम् conj. 1 (this verb is impersonal, 1 p.p. *ṣūt*^u चूटु; f.sg. dat. *ṣūcē चूच*; 2 p.p. *ṣūcyōv चूचोव्*), to break wind with noise, to fart (Gr.Gr. 126).

ṣaṭanāwun चटनावुन् conj. 1 (1 p.p. *ṣaṭanōw*^u चटनोवु), to cause to be cut, etc. (see **ṣaṭun**) (cf. *pōn* ṣ°, p. 737*a*, l. 29).

ṣētanāwun चेटनावुन् conj. 1 (1 p.p. *ṣētanōw*^u चेटनोवु), to cause to pulverize (? to cause to be pulverized) (El.) (see **ṣētun**).

ṣaitany चैतन्य m. (sg. dat. *ṣaitanēs चैतन्यस्*), consciousness, feeling, sensation (Śiv. 194, 1525); (in Śaiva mysticism) the Supreme Consciousness, the Supreme Experiencing Principle, a N. of the Supreme (L.V. 16; Śiv. 1043, 1406, 1415, 1515, 1545, 1548).

ṣītīn चीटिच् । कुट्टितसूदः f. any condiment made with something pounded and mixed with spices (cf. *caṭīn* and *ṣyūt*^u).

ṣōṭop^u चूटपु or **ṣutop**^u चुटपु । चतुष्प्रयोजनम् adj. (f. *-ṣō(u)ṭīp*^u -चु(चु)टपू), having four different reasons, capable of being done, or disposed of, in four different ways, having four different meanings, and so on (see **ṭop**^u 3).

ṣaṭaph चटफ् in **ṣaṭaph-ṣaṭh चटफ्-चट्** । संबन्धभेदः f. cutting or dividing relationship (e.g. when discords separate a husband and wife).

ṣatur चतुर् or **ṣatur** चतुर् । शीघ्रम् adv. quickly, speedily, at once (cf. **ṣatur**^u 2). **ṣatur ṣatur चतुर् चतुर्** adv. quickly (all the time), rapidly (Gr.Gr. 76). Cf. **ṣatur**^u **ṣatur**, s.v. **ṣatur** 2.

ṣatur^u 1 चतुर् or **ṣatur**^u चतुर् । चतुरः adj. (f. **ṣa(a)tūr**^ū च(च)तू), clever, skilful, ingenious, sharp-witted (cf. **atha-ṣ**^o, p. 64b, l. 3; **shāma-ṣ**^o, p. 882a, l. 46; **zēwa-ṣ**^o, s.v. **zēv**) (Gr.Gr. 139). Cf. **ṣōtur**^u.

ṣatur^u 2 चतुर् in **ṣatur**^u **ṣatur** चतुर् चतुर् । अतिशीघ्रम् adv. very quickly (see **ṣatur**).

ṣitra चित्र, see **ṣith**^{ar} 1 and **ṣit**^{ar}.

ṣitri चित्रि, see **ṣith**^{ar} 2.

ṣit^{ar} चित्र । चित्रम् m. (sg. dat. **ṣitras** 2 चित्रस्, for 1, see **ṣith**^{ar} 1), a picture, painting, delineation. **ṣitra-kār** चित्र-कार । उज्जीवितचित्रम् m. 'the deed of a picture' (as if a picture had come to life and done something), see **mōni ṣitra-kār**, p. 574a, l. 8.

ṣitur^u चितुर् । श्वलत्वम् m. (in painting a wall or the like) the parts intentionally left unpainted (e.g. in making a pattern).

ṣōtur^u चूतुर् । चतुरः adj. (f. **ṣōtūr**^ū चूतू), clever, skilful, sharp-witted (K.Pr. 193). Cf. **ṣatur**^u 1.

ṣaturbuz चतुर्बु(र्भु)ज् or °bōz °बुज् m. (a corruption of Skt. *caturbhūja*) a group of four arms, the four arms (of a four-armed god or the like) (Śiv. 100, *ṣaturbuza*; 1117); a title of various gods (Śiv. 10 (*Gaṇēś*), 515 (*Shiv*), 732 (*Vishnu*, cf. 1117); 47 (*Vishnu*); K. 58, 594 (*Vishnu*)).

ṣōtrok^u चूचकु, **ṣōtrōk**^u चूचोकु, or **ṣutrok**^u चुचकु । चतुर्द्रोणिकः adj. (f. **ṣōtrūc**^ū चूचचू, **ṣōtrōc**^ū चूचाचू, or **ṣutrūc**^ū चुचचू), of four *trakhs*, each equivalent to six Kāshmiri seers (see **trakh**), (a vessel) holding four *trakhs*, measuring four *trakhs* (Gr.Gr. 147).

ṣōtrōkyun^u चूचाकिनु । चतुर्द्रोणमितः adj. (f. **ṣōtrōkiṇ**^ū चूचाकिनू), measuring, or weighing, four *trakhs* (see the preceding) (Gr.Gr. 147).

ṣitralēkhā चित्रलेखा f. N. of a friend and companion of Wushā (Uṣā), daughter of Bānāsōr (Bāṇa) (K. 803, 805, 807).

ṣet^{arun} चेतर्हन् । उपेक्षयेव प्रेक्षणम् conj. 1 (this verb is impersonal, 1 p.p. **ṣet**^{or} चेतर्ह), to look at with indifference, to show want of appreciation for.

ṣūtarēn चूटयन् । पामरप्राया f. a woman whose advice is not worthy of being attended to, a woman who is not worth listening to (whose words are worth nothing but contempt, cf. **ṣūth**).

ṣatarēr चतर्ह्यर् । चातुर्यम् m. cleverness, skilfulness, sharpness, ingenuity (cf. **atha-ṣ**^o, p. 64b, l. 5; **shāma-ṣ**^o, p. 882a, l. 49) (Gr.Gr. 139).

ṣaturvīd चतुर्विद् m. (a corruption of Skt. *caturvēda*) the four Vēdas (Śiv. 801).

ṣētas 4 चतस् (for 1, 2, 3, see **ṣēth**, 1, 2, 3) । **m.n.s.kār** : m. full consciousness, full perception, attention; remembrance, continuance in memory (of something not forgotten), recollection (El. f.). —**karun** 2 — कर्नु (for 1, see p. 1086*b*, l. 5) m.inf. to remember, recollect (Gr. M., Rām. 754). —**watur**^a -वतुर् । **aviskaraṇaśīlata** m. the possession of a good memory, power of remembering accurately past events (owing to a habit of careful observation) (cf. **path**^a**r** 1, a leaf of paper, which becomes **wath**^a**r**, as the second member of a compound). —**yun**^a — यिनु m.inf. memory to come (to a person), to be remembered (by, dat.) (El. *tsetas yenyi*, to remember, recollect).

ṣītis चीटिस्, see ṣyūtⁿ.

ṭuṭāsaḥ चुटासल् । चतुश्शब्दस्फोटः adj. e.g. emitting four crashes or bangs (not all at once, but one by one) (e.g. a gun fired four times in succession, see **tāsa**).

ṭētt चित्त or **ṭitt** चित्त m. the organ of thought, mind, intellect, i.q. **ṭēth** 3, q.v. (cf. **ṭala-ṭitta**, p. 1070a, l. 37) (L.V. 22, 26, 28, 36, 67, 69, 72; Śiv. 1122, 1038, 1350, 1406, 1437, 1592, 1841, 1884).

ṭāṭuv ṭō चाटुव चा or (q.v., p. 1086*a*, l. 4) ṭāṭh ṭō
चाट चा । चकार: m. the name used in schools for the
Śāradā letter corresponding to the Nāgarī letter च,
whether it represents *ca* or *ṭa*.

ṣaṭawun^u षटवुनु । किन्दन्, अदीर्घः n.ag. (f. ṣaṭaviṇ^u षटविन्), one who cuts, a cutter, etc. (in all the senses of ṣaṭun, q.v.) (El.); esp. a woodcutter, a sawman; (of a road or the like) not long, short.

ṣaṭawañ चटवच् । क्लृप्भृतिः f. wages for cutting (esp. for cutting down trees, sawing wood, or the like). See ṣatun.

tsatawar, see tsata-wörü, p. 1062b, l. 26.

ṣṭay चेटय् f. in wach ṣ°, s.v. wach 1, q.v. Cf.
ṣṭun.

tsóth^u चूचू । व्यभिचारः f. adultery, fornication, esp. rape (cf. **tsóth**) (El. *tsóts*, m. adultery, with *tsóts karun*, to commit adultery). —**diñ^u** —दिञ्जू । व्यभिचारविधानम् f.inf. to have sexual intercourse with a woman, esp. to rape. —**dāvüñ^u** —दावञ्जू । व्यभिचारविधापनम् f.inf. (causal of —**diñ^u**, ab.) to cause or induce a man to have sexual intercourse with a woman, esp. to induce him to commit rape. —**dyār** -द्यार । व्यभिचारमूल्यम् m.pl. a harlot's fee; a harlot's earnings from her profession. —**madun** -मदुन् । व्यभिचारतत्परः m. (sg. dat. -**madanas** -मदनस्), a profligate man, one addicted to venery, a lecherous fellow. —**madüñ^u** -मदञ्जू । अतिसुरतव्यसनिनी

f. a profligate woman, one who is incontinently licentious.

ṣuṣ^u चुचु । अङ्कुरमूलम् m. the immature root of the first young leaf sprouts of a plant such as a radish which when mature has globular roots.

ṣāṣāh चासाह । ग्रामविशेषः m. N. of a village lying to the north-east of the Dal lake, near Śrīnagar (El. *tsātsa*, N. of a village where paper is made).

ṣōṣun चुचुन् । संकोचः conj. 3 (ṣōṣyōv चच्योव्, Gr.Gr. 236) (of a merchant's business or the like) to become contracted, to fall off, become insufficient for livelihood.

ṣōṣan-wād चुचन्-वाद् । विहतिः m. (in a business, as ab., in the hands of partners) a falling off (of profits, etc.) owing to want of unanimity among the partners.

ṣaṣ^r चचर् f. in wōda-ṣ°, s.v. wōd 2, q.v., and in waidē ṣ°, s.v. waidy.

ṣāv चाव्, he entered, 2 p.p. of aṣun, see p. 70a, l. 22 (Gr.Gr. 230, 236).

ṣōwā चुवा in the following :— ṣōwā-pōr^u चुवा-पोर् or (q.v.) ṣōpōr^u चुपोर् । चतुष्पार्श्वतः adv. in all four directions, all round (Śiv. 515, 1567; Rām. 1255, 1767). -pōri -पारि or (q.v.) ṣōpōri चुपारि । परितः adv. (Gr.Gr. 160) in all four directions, all round (Gr.M.; Śiv. 626, 1052, 1504, 1891); from all four directions, from all round (Rām. 1679).

ṣōwuh चुवुह । चतुर्विंशतिः card. (pl. dat. ṣōwuhān चुवुहन्), twenty-four (El. *tsawuh*, *tsōcuh*; Gr.Gr. 77, 83).

ṣōwahor^u चुवहर् or ṣuwahur^u चुवहर्, or °wuhur^u °वहर् । चतुर्वाषिकः adj. (f. ṣō(u)warish^u चु(चु)वरिशू), born, or produced, four years ago, four years old; existing for four years, lasting four years.

ṣōwuhyum^u चुवुहिमु । चतुर्विंशतितमः ord. (f. ṣōwuhim^u चुवुहिमु), twenty-fourth (Gr.Gr. 77).

ṣāwīj (El. *ts°*), ṣawaj, see ṣhāwājī.

ṣawal चवल । व्यामग्राह्यचेचम् f. the amount of paddy land which (at the time of weeding) can be measured as the area within extended arms with the fingers of each arm touching.

ṣāwan चावन् । तोदनम् f. (sg. dat. ṣāvūn^u चावन्), worrying (by a beggar) by frequent begging.

ṣuwun चुवुन् । कलहः m. (sg. dat. ṣuwanas चुवनस्), mutual quarrelling, a quarrel. Cf. ṣuviñ and ṣuviñ^u.

ṣōwanzāh चुवजाह or ṣuwanzāh चुवजाह । चतुष्पञ्चाशत् card. (pl. dat. ṣō(u)wanzāhan चु(चु)वजाहन्), fifty-four (Gr.Gr. 78, Śiv. 328).

ṣōwanzōhyum^u चुवजाहिमु or ṣuwanzōhyum^u चुवजाहिमु । चतुष्पञ्चाशत्तमः ord. (f. ṣō(u)wanzōhim^u चु(चु)वजाहिमु), fifty-fourth (Gr.Gr. 78).

ṣuviñ चुविञ् । कलहः f. mutual quarrelling (esp. between two persons, and instigated by a third) (Gr.Gr. 119,

192); cf. ṣuviñ^u. —diñ^u —दिञ् । कोपावेशनम् f.inf. to cause a quarrel to blaze up, to inflame a quarrel (i.e. when there is some hidden seed of anger between two persons, a third person to stir it up into bursting forth). —lagiñ^u —लगिञ् । कोपाविष्कारः f.inf. such a quarrel to burst forth (on some excuse or exciting cause).

ṣuviñ^u चुवञ् (sometimes written ṣuviñ चुविञ्; Gr.Gr. 119, 192) । कलहविधानम् conj. 1 (in the tense formed from the past participle, and in these tense only, this verb is impersonal and is only in the feminine gender, the subject being in the case of the agent. Thus ṣuv^uth चुवूथ्, it was quarrelled by thee, i.e. thou quarrelledst. In the plural, it indicates many quarrels, as in ṣuvēth चुवूथ्, thou quarrelledst many times. See Gr.Gr. 188, 214, 220, 233. 1 p.p. f. ṣuv^u चुवू), to quarrel, esp. of a verbal quarrel or mutual abuse (cf. har ṣ°, p. 343b, l. 17) (Gr.Gr. as ab. and 117, 119, 192; Gr.M.; K.Pr. 37). ṣuv^u-müṣ^u चुवू-मञ् । कृतपूर्वः कलहः perf. part. f. a quarrel been made (between so-and-so). ṣuvith diñ^u चुविथ् दिञ् । कलहप्रेरणा f.inf. to instigate a quarrel.

[Although technically impersonal, the grammatical subject of this verb is really some fem. word, such as har 4, meaning a quarrel, which is understood. Thus ṣuv^uth, ab., is literally '(a quarrel) was quarrelled by thee'.]

ṣuwōr^u चुवोर् । चतुरावृतः adj. (f. ṣuwōr^u चुवांरू), (of a necklace or the like) having four coverings, wrapped round with four similar coverings.

ṣōwarish^u चुवरिशू, ṣuwarish^u चुवरिशू, see ṣōwahor^u. ṣivis चिविस्, see ṣyuw^u.

ṣōwot^u चुवतु or ṣuwot^u चुवतु । चतुष्पथम् m. a place where four ways meet, a crossroads.

ṣōwōt^u चुवोटु or ṣuwōt^u चुवोटु adj. (f. ṣō(ṣu)wōt^u चु(चु)वाटू, sg. dat. ṣō(ṣu)wācē चु(चु)वाच्य), having four joints, joined in four places.

ṣ^ay च्य्, ṣēy च्य्, see ṣ^ah 2, p. 1056a, ll. 3, 7.

ṣāy चाय्, ṣāyē चाय (K.Pr. 154), see aṣun.

ṣāya (El. *tsāya*), see ṣhāy.

ṣōy च्य् । पैशुन्यम् f. tale-bearing, backbiting, slandering, slander. —karūn^u —करञ् । पैशुन्यविधानम् f.inf. to slander, backbite (esp. in order to sow discord).

ṣōyē-gor^u चुय-गर् । पैशुन्यशीलः, भेदकः (f. -gür^u -गर्), one in the habit of backbiting or sowing dissention by slander. -wōl^u -वोलु । पैशुन्यकर्ता m. (f. -wājēñ -वाज्यञ्), a backbiter, slanderer.

ṣōy चोय्, he entered for thee, ṣōy चाय्, they entered for thee, see aṣun (Gr.Gr. 241).

ṣyuh^u चिहु or (q.v.) ṣyuw^u चिवु । षष्टिनिमेषात्मकालः m.

(sg. dat. **ṣihēs** चिह्यस्), a certain period of time, a period of 24 seconds, the sixtieth part of a *gharī* (see **gūr^u** 1), and said to be 60 twinklings of an eye (see **nimēsh**) (K.Pr. 176). **ṣihēn-hond^u** चिह्यन्-हण्ड । निमेषजीवी adj. gen. (f. **-hünz^u** -हंजू), of this short space of time, lasting only an instant; (of a sudden death) a death in an instant; (of one at the point of death or the like) having only an instant to live; (of something nearly complete) about to be finished in an instant.

ṣyol^u च्यलु । मीनविशेषः, कृमिविशेषः m. (sg. dat. **ṣēlis** चलिस्), a certain fish; a certain insect, or worm, found in mountain lakes.

ṣyom^u च्यमु । ह्रस्वः adj. (f. **ṣēm^u** च्यमू), become short, shrunken, shortened (e.g. by disease, or drying up). Cf. **ṣyop^u**.

ṣyūn^u 1 च्यून । भित्तिः m. (sg. dat. **ṣīnis** चीनिस्, obl. **ṣēni** चेनि), a pillar, or wall acting as a pillar (**kañi-ṣ^o**, p. 461*b*, l. 40; **shēra-ṣ^o**, p. 889*b*, l. 3; **sērē-ṣ^o**, p. 930*a*, l. 36) (El. *tsyun*; Gr.Gr. 21, 26, 59 (declined); Gr.M.; W. 19 *tsion*; Śiv. 749). **ṣēnyuk^u** च्येन्युक । भित्तिभवः gen. adj. (f. **ṣēnic^u** च्येनिचू), of, belonging to, or on, a pillar or such a wall.

ṣyūn^u 2 च्यून, see **ṣēnun** (Gr.Gr. 19).

ṣyong^u च्यंगु, see **ṣēngun**.

ṣyap (K.Pr. 224), see **ṣēph**.

ṣyop^u च्यपु । ह्रस्वकल्पः adj. (f. **ṣēp^u** च्यपू), short, too short (e.g. of a limb compared with its fellow); cf. **ṣyom^u**.

ṣēpi nūn pyon^u च्यपि नून प्यनु । अतिखिन्नीभवनम् m.inf. 'salt to fall on such a deformed limb', to become much distressed or dejected (in searching for some lost valuable).

ṣyūr^u च्यूर । कण्टकविशेषः m. (sg. dat. **ṣīris** चीरिस्, abl. **ṣēri** चेरि), a certain shrub with spiny burrs (El. *tsūr*, *Xanthium strumarium*); a medicinal plaster prepared

from its oil and used as a remedy for rheumatism; cf. **cīrⁱ** 3, and **lānē-ṣūrū**, p. 525*b*, l. 13. **ṣīrⁱ-kond^u** चीरि-कण्ड । कण्टकविशेषः m. the spiny burr of this plant (it adheres to the clothes of passers by).

ṣōyēshīth च्ययशीथ । चतुरशीतिः card. (pl. dat. **ṣōyēshītan** च्ययशीतन्), eighty-four (Gr.Gr. 79).

ṣōyēshītyum^u च्ययशीतिमु । चतुरशीतितमः ord. (f. **ṣōyēshītim^u** च्ययशीतिमू), eighty-fourth (Gr.Gr. 79).

ṣyūt^u च्यूट । कुट्टननिष्पन्नः adj. (1 p.p. of **ṣētun**, q.v.; sg. dat. **ṣītis** चीटिस्, abl. **ṣēti** चेटि; f. **ṣīt^u** चीटू, sg. dat. **ṣēcē** चेच), anything pounded, esp. a condiment, sauce, chutnee, or pickle made by pounding something edible (cf. **ada-ṣ^o**, p. 12*a*, l. 46; **handi-ṣ^o**, p. 337*b*, l. 9; **muji-ṣ^o**, p. 558*b*, l. 16; **nadārⁱ-ṣ^o**, p. 623*a*, l. 49; **rōṭa-ṣ^o**, p. 845*a*, ll. 12, 14; **tāra-tizⁱ-ṣ^o**, p. 1018*a*, l. 38; **tari-ṣ^o**, p. 1020*b*, l. 44) (Gr.Gr. 19).

ṣōyuth^u च्युथु । द्रोणचतुष्टयबीजवापचेत्रम् m. a certain area of land, the area that requires four *trakhs* (see **trakh** 2), of six Kāshmirī seers each, of paddy-seed for sowing.

ṣōyētōjih च्ययतांजिह । चतुश्चत्वारिंशत् card. (pl. dat. **ṣōyētōjihan** च्ययतांजिहन्), forty-four (Gr.Gr. 78).

ṣōyētōjihyum^u च्ययतांजिहिमु । चतुश्चत्वारिंशः ord. (f. **ṣōyētōjihim^u** च्ययतांजिहिमू), forty-fourth (Gr.Gr. 78).

ṣōyētr^{ah} च्ययत्रह । चतुस्त्रिंशत् card. (pl. dat. **ṣōyētr^{ah}han** च्ययत्रहन्), thirty-four (Gr.Gr. 77).

ṣōyētr^{ah}hyum^u च्ययत्रहिमु । चतुस्त्रिंशः ord. (f. **ṣōyētr^{ah}him^u** च्ययत्रहिमू), thirty-fourth (Gr.Gr. 77).

ṣyuw^u च्युवु । षष्टिनिमेषकालः m. (sg. dat. **ṣivis** चिविस्), a certain very short space of time, i.q. **ṣyuh^u**, q.v.

ṣāyōv चायोव् (e.g. K.Pr. 3), see **aṣun**.

ṣō-zong^u चु-ज़ंगु or **ṣu-zong^u** चु-ज़ंगु । चतुष्पादः m. (f. **-ṣō(u)zünj^u** -चु(चु)ज़ंजू or **-jⁱ** -जि), four-legged, a quadruped (as distinct from a biped) (K.Pr. 61).

w, v, व, ॱ. The twentieth (or, if we count the aspirates **ch**, **kh**, **ph**, **th**, **ṭh**, and also the sibilant **sh** as separate letters, the twenty-seventh) consonant of the Kāshmirī alphabet when written in the Roman character, the twenty-ninth (or, if we count **t**, **ṭh**, and **z** as separate letters, the thirty-second) consonant when written in the Śāradā or in the Nāgarī character, and the thirty-third consonant when written in the Perso-Arabic character. Its Kāshmirī name is **washē wō** वश वा. It is generally sounded like the bi-labial *w* of Panjābī, not like the dento-labial *w* of English, but, as in Panjābī, the sound fluctuates between that of a sound approaching that of the English *w* and that of a sound approaching that of an English *v*. As a rule, the *v*-sound is heard before a palatal vowel or semi-vowel, such as **e**, **i**, **ü**, or **y**, or when it is final, while the *w*-sound is heard in all other cases. Thus, the name of the chief river of Kāshmir (the Jehlam of India) is **Vēth**, not **Wēth**; 'he will become' is **bōvi**, not **bōwi**; **karawun**^u, a doer, has its feminine **karavūn**^u; 'he became' is **bōvyōv**, not **bōvyōw**; and the word for 'wind' is **wāv**, not **wāw**. Examples of the *w*-sound are the first letter in **wāv**, just quoted; **rawa**, a blanket; **wōpazun**, to become; and **rāwun**, to be lost. In this dictionary, I have endeavoured throughout to represent the *w*-sound by **w**, and the *v*-sound by **v**, but I fear that I have not always been consistent, and that, especially in the earlier pages, I have sometimes written **w** when I should have written **v**, but such slips can easily be corrected by paying attention to the foregoing rules.

The character **व** *wa* is also used to represent the vowel-sound of **ō** or, when modified by a *mātrā*-vowel, of **ō̄** or **ō̌** (see page 4b, ll. 3 ff.). This only occurs when the **wa** **व** immediately follows a consonant, in which case it has this force alone and is never used with a consonantal force. Thus, **ववुन**, to become, is **bōwun**, not **bīawun**; **क्खु**, a wound, is **chōkh**, not **chīakh**; **दद**, milk, is **dōd**, not **dīad**, and so on, whenever **व** **wa** immediately follows a consonant. If, however, a **व** **wa** is initial, or immediately follows a vowel, it retains the sound of **wa**, as in **ववुन** **wawun**, to sow; **करव** **kor^uwa**, he was made by you.

As explained on pp. 4b, ll. 11 ff., and 5a, ll. 47 ff.,

the sounds of **ō** and **u** are interchangeable in Kāshmirī, both in speaking and writing. Indeed, most Kāshmirīs seem to be unable to distinguish between the two, the sound that to English ears appears to be that of **ō** being that most commonly used for both. Hence, when a word containing the letter **ō** is not found in the present work, it should be looked for as if it had **u** instead of **ō**, and vice versa.

In Kāshmirī, neither **ō** nor **u** can begin a word, a **w** **व** being prefixed to these sounds when they occur in such a position, though often omitted in writing. Thus, the Skt. *upāya*, a device, becomes in Ksh. **wupāy** वुपाय or **wōpāy** व्वापाय, and the Skt. *udāharana*, an example, becomes **wudāharan** वुदाहरन or **wōdāharan** व्वादाहरन.

wa **व**, conj. and (cf. **hōrī-wa-harādī**, p. 344a, l. 39) (H. x, 14).

wā 1 वा conj. or (L.V. 64). **wā** . . . **wā**, either . . . or (L.V. 8).

wā 2 वा m. **wā wā** वा वा interj. O fie! (W. 101).

wā 1 and 2 वाँ, see **wōn**^u 1 and 2.

wā 3 वाँ (? cf. **wōn**^u 5) in the following:—**wā-dab** वाँ-दब् । पृष्ठतो निपातः m. a sudden fall backwards (either accidental or caused by another's action). **wā yīn**^u वाँ यिन् । गहोत्पत्ति f.inf. an evil repute or bad name (whether deserved or undeserved) to be acquired. Cf. **wāman** 2.

wai, **wái**, see **way**.

wái, see **wāyun**.

wái, **wōe** (El. *wāe*), see **wāhy**.

we m. or **we-nath** ? f. (El. both m.) shaking palsy, *paralysis agitans*. (Noted only in El. Probably **we** is incorrect for **wāy** 1, q.v. See also **nath**.)

wō वो, see **wōmā-wō**, s.v. **wōm**.

wō वा in **washē-wō**, the letter **व**. See **wash** 2.

wōb^u व्बु । लघुरन्ध्रात्मदारविशेषः m. a small hole or window in a wall for admitting air or light, or for letting out smoke, a ventilating hole, a smoke-hole (cf. **d^aha-w^o**, p. 198a, l. 40; **gāshē-w^o**, p. 308b, l. 46; **hēri-w^o**, p. 345b, l. 20; **pashē-w^o**, p. 777b, l. 11).

wōbⁱ-dōr^u व्बि-दां । भित्तिदारम् f. such a hole (generally in the top of a wall). -**gāsh** -गाश् । लघुदाररन्ध्रप्रकाशः m. the light coming in through such a hole. -**ṭōk**^u -चोक् । लघुदारचतुष्काष्ठम् m. the wooden

frame of such a hole. —**wasānⁱ** —वसनि । अकस्मा-
द्विघ्रापातः m. pl. inf. the ventilating holes to come
down; hence (on the occasion of a festival or the like)
an unexpected obstacle to occur.

vēbāg व्यवाग् । दायविभागः m. division, partition,
apportionment (of inheritance or the like); a part or
share, as ab.

wabāh ववाह् (= ५,) । महामारीरोगोपद्रवः m. an
epidemic disease, plague, cholera, pestilence (K.Pr.
227). —**yun^u** —यिनु । मारीरोगेण मृत्यापातः m. inf.
such an epidemic to come (i.e. occur).

wubāh वुवाह् । असम्यक्पाकः m. partial, or imperfect,
cooking (as when food is under-boiled, owing to the
heat ceasing or becoming insufficient). —**gaṣhun**
—गकुन् । अपूर्णपाकोद्भवः m. inf. such partial cooking to
occur.

vēbōj^aran व्यवाज्रन् । विभाजना f. (sg. dat. **vēbōj^arūn^u**
व्यवाज्रन्), division, partition (of property, money, an
inheritance, or the like).

vēbōj^arun व्यवाज्रन् । विभाजनम् conj. 1 (1 p.p.
vēbōj^ar^u व्यवाज्रन्), to divide, partition (property, an
inheritance, or the like).

wōbāl वोवाल् or (H. v, 2) **wōbāl** बवाल् (= ५,) ।
दोषः, निन्दाईत्वम् m. a crime, sin, fault; blame-
worthiness, a guilty condition (H. v, 2). This word
is old, and is now little used, but is still generally
understood. —**khasun** —खसुन् । दोषसंक्रमः m. inf.
(another's) guilt to rise (upon a person), (another's)
wickedness to infect a person (through association).

wubalāwun वुबलावुन् conj. 1 (1 p.p. **wubalōw^u**
वुबलोवु), to cause to boil up; (of a river or piece of
water) to cast up waves (W. 149, K.Pr. 260).

[The intransitive form of this verb has not been
noted, we should expect **wubalun**, conj. 3.]

vēbar व्यवर in **vēbar-tyol^u** व्यवर-त्यलु । ईर्ष्यातिशयः m.
extreme jealousy, extreme envy (cf. **tyol^u**, a blister).

wōb^ur^u बवृ f. a jingle of **kōb^ur^u**, q.v. in **kōb^ur^u-w^o**,
p. 382b, l. 3.

wōbarun बवरन् । समाप्त्यवाप्तिः conj. 1 and 3 (1 p.p.
wōbor^u बवर्न्; 2 p.p. **wōbaryōv** बवर्योव्) (with conj.
part. of another verb) to finish (doing something),
stop (doing something) (Rām. *wanith wōborun*, he
stopped speaking, 442, 507) (cf. **wōbarāwun**); (conj. 3)
to be finished, completed (Gr.Gr. 170). —**yun^u**
—यिनु । जरावस्थाधिगमः m. inf. 'finishing to come',
decrepitude from old age to come (to a person).

wōbarān **yun^u** बवरान् यिनु । क्रमेण क्षीणीभवनम्
m. inf. (of strength, accumulated property, etc.),
gradually to waste away, (of a person) to approach
decrepitude from old age.

wōbaryō-mot^u बवर्यो-मंतु । समाप्तिमुपगतः perf. part.
(f. **wōbaryē-müṣ^u** बवर्ये-मन्तु), finished, completed.

wōbarāwun बवरावुन् । समापनम् conj. 1 (1 p.p.
wōbarōw^u बवरोवु), to finish, complete (Gr.Gr. 170);
(with conj. part. of another verb) to finish (doing
something), end (some action) completely (Rām.
wanith w^o, to finish speaking, 414, 469, 1344, 1389,
1698); cf. **wōbarun**. **wōbarōw^u-mot^u** बवरोवु-मंतु ।
समापितः perf. part. (f. **wōbarōv^u-müṣ^u** बवरोवू-मन्तु),
finished, completed (by someone).

vēbōsh^u व्यबोशु । निर्वोधः adj. (f. **vēbōsh^u** व्यबोशू), lit.
'one who speaks a corrupt language'; hence, stupid,
void of understanding, clumsy.

vēbūshēn बवूशन् । अत्याद्यत्वम् m. ornament, decoration;
(in Ksh.) (of a person, a place, etc.), great wealth
of, or richness in, possessions or articles of various
kinds.

vibīshēn or **vibhīshēn** विभीषण m. N.P. of the brother
of Rāvaṇa (in Skt. *Vibhīṣaṇa*) (Śiv. 704, 1421; Rām.
32, 39, 637 (his birth), 704, 708, 822, 868, 879, 882,
901, 904, 960, 962, 1001).

wōbasun बवसुन् । वङ्गलीभवनम्, वङ्गलीभूतांशः conj. 2
or 3 (Gr.Gr. 205-6) (1 p.p. **wōbos^u** बवसु; 2 p.p.
wōbasyōv बवस्योव्, Gr.Gr. 226) to be very prolific,
to have copious fruit, to pullulate, to have great or
many results; (of food being cooked) to swell greatly
in size, to swell up, increase in size (Gr.Gr. 206); to
become divided into innumerable parts, to be scattered
widely.

wōbos^u-mot^u बवसु-मंतु । वङ्गलतयोद्भूतः perf. part.
(f. **wōbūs^u-müṣ^u** बवसू-मन्तु), increased, etc., as ab.

wōbasith **yun^u** बवसिथ् यिनु । वङ्गलोद्भवापत्तिः
m. inf. to become prolific; (of food being cooked) to
swell or foam up.

vēbūsath बवूसथ् । मुखदौर्गन्ध्यादिविकारः f. (sg. dat.
vēbūsūṣ^u बवूसू), N. of a certain disease involving
a dry, frothy, evil-smelling mouth.

wōbasāwun बवसावुन् । वङ्गलीकरणम् conj. 1 (1 p.p.
wōbasōw^u बवसोवु), to cause to swell, to cause food
being cooked to swell, or foam, up; to cause any work
to have prolific results; (of foam or the like) to
become widely scattered abroad.

vēbūth बवूथ् । विभूतिः f. (sg. dat. **vēbūṣ^u** बवूचू), riches,
wealth, plenty, might, power.

vēbav बवव् । संपदादिसमृद्धिः m. greatness, glory,
grandeur, magnificence, splendour, wealth; power,
might.

wōbay बवय् । उभयः in **wōbayē-brash^oth** बवय-ब्रशुत् ।
उभयतो भट्टः adj. e.g. fallen from both, i.e. (of a person
trying two alternatives) failing to succeed in either

(e.g. trying to combine worldly conduct with piety),
fallen between two stools.

wāc वाच (K. 575), i.q. wāsh, q.v.

wacē वच्य, see vūt^u 1 and 2 and watun.

wācē वाच्य, see wātun.

wācē वाँच्य, see wōt^u.

wūcē वूँच्य, see wūt^u and wūth^u.

wach 1 वक् । वचः m. (sg. dat. wachas वक्स्), the breast,
chest, bosom (El. *wach* and *wachh*; Siv. 797, 1445;
K. 124, 491; K.Pr. 148, 166, 199). -dōg^u -दङ्ग ।

ईर्ष्या वचोहतिः m. a blow on the chest, repeated
beating of one's own breast (in token of envy or
jealousy on hearing of another's success). -dōg^u

dyun^u -दङ्ग दिनु । ईर्ष्या वचःसमाहननम् m.inf. to beat
one's breast, as ab. -dōg^u lagun -दङ्ग लगुन् ।

परोक्षार्थोक्तोद्भवे वचःसमाहननापातः m.inf. a reason
for beating one's own breast (as ab.) to happen.

—ṣetun —सेटुन् । वचःसमाहननम् m.inf. to beat one's
own breast (in sorrow, etc.). —ṣetay —सेटय् ।

अतिशोकात् उरःस्थलसमाहननम् f. beating one's own
breast (in sorrow).

wacha-dara वक्-दर । वचःस्थौल्यविशालता m. stout-
ness and broadness of the chest (of a man). -kāñē

-काञ् । वचोऽस्थीनि f.pl. the ribs (El. *wachakāñi*, the
hypochondrium). -kāñē nērañē -काञ् नेरञ् ।

वचोऽस्थिप्रोद्भावः f.pl.inf. the ribs to stand out, the
chest to look like a skeleton (from disease, starvation,
or the like). -phāh -फाह् । वचोयोगे पालनम् m.

'chest warmth', taking a child and cuddling it to the
breast; met. affectionate nurture, loving protection

and support. —wacha —वक् । वचःसमाहननम्

m.pl. the act of beating one's own breast (in sorrow,
terror, or the like). —wacha dinⁱ —वक् दिनि ।

स्ववचःसमाहननम् m.pl.inf. to display sorrow by such
beating. —wacha lagānⁱ —वक् लगनि । वचःसमा-

हतिनिमित्तापातः m.pl.inf. a cause (such as another's
tyranny, etc.) for beating one's own breast, as ab., to

arise.

wach 2 वक् । न्यासाप्रतिदित्ता m. unwillingness to return
a thing deposited, an intention to misappropriate

property held in trust (K.Pr. 161). —karun

—करुन् । न्यासापहवः m.inf. to misappropriate property
held in trust.

vēchē व्यच्छ, see vyoṭh^u.

wūchē वूँछ, see wūth^u.

wuch^u वुकु । अवलोकनम् m. looking at, observation,
inspection (of another's property or work); (El.

wuch) sight. —gaṭhun —गकुन् । रहस्यभेदः m.inf.

a secret to become revealed (by the revealer observing
the hidden property or action).

wuchun वुकुन् । दर्शनम्, प्रतीक्षणम् conj. 1 (1 p.p. wuch^u

वुकु), to see, behold, look at, view, perceive, regard

(cf. *dōla dōla w°*, p. 211*b*, l. 11; *khāb w°*, p. 390*b*,

l. 41; *khwāb w°*, p. 425*a*, l. 2; *mōj w°*, p. 557*a*,

l. 42; *nēdarsh w°*, p. 623*a*, l. 28; *pātⁱ ta brūthⁱ*

w°, p. 789*a*, l. 34; *pata brōthas w°*, p. 792*a*, l. 50;

tālⁱ-ṭārⁱ w°, p. 996*b*, l. 34; *tamāshē w°*, p. 1007*b*,

l. 15) (Gr.M.; L.V. 3, 68, 83, 98; Siv. 347, 349, 424,

436, 509, 584, 618, 654, 656-7, 712, 758, 784-5, 794,

811, 839, 872, 874, 879, 881, 907-8, 911, 916, 918,

922-3, 935-6, 949, 957, 964, 967, etc.; Rām. 3, 22,

25, 28, 35, 46, 89, 174-5, 202, 233, 240, 285-6, 314,

322-3, 335, 337, 345, 369-70, 392, 400, 406, 444-5,

462-3, 473, 477, etc.; K. 25, 96, 108, 201, 263, 295,

312, 340, 412, 436, 480, 546, 593, 609, 648, 650,

678-9, 703, 716, 804, 930, 949, 964, 986, 1016,

1111-2, 1116, 1133; H. iii, 1; viii, 6, 9; YZ. 12,

42, 48, 52, 99, etc.; K.Pr. 150);

to look at, examine, inspect, weigh well, prove,

try (cf. *bāzar w°*, p. 154*b*, l. 29; *dēka-lōn^u w°*,

p. 204*b*, l. 9; *danjē-kun w°*, p. 226*a*, l. 8;

mōl-tōl w°, p. 568*a*, l. 21; *mōth^ar wuchūn^u*,

p. 606*a*, l. 29; *myāda w°*, p. 613*a*, l. 40; *maza w°*,

p. 614*b*, l. 12; *phāl w°*, p. 693*a*, l. 27; *ray w°*,

p. 854*a*, l. 36; *sāth w°*, p. 945*b*, l. 25; *thālⁱ*

thālⁱ w°, p. 975*a*, l. 47; *tār w°*, p. 1018*a*,

l. 3; *trāy wuchūn^u*, p. 1035*a*, l. 37; *wōnda w°*;

vēstār w°; *wath wuchūn^u*, s.v. *wath* 1; *zang*

wuchūn^u, s.v. *zang* 2) (Gr.M.; Siv. 23, 422, 499,

586, 698, 730, 760, 768, 829, 895, 1063, 1261, 1288,

1367, 1543, 1593, 1676, 1719, 1737, 1756, 1851,

1902; Rām. 125, 129, 289, 357, 429, 499, 515-6,

536, 544, 551, 567, 579, 590, 595-6, 623, etc.; K.

149-50, 160, 179, 194, 232, 286, 372, 384, 416, 438,

475, 524, 526, 536, 543, 629, 643, 647, 677, 918, 935,

948, 978, 1001, 1005, 1156; H. v, 5; vii, 18, 24;

viii, 1, 3; YZ. 27, 225; K.Pr. 150, 178); to look

for, seek for (dat.) (Siv. 425, 1465, 1469; Rām. 433,

441, 525, 944, 1143*c*; K. 656, 693, 1034; YZ. 116);

to see, to try (if one can do so-and-so) (Gr.M.);

to consider (if one can do so-and-so), hesitate about

(K. 1116);

to look out for, watch for, wait for, await (cf.

gōthi w°, p. 313*a*, l. 11; *hīth w°*, p. 358*b*, l. 5;

prashⁿ, p. 767*a*, l. 50; *rōgi w°*, p. 828*a*, l. 36;

rug^u w°, p. 828*b*, l. 10) (Gr.M.; Siv. 1118, 1706;

Rām. 10, 69, 1169);

to see, find, discover (Gr.M.; Siv. 340, 554,

1656, 1748, 1853; Rām. 95, 508, 608, 630, 1000,

1557, 1720; K. 94, 231, 286, 288, 811, 910, 1037,

1104); to see, understand, be of opinion (Gr.M.; Siv. 728, 1068, 1774, 1802, 1807, 1818, 1820, 1834; Rām. 12, 26, 222, 652, 1302, 1420, 1522-3, 1560; K. 135, 237, 295, 435, 960, 1061);

to experience, suffer, endure (cf. **nēshikāl w°**, p. 656a, l. 21; **pās w°**, p. 776b, l. 35) (Rām. 24, 825, 1005, 1520); El. also gives the inf. **wuchun**, as meaning 'eyesight'.

The impv. of this verb is often used as an interjection, or semi-interjection with the meaning of 'behold' (e.g. **wuch**, Rām. 122, 155, 741, 1092, 1762); more commonly in the plural (as in **wuchiv**, Rām. 271, 556, 585, 602, 621, 629, 637, 654, 891, 943, 951, 1220, 1222, 1228, 1268, 1326, 1334, 1336, 1338, 1452, 1546, 1751; **wuchitav**, Rām. 604, 1147, 1160, 1298, 1409, 1538, 1547, 1549, 1613, 1689).

wuch^u-mot^u वुक्कु-मंतु । अवलोकितः perf. part. (f. **wuch^u-müts^u** वुक्कु-मंतू), seen, etc., as ab.

wuchan-wōl^u वुक्कन्-वोलु । परीचकः n.ag. (f. **-wājēñ** -वाज्यन्), one who sees, beholds (Siv. 916); one who examines, tests.

wuchith-kār वुक्किथ्-कार् । विमृश्य कारिता m. action taken after due consideration. —**karun** —करन् । विमृश्य प्रवर्तनम् m.inf. to act after due consideration. —**rōzun** —रोजुन् । स्मृतिगोचरीभवनम् m.inf. to keep on the watch, to keep an eye on. —**thawun** —थवुन् । आलोक्य स्मृतौ स्थापनम् m.inf. to observe and keep in mind.

wuchanāwun वुक्कनावुन् । प्रदर्शनम् conj. 1 (1 p.p. **wuchanōw^u** वुक्कनोवु), to cause to be seen, to show (Siv. 16, 1397); to cause to be considered, to explain.

vēchēr व्यच्छर् । स्थूलता m. fatness, thickness, stoutness, bulkiness (cf. **pēlⁱ-v°**, p. 814a, l. 43). —**pōchēr** —पोच्छर् । अतिस्थूलम् m. stoutness and thickness, excessive, or great, stoutness, great thickness.

wuchawun^u वुक्कवुन् । पश्यन्, परीचकः n.ag. (f. **wuchaviūñ^u** वुक्कवन्), one who sees, a beholder, looker on; one who inspects, examines, tests; and so on as in **wuchun**, q.v.

wuchawañ वुक्कवन् । दर्शनपरीक्षणभृतिः f. the cost paid for looking, an inspection fee.

wucāpa वुचाप । असद्विवादः m. an unreal or groundless dispute or objection (e.g. arising in some act of giving or taking, or in calculating). —**gor^u** —गर्ह । असद्व्यवहरणशीलः m. one who is in the habit of raising such groundless disputes or objections. —**karun** —करन् । असद्व्यवहारः m.inf. to dispute, or object, groundlessly, as ab. —**tulun** —तुलुन् । अन्तरायोद्भावनम् m.inf. to intervene by raising a groundless

dispute or objection. —**wōthun** —व्यथुन् ।

अन्तरायापत्तिः m.inf. such an intervention to occur. **wucōpⁱ** वुचापि । असद्व्यवहारी adj. e.g. one who is in the habit of raising groundless disputes or making groundless objections.

wucōpil वुचापिल् । असद्वृत्तिव्यापारः f. the practice of raising or entering into groundless disputes or objections.

wācēr वाच्यर् । अवस्थाप्राप्तता m. the arrival at, or attainment to, any state or condition.

wācēr वाँच्यर् । अन्तःसंकोचः m. internal tightness, the having the contents tightly held (e.g. a walnut the kernel of which is tightly contained within the shell and is difficult to extract); met. the tightness (of a miser or of a secretive person).

wacyōv वच्योव्, see **waṭun**.

wācyōv वाच्योव्, see **wāṭun**.

wad 1 वद् । असत्यतयावर्तनम्, रोगविशेषः m. cheating (at gaming or the like); an inguinal bubo. —**gaṭhun** —गक्कुन् । द्यूतादावसद्वृत्त्यापातः m.inf. (in gambling) cheating, or an accidental breach of the rules (favouring one party as against the other) to occur. —**karun** —करन् । द्यूतक्रीडादावसदानेपः m.inf. dishonestly to dispute the result (in gambling).

wad 2 वद् in **wada-wad** वद्-वद् । असद्वृद्धितकर्म f. the weeping together of a number of assembled persons.

wad वड् । लाभवृद्धिः, क्रियार्थपणः f. (sg. dat. **vūd^u** वडू, Gr.Gr. 71), profit (in a mercantile transaction); (in a sale) discount, an agreed reduction in price (to complete a speedy sale). In H. v, 1, the word is translated 'crookedness', said with regard to a ring by the person to whom it is offered for sale, apparently to cheapen it. **vūd^u-pēṭh dyun^u** वडू-पेट् दिनु । लाभवृद्धि धनांशप्रयोगः m.inf. to invest money in the hope of profit.

wād वाद् । विवादः m. speech, words, talk (cf. **ōhī-w°**, p. 17b, l. 13) (Siv. 1460, K.Pr. 15); an answer, reply (Siv. 449, K.Pr. 199); a discussion, dispute, controversy (cf. **ṭōṭan-w°**, p. 1090a, l. 12); a habit, custom (cf. **ṭōṭ^aran-w°**, p. 1045a, l. 41); —° irritating, causing annoyance (cf. **phāṭawan-w°**, p. 719b, l. 25; **pōrawan-w°**, p. 772b, l. 35; **ṭōṭan-w°**, p. 1044b, l. 11; **ṭānan-w°**, p. 1075b, l. 14; **wōthan-w°**, s.v. **wōthun**); —° measuring, weighing or counting out (cf. **nika-cirna-w°**, p. 627b, l. 1; **phuṭa-w°**, p. 717a, l. 10; **pājē-w°**, p. 723b, l. 41; **paīsa-w°**, p. 777a, l. 10; **pushēran-w°**, p. 782b, l. 30; **pīsa-w°**, p. 807b, l. 28; **sēra-w°**, p. 929b, l. 2; **ṭūki-w°**, p. 991b, l. 5; **traka-w°**, p. 1023b, l. 34; **ṭringa-w°**, p. 1082b, l. 47); clapping the

hands (in tune to music or the like) (see —**tulun**, bel.); clapping the hands (in derision, or to startle) (K. 222, 232); —° one who is employed in any very petty matter or affair (cf. **phēka-w°**, p. 689a, l. 49; **phālī-w°**, p. 694b, l. 26; **phērī-w°**, p. 721b, l. 32); see also **wād**, s.v. **wāda**. —**aṣun** —असुन् । वाग्व्यापत्तिः m.inf. (in an argument) to become agitated by an opponent's words. —**karun** —करुन् । प्रत्याक्षेपः m.inf. to argue mutually, discuss (concerning, **pēṭh**) (Gr.M.); to quarrel or argue (with someone) (Rām. 1210; K.Pr. 64, 116); (in an argument) to abuse each other (K.Pr. 147). —**tulun** —तुलुन् m.inf. to raise speech, to raise conversation, to hold discourse (concerning, gen.) (K. 981); to clap the hands (in tune to music, etc.) (K. 294). —**ṣānun** —ज्ञानुन् । वाचा व्यथनम् m.inf. (in an argument) to cause an opponent to become agitated by one's language. —**wād** -वाड् । वादानुवादः m. answering (a teacher or the like) insolently (El. *wādūcād karun*, to answer). —**wād-kuṣur**^u -वाड्-कुसुर् । धार्ष्ट्याद्विवदनशीलः adj. (f. —**wād-kuṣūr**^u -वाड्-कुसुर्), 'an answering-back puppy', a pupil who insolently answers his teacher's, or his superior's, animadversions. —**wād-lōgul**^u -वाड्-ल्वगुलु । असह्यप्रतिवदनशीलः adj. (f. —**wād-lōgūj**^u -वाड्-ल्वगुजू), a pupil (or the like) who habitually answers his superiors insolently. —**wōthun** —वृथुन् । वाग्व्यापत्तिः m.inf. (in an argument) to become annoyed, or agitated, by the opponent's language.

wād वाड्, see **wār** 3.

wāda वाड् वाद, संकेतः m. a promise, agreement, guarantee (Gr.M., Rām. 1711, K.Pr. 178) (**wāda-y-Khōdā**, a vow by God, H. xii, 7, 15); (esp.) an agreement entered into for borrowing money (L. 387, *wād*); an appointment, assignation (e.g. an agreement about a particular time or place) (Rām. 661); a pre-determined occurrence, that which is pre-destined (Rām. 222, 681, 1492); a time, or period, fixed by agreement or by fate (Rām. 950, 1143h). —**karun** —करुन् m.inf. to promise (Gr.M.). —**thawun** —थवुन् । संकेतदानम् m.inf. to make an appointment (for something), to fix a time (for doing something). —**wātun** —वातुन् । समयोपस्थितिः m.inf. the agreed time to arrive; esp. the destined moment of death to come.

wādī (sic) f. a plain (El.).

waid वैड्, see **wōd**.

vēd वद । विधिः f. (sg. dat. **vēz**^u व्यञ्जू), a rule, commandment, enjoining precept; a sacred rule, ordinance, injunction; a religious rite, or ceremony (cf. **bōsh**^u-v°, p. 94a, l. 1) (Śiv. 1000).

vēdi वदि (for Skt. *vidhi* विधि), in the following :—**vēdi-pūrwakh** वदि-पूर्वख् adv. according to due ceremony, ritely (K. 971). —**vēz**^u -व्यञ्जू adv. id. (K. 494, 715, 726, 770, 1046).

vēd वेद, see **vīd**.

vēdī वदि, see **vyod**^u.

vīd विड् । अवसरः f. a fit or proper opportunity, occasion; cf. **vil**. —**yīn**^u —यिञ्जू । प्रतीकारावसराधिगमः f.inf. an opportunity for revenge to come.

vīd वीद् or (as written by Paṇḍits) **vēd** वेद । वेदः m. the sacred scriptures of the Hindūs, the Vēda (Śiv. 8, 50, 64, 77, 82, 109, 200, 276, 394, 446, 515, 538, 582, 626, 672, 688, 757, 800, 803, 847, 851, 979, 1006, 1077, 1115-6, 1118, 1158, 1164, 1169, 1186, 1287, 1323, 1368, 1527, 1580, 1753, 1763, 1796, 1837, 1865; Rām. 101, 637, 1140, 1643; K. 96, 568, 666, 1039).

vīda-pāṭh वीद-पाठ । वेदाध्ययनम् m. (sg. dat. —**pāṭhas** -पाठस्), reading, or studying, of the Vēda; reciting a text or texts of the Vēda at some religious rite. —**pōṭhī** -पाठि । वेदाध्ययनवृत्तिः m. a professional reciter of vedic texts, as ab. —**pūthī** -पूथि । वेदपुस्तकम् f. (sg. dat. —**pōthē** -पोथ्य), a book of one or more of the Hindū scriptures. —**sōkshī** -साक्षी m. the evidence of, or proof from, the Vēda (Śiv. 672). —**wān** -वान् । अनूचानः m. one well versed in the Vēdas, with their supplementary writings, so as to be able to recite, read, and teach them.

wōd वड् । मस्तकम् f. the upper part of the head, the brain-pan, crown of the head (El.; Śiv. 1012; H. iii, 1; xi, 12, 16; K.Pr. 203); a head of hair (Gr.Gr. 16, scalp). —**pārūn**^u —पारञ्जू । कवरीवेष्टनकर्म f.inf. (of a woman) to braid the hair. —**shērūn**^u —शेरञ्जू । केशप्रसाधनकर्म f.inf. to comb, or arrange, the hair.

wōda-non^u वड-ननु adj. (f. —**nūn**^u -नञ्जू), bare-headed, with the head uncovered (K. 825; K.Pr. 86, *wūdah nun*).

wōdī rab वडि रब् f. mud on the head, used in **dab-dab wōdī-rab**, a practical joke, p. 183a, l. 41, q.v. —**ṣūnd**^u -सुण्डू । मस्तकचपेटः, अत्यनादरः f. (sg. dat. —**ṣanjē** -सञ्ज्य), a slap on the (uncovered) head; met. a gross insult, insulting abuse, bullying. —**ṣūnd**^u **lagūn**^u -सुण्डू लगञ्जू । अत्यनादरानुभवः f.inf. gross and insulting abuse to be experienced, to be treated with insult (e.g. on account of one's want of merit, or having no protector), to be bullied. —**ṣanjē-kūr**^u -सञ्ज्य-कूरू । अनादराश्रयकन्या (स्त्री) f. a girl who (on account of her want of merit, or because she has no one to protect her) is habitually bullied, insulted, or treated with contempt; met. a grown-up woman who

is so treated. —wōdī dinī —बडि दिनि । असकृत मस्तकाहननम्, तिरस्कारः m. pl. inf. to give several slaps on a person's head; met. frequently to bully, abuse, or insult someone who has no protector. —wōdī lagānī —बडि लगनि । असकृत्तिरस्कारानुभवः m. pl. inf. such bullying to be experienced.

wōd 1 वोद् । उपायनम् m. a gift, or present (offered to a superior, or, on a festal occasion, to a friend or relation). Cf. wōd^u.

wōda-barōyī वोद्-वरायि । उपायननिवेदनम् f. the offering of such a gift in return for a similar gift given to the offerer on a previous occasion. See warōyī. —nērūn —नेरुन् । उपायनवितरणम् m. inf. to give (some near relation) a helping hand by making him a present on a festal occasion (esp. when the present is non-obligatory).

wōd 2 वोद् । व्याधिः f. sickness, ailment, disease, illness. —hōrūn^u —होरुन् । व्याध्युल्लङ्घनम् f. inf. to pass through a sickness, to recover after suffering from illness.

wōda-ṣaṣ^{ar} वोद्-ज्जर् । व्याधिचर्चा f. general anxiety felt by many of a person's relations and family on the occasion of his suffering from illness.

wōda वोद् adv. from there (H. xii, 23). I. q. ōra, p. 41b, l. 20, q. v.

wōd^u वोद् m. in nētra-wahara-wōd^u, p. 662a, l. 41, and wah^{ara}-wōd^u, s. v. wahor^u. Cf. wōd 1, of which it is probably another spelling.

wōd वाद्, wōd^u वाद्, or waid वैद् m. a physician, a doctor, i. q. waidy, q. v. (cf. phēla-wōd^u, p. 693b, l. 5) (El. waid, Gr. Gr. 22). wōda-wān वाद्-वान् । चिकित्सकाययस्थानम् m. a doctor's place of business, where he receives patients (K. Pr. 138, vedah-wān); a place to which sick persons come for treatment, a hospital.

wōd (El. wād), see wōr^u.

wōdī वादी adj. c. g. a speaker, one who speaks, used —°, as in satya-wōdī, p. 950a, l. 17 (Śiv. 518).

wud बुद् or उद् m. the country of which Ayōdhyā was the capital, the modern Awadh or Oude (Rām. 888).

wuda 1 बुद्, see wud^u.

wuda 2 बुद् । बीजविशेषः m. N. of a certain seed, which, when ground and made into a plaster with water, is used as a cure for headache. It is burnt as a protection against demons (Śiv. 1150). —zālay —जालय् । रचोभूतापहरणक्रिया f. the burning of this seed. When a bridegroom or bride are about to set forth for the wedding (or on similar occasions) this seed is burnt before them with appropriate spells, in order to ward off the evil eye, demons, ghosts, or similar evils.

wud^u बुद् । जागरूकः adj. (f. wuz^u 1 बुज्, for 2, see wuzun), awake, awakened from sleep (cf. nēnd^{ari}-w^o, p. 642b, l. 20) (L. V. 32); met. wide-awake, sharp-witted, clear-witted; skilled, accomplished (in somework). Cf. udun.

wuda-sāway बुद्-सावय् । उन्निद्रखेदः f. broken sleep, sleep from which one wakes over and over again. —sāway gaṣhūn^u —सावय् गह्नु । उन्निद्रता (निद्राभङ्ग) खेदाधिगमः f. inf. broken sleep to occur to a person.

wōdboth^u बद्धवत् । उन्नतः m. an exalted person, one of high degree, eminent, magnanimous, and of great wealth.

wōdbav बद्धव् । उत्साहः, स्वातन्त्र्यम् m. production, creation; (in Ksh.) energy (in any work), strenuous effort; independence, autonomy. —dyun^u —दिनु । स्वातन्त्र्यप्रवृत्त्यै उत्साहनम् m. inf. to encourage (a person) to practise independence (whether good or bad). —lagun —लगुन् । स्वातन्त्र्यावाप्तिः m. inf. 'independence to be acquired', i. e. to get freedom to deal with property or business hitherto under the control of another.

wuddar बुद्द् or उद्द् m. one who rescues, a deliverer (a title given to Śiva, as the Rescuer from rebirth, voc. wuddara, Śiv. 1584).

wuddav बुद्द् or उद्द् m. N. of a Yādava, uncle and friend of Krushn (Kṛṣṇa), in Skt. Uddhava (Śiv. 992, 1005; K. 500 ff. to 531, 898–9, 985, 1003, 1020).

vēdāg व्यदाग् । उपालम्भः m. complaint, reproach, censure, accusation (made to one person regarding another's action). —dyun^u —दिनु । उपालम्भप्रकाशनम् m. inf. to make such a complaint. —phirun —फिरुन् । खेदप्रकाशनम् m. inf. to complain (to one's own people) about some old grievance (suffered by oneself or by another) which one has continually borne in mind, to grumble over an old grievance.

vedah, see wōd.

wōdāharan बदाहरन् m. an instance, example, illustration (Gr. M.).

wadal 1 वदल्, in adal-wadal, etc., p. 14b, l. 18, i. q. badal, q. v. (K. Pr. 2, 102).

wadal 2 वदल् । क्लेशः f. distress, pain, trouble (from extreme exertion, insult, abuse, or the like) (cf. gandarī-w^o, p. 291a, l. 39; khēji-w^o, p. 305a, l. 1; waṭha-w^o, s. v. waṭha). —gaṣhūn^u —गह्नु । असह्यक्लेशानुभवः f. inf. such distress to be experienced.

wōdāla वोडाल । अनादरः m. abusive disgrace, dishonour, disgrace (referring to a person, beast, thing, or action).

wōd^{ilad} वादिजद् in wah^{ara}-w^o, s. v. wahar. Cf. wōd^u.

wadam or wadēm, see wōdam.

vēdām वडाम् । दुराग्रहः m. headstrongness, addiction, foolish obstinacy (in censurable conduct). —aṣun —अचुन् । दुष्टेष्टासक्तीभवनम् m.inf. addiction to a censurable course of conduct to be acquired.

wōdam वदम्, or wōdēm वदम् m. zeal, energy (Gr.M.); exertion (El. wadam, wadēm).

vēdōmⁱ वडामि । दुराग्रहः adj. c.g. obstinately addicted to a censurable course of conduct, headstrong.

wadun वदुन् । आक्रन्दः conj. 1 (1 p.p. wod^u वदु, f. vüz^u वजु; 2 p.p. wazōv वजोव्. This verb is impers. in the tenses formed from the p.p.) to lament, wail, cry, weep, sob, mourn (cf. bāki w°, p. 99b, l. 12; hamāl w°, p. 334a, l. 15; mājē-w°, p. 557b, l. 36; tāli-gulⁱ ladith w°, p. 997b, l. 17) (El.; Gr.M.; L.V. 67; Śiv. 707, 832; Rām. 64, 157, 167, 183, 198-9, 200, 220-1, 226, 229, 234, 253, 258-9, 261, 264, 267, 277-8, 283, 358, 378, 388, 430, 439, 465-6, 538-9, 648, etc.; K. 289, 454, 479, 507, 801-2, 857, 859; H. vii, 16, 25; ix, 1; xi, 5; YZ. 43, 55, 125, 156, 183, 455; K.Pr. 36, 145); to be abundant, to abound, to be more than sufficient (Śiv. 1565).

wadan-bāpār वदन्-बापार् । रुदितप्रवर्तनम् m. (of a number of assembled people) united lamentation or wailing, etc. -bāṭh -बाट् or -bāṭh -बाँट् । निरन्तर-रुदितवृत्तिः m. (sg. dat. -bāṭas -बाटस्, etc.), long continued crying or wailing (esp. of children or women after a scolding or abuse). -biṭh -बिट् or -biṭh^u -बिट् । रुदितसमाश्रयः, क्रन्दतां समाजः f. (sg. dat. -bichē -बिच्छे), a wailing-assembly, i.e. (in time of grief) a number of persons assembled together and weeping; the place where such persons assemble. -vil -विल् । रोदनसमयः f. the time, or proper occasion, for wailing (e.g. a loss, grief, fear, or the hungriness of a child). -vil lāgūn^u -विल् लागुन् । अतिरुदितप्रवर्तना f.inf. to start a time of wailing (for any of the ab. causes).

wadān riwān वदान् रिवान् । अतिशोकोत्तरम् pres. part. used as adv., with great wailing or lamentation.

wadani bēhun वदनि ब्यङ्गन् । रुदितप्रवर्तनम् m.inf. to sit down to wail, to weep and wail (in presence of some calamity).

wadanas aṣun वदनस् अचुन् । रुदिते आसक्तिः m.inf. 'to enter weeping', i.e. to become absorbed in weeping (at some injury done by another), to begin violent and prolonged weeping (K. 82, 91, 236, 407). —ṣānun —ज्ञानुन् । रुदिते आसन्नम् m.inf. to set (a person) weeping, to give cause for weeping (by opposition, terrifying, blaming, attacking, or the like).

vēdān वदान् m. a rite, ceremony, performance of prescribed acts or rites (cf. bali-v°, p. 104b, l. 24).

wudān वुडान् pres. part. of wudun, to fly, q.v., used as adv., quickly, speedily (L. 462, wudan).

wudun वुदुन् । जागरुकीभवनम् conj. 2 or 3 (1 p.p. wud^a वुदु, f. wuz^a वुजु; 2 p.p. wudyōv वुद्योव्), to be wide awake; to become wide awake, to wake from sleep, to come to one's senses out of a faint (K. 600); met. to come forth out of obscurity, to become actively manifest (L.V. 25); cf. wud^a. wud^a-mot^a वुदु-मंतु । जागरामापन्नः perf. part. (f. wuz^a-müṣ^a वुजु-मंजु), awakened, come to out of a faint.

wudun वुदुन् । उडुयनम् conj. 3 (2 p.p. wudyōv वुद्योव्), to fly, to soar (El.; W. 115; K. 747, 807); (met.) to fly away, disappear, be destroyed, vanish, become nothing, (of a human being) to gain final emancipation (after death). [In this latter meaning only, the conj. part. is wujith वुजिथ्, not wudith वुडिथ्, see Gr.Gr. 104, 198.]

wudyō-mot^a वुद्यो-मंतु । विनष्टः perf. part. (f. wudyē-müṣ^a वुद्ये-मंजु), flown away, disappeared, destroyed (e.g. by time, change, character, calamity, expenditure).

wudith gaṣhun वुडिथ् गह्नुन् m.inf. to fly away (Gr.Gr. 104, 198; Gr.M.).

wujith gaṣhun वुजिथ् गह्नुन् । नष्टीभवनम् m.inf. to disappear, vanish, be utterly destroyed and not leave a trace; to give up the ghost, die (Rām. 260); to obtain final emancipation (Gr.Gr. 198).

wedang (? spelling and gender) N. of a certain medicinal plant, used as an anthelmintic (L. 75).

wudnam वुदन्म । भोजनम् m. food (esp. cooked grain).

—tulun —तुलुन् । भोजनभुक्तिः m.inf. to eat such food.

wōda-non^u वड-ननु, see p. 1096b, l. 35.

vīdānth वीदान्थ m. (sg. dat. vīdāntas वीदान्तस्), N. of one of the six systems of Hindū philosophy (Skt. vēdānta), claiming to teach the ultimate aim and scope of the Vēda (Śiv. 1417).

wadanāwun वदनावुन् । क्रन्दना conj. 1 (1 p.p. wadanōw^u वदनोवु), to cause to weep, to cause to wail, lament, etc. (caus. of wadun, q.v. in all its meanings) (El., Śiv. 1394, K.Pr. 166). wadanōw^u-mot^u वदनोवु-मंतु । रोदितः perf. part. (f. wadanōv^u-müṣ^u वदनावु-मंजु), caused to weep, etc., made to weep, etc. (by someone).

wudanāwun वुडनावुन् । उडुयनम् conj. 1 (1 p.p. wudanōw^u वुडनोवु), to cause to fly, set flying (e.g. a tame bird, an airplane, or the like) (Gr.M., K. 947); to carry (a load on the head) (Gr.M.; ? of. wōd). wudanōw^u-mot^u वुडनोवु-मंतु । उडुनाय स्वयसीकृतः perf. part. (f. wudanōv^u-müṣ^u वुडनावु-मंजु), caused to fly, set flying (by someone).

wōḍañē वृद्ध । उत्थितः, उत्थाय, अतिशीघ्रम् adj. e.g. and adv., standing up, erect, standing permanently on end (Rām. 951; H. iii, 1, 8; viii, 6; xii, 1; K.Pr. 145, *icudanih*); risen up (to a standing position) (Rām. 332, 431, 524, 672, 819, 1374); (as adv.) very quickly speedily (u.w.vbs. of motion, eating, giving, etc.); cf. wōṭhadañē. —rōzun —रोजुन । निरन्तरतया ज्ञापनम्, समादरः m.inf. to remain standing (Gr.M.; H. xii, 1); to be at attention, always ready to obey, to be constant in attendance or service; to receive (a guest) hospitably.

wuḍiñ वृद्धि । नीरङ्गिका f. a woman's sheet or mantle (according to El., s.v. *wóḍin*, it is the marriage veil, and is made of finer materials than the ordinary veil or *pūṣṭi*).

wāḍurū वृद्ध । शस्त्रमयवन्धनवस्तु f. an iron clamp holding a box, or the like, together. -rūg -रूग् or wāḍari-rūg वृद्धि-रूग् । स्वान्तबाधा m. continual irritation caused by the ill-temper or abuse (or the like) of one's own closely-related people (e.g. wife, husband, father, father-in-law, and so on). -rūg aṣun -रूग् अचुन । उपतापप्रवर्तना m.inf. such irritation to begin to be felt.

wāḍur वृद्ध or (K. 669) wānur वानुर । वानरः m. (sg. dat. wāḍaras वृद्धरस्, Gr.Gr. 51; f. wāḍūrū वृद्धू or wāḍarēñ वृद्धयञ्), a monkey (El. *wāndur*, a monkey; *wāndūr*, a bear; cf. *ponz*^u 1, which also means both 'monkey' and 'bear'; Gr.Gr. 51; Gr.M.; L. 108, *wāndar*; Rām. 68, 444, 452, 459, 466, 542, 746, 778, 785, 794, 832, 864, 916, 931, 965, 983, 990, 996, 1003, 1070, 1134, 1143k, 1408; K. 19, 155, 888; also 669, 679, where it can only mean 'bear'. wāḍar-bacē वृद्ध-वच्य । वानरपोतः m. a young monkey. -rāj -राज् m. 'monkey-rule'; hence, a time of utter irreligion and great oppression (K.Pr. 9).

vēḍar वृद्ध । दुःसहशीतम् f. freezing cold (after a fall of snow, with a clear sky and bitter wind) (K.Pr. 226).

vēḍurū वृद्धू, see *vyodur*^u.

vidur विदुर m. N. of a hero of the Mahābhārata. He was the younger brother of Pāṇḍu, and was noted for wisdom, righteousness, and impartiality (Śiv. 1328, K. 1035).

wōḍar वृद्ध । उदारः adj. e.g. generous, liberal, munificent. -ṭhēth -छथ् । उदाराशयः adj. e.g. noble-minded, magnanimous; intelligent, discriminating.

wōḍur वृद्ध । कुचिः m. (sg. dat. wōḍaras वृद्धरस्), the womb (L.V. 51); the belly, abdomen (El. also *wāḍur*, Śiv. 1817). wōḍar-dōd^u वृद्ध-दोदु । अपत्यलालसा m. (of a childless person) yearning for offspring; (of a person with children) sympathy, loving fellow-feeling

with one's children; anxiety for a child's future (moral or material).

wōḍor^u वृद्ध or wōḍur^u वृद्धू । जलजन्तुविशेषः (उध्रः) m. an otter (El. *udur*; L. 111, *icudar*; W. 9, *rodur*). wōḍarⁱ-musla वृद्धि-मुसल । उध्रचर्म m. otter-skin (used by the wealthy as a kind of cloak in cold weather).

wōḍur वृद्ध । बलात्कारी m. (sg. dat. wōḍaras वृद्धरस्), a robber with violence, highway robber, marauder (cf. *gōzⁱ-wō^o*, p. 318b, l. 27).

wōḍurū वृद्धू (also spelt wōḍar^r वृद्धर्) । विषविस्फोटः f. a bubo (e.g. in the armpit) (cf. *kāṣhⁱ-wō^o*, p. 493a, l. 4) (K.Pr. 128, *wāḍar*, translated 'sickness'). —pēñ^u —पञ्जू । विषविस्फोटरूपापत्तिः f.inf. a bubo to come on (K.Pr. 128, as ab.).

wuḍar वृद्ध । मरुभूमिः f. (sg. obl. wuḍūrū वृद्धू, Śiv. 1813), a plateau, raised a little above the level of the valley (cf. *nyōvⁱ-wō^o*, p. 674b, l. 34; *pōpar-wō^o*, p. 749b, l. 48) (El. *uḍar*, *icudar*; Gr.Gr. 15; L. 461, *uḍar*; Śiv. 1813).

vidarb विदर्ब(र्भ) m. N. of a Province in India, the modern Berar (Skt. *Vidarbha*) (K. 639, 648).

wāḍarun वृद्धरुन । भूम्यादौ निक्षेपः conj. 1 (1 p.p. wāḍor^u वृद्धू), to bury in the ground; to hide, conceal (an action, quality or the like).

vēḍar^{an} वृद्धरन् । शिथिलता f. (sg. dat. vēḍarūñ^u वृद्धरञ्जू), looseness, slackness (e.g. of the knot of a load); slackness, weakness, feebleness.

vēḍarun वृद्धरुन । शिथिलीभवनम् conj. 3 (2 p.p. vēḍar^{yo}v वृद्धर्योव्), to be, or become, loose, slack (of the knot of a load or the like) (Gr.Gr. 8); to be, or become, slack, weak, feeble. vēḍar^{yo}-mot^u वृद्धर्यो-मंतु । शिथिलीभूतः perf. part. (f. vēḍar^{ye}-mūṣ^u वृद्धर्ये-मञ्जू), become loose, slack; enfeebled, become slack, weak.

wuḍarun वृद्धरुन । वियोगखेदापत्तिः conj. 3 (2 p.p. wuḍar^{yo}v वृद्धर्योव्), to feel sorrow in separation or owing to loss. wuḍar^{yo}-mot^u वृद्धर्यो-मंतु । वियोगेन खेदमापन्नः perf. part. (f. wuḍar^{ye}-mūṣ^u वृद्धर्ये-मञ्जू), become sorrowful, as ab.

vēḍar^r वृद्धर् । चाञ्चल्यम्, विरोधवृत्तिः m. unsteadiness (of character), fickleness, inconstancy; opposition, antagonism.

vēḍar^{ath} वृद्धरठ् । विद्रधिः f. (sg. dat. (?) vēḍar^{ath}i वृद्धरठि), a kind of painful abscess. —pēñ^u —पञ्जू । विद्रध्युद्भवः f.inf. such an abscess to come on.

wāḍarāwun वडारावुन । भूमौ निक्षेपः conj. 1 (1 p.p. wāḍar^{ōw} वडारोवु), to bury in the ground (e.g. in order to hide something); to bury, inter (a corpse); to hide, conceal (an action, quality, or the like). wāḍar^{ōw}-mot^u वडारोवु-मंतु । भूखातादौ निक्षिप्तः perf.

part. (f. wadārōv^u-müṣ^u वदरावू-मञ्जू), buried (as ab.); interred (as ab.); concealed (as ab.).

vēdārāwun वदरावुन । शिथिलीकरणम् conj. 1 (1 p.p. vēdārōw^u वदरोवु), to loosen, slacken; to make feeble (by opposition, assisting in defeat, robbing, or the like). vēdārōw^u-mot^u वदरोवु-मंतु । शिथिलीकृतः perf. part. (f. vēdārōv^u-müṣ^u वदरावू-मञ्जू), loosened, slackened (by someone); made feeble (as ab.).

wudārāwun वुदरावुन (? spelling) conj. 1 (1 p.p. wudārōw^u वुदरोवु), to wet (El. udarāwun). Cf. wazanāwun 1.

vēdis वदिस, see vyod^u.

wōdās 1 वदास् m. grief, sorrow (El. wadās, wodās).

wōdās 2 वदास् । गतरागः adj. e.g. indifferent, apathetic, listless; one who has no passion for anything; bewildered, perplexed, distracted (Śiv. 1434, 1453).

wōdōsⁱ वदासि । त्यक्तप्रवृत्तिः m. i.q. wōdās 2, esp. one who has abandoned all passion for things of this world, an anchorite, hermit, ascetic (Śiv. 1759); separated (from), apart (from) (Rām. 507); sorrowful, mournful, forlorn (Gr.M., Rām. 1213); bewildered, perplexed, distracted (Śiv. 779). —gaṣhun —गकुन् । वैराग्यावाप्तिः m.inf. to abandon worldly desires and passions, to take to indifference to the world, to become an ascetic; to become distraught (Śiv. 779, Rām. 524). —rōzun —रोजुन् । प्रतिनिवृत्तिः m.inf. to remain apart, take no part (in something), show oneself unconcerned (in). Cf. the next.

wōdōsin वदासिन् । उदासीनः m. one who is indifferent, unconcerned, taking no part (in).

wudasāway उदसावय् f.waking, lying awake (Gr.Gr.129).

wadav वदव् or wadav वदव् । अभ्युदयः f. (sg. dat. wadavi वदवि. The pl. nom., wadavē वदव्य, is often written wadavi वदवि. The pl. dat. is usually written wadavēn वदव्यन्); (on the occasion of some happy event, such as the birth of a son, his marriage, the receipt of an honour, recovery from illness, safe arrival after a difficult journey, or the like) rejoicing, festivity, congratulations (Rām. 1274; K. 99, 103, 113, 173, 567, 833; K.Pr. 218, wadivih). —karūn^u —करंजू । अभ्युदयसंभाषणम् f.inf. to offer congratulations (as ab.) (cf. warē ta wadavē karañē, s.v. vür^u 1). —ladūn^u —लदंजू । अभ्युदयनिमित्तधनप्रयोगः f.inf. to distribute gifts on such an event; (esp. at a marriage, the bride's relations) to make presents (to the bridegroom's relations).

wadavi-bôg^u वदवि-बोग् । अभ्युदयोपायनम् m. a present made on such an occasion. —bata -वत । अभ्युदयार्थभोजनम् m. a dinner given, or a present of dainty food sent, on such an occasion.

vēdiva f. a widow (El. ? should the word be vēdawa वदव ?).

wadawun^u वदवुन् । क्रन्दमानः n.ag. (f. wadaviūn^u वदविञ्जू), one who laments, wails, weeps (El. wadawun); one who is ready to cry on the slightest provocation, a cry-baby.

wudawun^u वुडवुन् । उड्डयन्, उपस्थितनाशः n.ag. (f. wudaviūn^u वुडविञ्जू), one who flies, soars; a speedy rider or driver; anything which is on the point of destruction.

wudāwun वुडावुन् । चालनम्, नाशनम्, अपहरणम् conj. 1 (1 p.p. wudōw^u वुडोवु), to cause to fly; to cause to fly away, to cause to move away (cf. tōsma wudāwānⁱ, p. 1038a, l. 30); to cause to move speedily, to speed up; to destroy; to carry off, take away entirely (cf. banga wudāviūn^u, p. 112b, l. 24).

wudōw^u-mot^u वुडोवु-मंतु । विनाशितः, अपहृतः perf. part. (f. wudōv^u-müṣ^u वुडोवू-मञ्जू), caused to fly; caused to fly away; speeded up (by someone); destroyed; carried off.

wudōvith ṣhunun वुडोविथ् कुनुन् । अपव्ययीकरणम् m.inf. to squander, dissipate.

waidy वैद्य् or wōdy वाद्य् or (see wōd) wōd^u वाट् । चिकित्सकः m. a physician, a doctor (Gr.M., Śiv. 1855). wai(wō)dē-ṣaṣ^{ar} वै(वा)द्य-चर्चर् । वैद्यचर्चा f. anxiety felt (by the members of an invalid's family) in regard to the propriety of sending for a doctor, his fee, and so on.

vēdyā वद्या or vidyā विद्या f. knowledge (Gr.M., Śiv. 109); learning (Gr.Gr. 187, Gr.M., Śiv. 1471); a branch of learning, a science (Gr.M.; Śiv. 707; K. 485-6, 488). —dachin -दक्षिन्, —dachin^u -दक्षिञ्जू, —dakshinā -दक्षिणा(णा), or —dakhēnā -दख्यना f. a fee paid to a teacher (K. 488 dakhēnā).

vidyāyi-rost^u विद्यायि-रस्तु adj. (f. —rūṣh^u -रंक्क), void of knowledge, ignorant (Gr.M.).

wōday वदय् m. rising (e.g. of a heavenly body) (Rām. 1265); exaltation, grandeur, splendour, nobility (K. 1072).

wōdayēs yun^u वदयस् यिनु m.inf. to come to rising, to become highly exalted, to reach a very high pitch (K. 426, 1048, 1096, 1108).

vēdyādar वद्यादर (or vi° वि°) । देवयोनिविशेषः, महाविद्वान् m. a certain kind of demi-god or semi-divine being, in Skt. Vidyādhara (K. 346); a man learned in sacred lore (Śiv. 50, 626, 862).

wōdyūg वद्यूग् or wōdyōg वदयोग् m. exertion, effort (El. wadhyug, wadyūg; Śiv. 1015, 1709, 1766, 1804).

—karun —करन् m.inf. to endeavour, make effort, exert oneself (El., Śiv. 1708, K. 586).

wōdyūgī वृद्धुगी adj. c.g. industrious, diligent, persevering, zealous (at work) (Gr.M.).

wōdyot^u वृद्धुतु adj. raised, lifted up, exalted (K. 424); ready, prepared, eager, bent on, intent on.

vidyāwān विद्यावान् m. a philosopher (El., Gr.M.).

wafā वाफ़ा, etc., see waphā.

waft tanj (? spelling and gender) i.q. pāt, q.v. (L. 68).

wag वग् । वल्गा f. a bridle (W. 150; Śiv. 1562, K.Pr. 257); a rein; a tether. —raṭūñ^u —रटून् ।

स्वायत्तीकरणम् f.inf. 'to seize the bridle', to coax (some wayward person) to subjection, to tame, civilize (Śiv. 1854, caus.). —zāñūñ^u —ज्ञानून् । हठादिष्टसाधना-

श्रयभावना f.inf. 'to acknowledge the bridle', to recognize (from previous experience) that so-and-so is the only source from which a desired object can be obtained.

waga-dol^u वग-डल । क्रमनिम्नप्रदेशः m. a gradual depression or low spot (e.g. in the ground, or on the roof of a house).

wagi anun वगि अनुन् m.inf. to bring under or to the bridle, to bring under subjection (L.V. 37).

—hyon^u —ह्युन् m.inf. to take (a horse) by the bridle (L.V. 69). —raṭun —रटुन् m.inf. to hold (a horse) by the bridle (L.V. 26).

vēg वेग्, i.q. vīg, q.v.

vēga वेग । कालवृत्तिः m. the state or conditions prevailing at any particular time, the times, the state of affairs (at such a time). —phyur^u —फिर् । कालपर्ययः m. the course or lapse of time, the march of time, the tide of events.

vēgi वेगि, wegu, wīgi, see vyūg^u.

vīg वीग् (also written vēg वेग्) । जवः, प्रवाहः speed, velocity, rapidity (Śiv. 1867); stream, current.

vīga-rost^u वीग-रस्तु । मन्दप्रवाहः, अपटुः adj. (f. -rūṣh^u -रूष्), wanting speed, slow; (of a river or the like)

having a gentle current, easy, sluggish; inactive, slow, dull, remiss. —sost^u —सस्तु । शीघ्रप्रवाहः,

पाटवयुक्तः adj. (f. -sūṣh^u -सूष्), speedy, rapid; (of a river or the like) having a quick current; quick, apt, intelligent, keen-witted. —wot^u —वटु । सज्जीभवनन् m.

the becoming ready, holding oneself in readiness, the being fully equipped (for any work).

wōga 1 वृग । पटलोर्ध्वकोष्ठम् m. a roofed window or other aperture in the roof of a house (for entrance or exit on to the roof) (El.); cf. wuga. —bor^u —बर् ।

ऊर्ध्वपटलमार्गः m. the exit on to the roof of a house through a roofed window or otherwise). —baran

वरन् । गृहोर्ध्वपटलद्वारम् f. (sg. dat. barūñ^u वरून्), the doorway of such an aperture. —mor^u —मर् ।

पटलकोष्ठविशेषः m. a hut or shelter in the roof of

a house. —pash —पश् । पटलोर्ध्वकोष्ठपटनम् m. the thatch of a roof-aperture; met. (of rice or the like in a dish) the condition of being a very high pile.

wōga 2 वृग । वाधिर्यम् m. deafness. —phrath —फ्रथ ।

विपरीतवृत्तिः m. (sg. dat. —phratas —फ्रतस्), an ill-bred, ill-mannered fellow (in appearance, dress, speech,

listening, standing, walking, and every other action), a boor, clown, uncouth person. —pyon^u —प्युन् ।

वाधिर्यरोगोद्भवः m.inf. deafness to come on (a person).

wūg (? spelling and gender) (in a Kāshmīrī house) an opening from the ground floor to the first floor,

through which the heated breath of the cattle kept on the ground floor passes to the first floor, and so keeps

the whole house warm (L. 461, cf. 249). ? i.q. wōga 1.

wuga वुग in wuga-wōñ^u वुग-वोन् । गोपानसीवृष्टिजलम्, चणिकवृत्तिः m. the water that falls from the eaves of

a house (Gr.Gr. 73); met. anything that comes suddenly and lasts only a very short time. Cf. wōga 1.

waggu, see wagow^u.

wāguj^u वाँगुज् । परगृहवास्तव्यः m. (f., q.v., wāgajēñ वाँगज्यञ्), one who lives (whether with the owner's

consent or not) in another's house (K.Pr. 95, 228). —anun —अनुन् । स्वगृहे पराधिष्ठापनम् m.inf. to allow an

outsider to live in one's house; met. to admit another to one's own secrets, work, opinions, or the like.

—ṣānun —ज्ञानुन् । स्वपरगृहे परप्रवेशनम् m.inf. to cause another to enter a house (one's own or a third person's);

to cause another to be admitted to one's secrets; to cause disease, fear, or some course of conduct to be experienced by an opponent.

wāgājī-wōr^u वाँगजि-वोर् । परनिवेशसंनिवेशनम् m. (esp. of one who is homeless) the taking up residence

in the house of another (not as a paid servant) (Śiv. 1065, K.Pr. 187). —wōr^u kadun —वोर् कडुन् ।

परगृहे एव सर्वदा निवासवृत्तिः m.inf. (owing to poverty, helplessness, or the like) to take up a permanent

residence in another's house.

wāgajēñ वाँगज्यञ् । अभ्यागत्यनिवसत्स्त्री f. a woman who (for want of a home of her own) lives in another's

house; the wife of a man who (for similar reasons) lives in another's house.

wōgalad वृगलद् । वाधिर्योपेतः adj. c.g. (as subst., f. wōgaladiñ वृगलदिञ्), one who suffers from deafness.

vēgalun वृगलुन् । विगलनम् conj. 3 (2 p.p. vēgalyōv वृगल्योव्), to melt, deliquesce (L.V. 69); (met.) to melt, become dejected (Rām. 1557).

vēgalāwun वृगलावुन् conj. 1 (1 p.p. vēgalōw^u वृगलोव्), to cause to melt, to liquify (something) (Śiv. 27).

wagun वगुन् conj. 3, to flow (El.). wāgun वाँगुन् । वृन्ताकफलम् m. (sg. dat. wāganas

वाँगनस्), the egg-plant (*Solanum melongena*), and its fruit, brinjal (cf. *ala-wāgan*, p. 22*b*, l. 40; *bōṭa-w°*, p. 138*b*, l. 41; *buza-w°*, p. 155*a*, l. 16; *marṣa-w°*, p. 594*b*, l. 26; *phōṭa-w°*, p. 716*b*, l. 35; *rū-wāgan*, p. 823*a*, l. 31; *rōṭh-w°*, p. 849*b*, l. 3) (L. 346, *wāngan*; YZ. 404; K.Pr. 10, 156).

wāgan-hacē वाँगन्-हच । शुष्कवृन्ताकखण्डसमूहः f.pl. a collection of pieces of dried brinjals (preserved for winter use); cf. *wāgañē-hacē*, s.v. *wāgūñ^u*. -*kul^u* -कुल । वृन्ताकलता m. the brinjal-plant. -*nēhōlⁱ* -न्यहोलि । वृन्ताकलतारोपः f. a collection of brinjal seedlings; the planting out or transplanting of such seedlings (also *w°-n° kariñ^u*). -*now^u* -नव । नववृन्ताकभक्षणोत्सवः, तत्सुदायः m. the festival of eating the new brinjals (i.e. the first of the new season); a present made to a bride's father-in-law's people on this occasion; cf. *now^u* 1. -*nāvⁱ-bōg^u* -नवि-बोगु । सुदायविशेषः m. the similar present made by the relations of a bride's father to the relations of a bridegroom on this occasion. -*nāvⁱ-sāl* -नवि-साल । नववृन्ताकभक्षणार्थनिमन्त्रणम् m. the invitation to partake in the feast on this occasion. —*pāgan* —पाँगन् m.pl. (a jingle) brinjals and the like (Gr.Gr. 95).

vēgn चय, *vign* विम् (also written विघ्न), or *vig^{an}* विग्न m. an obstacle, impediment (Gr.M., Śiv. 1118, Rām. 1570, K. 1064); a difficulty, trouble (K. 696).

vigna-hartār विम(घ्न)-हर्तार् m. the remover of obstacles, N. of Gaṇeśa (see *ganēsh*) (Śiv. 1). -*nēwār* -न्यवार m. the warder off of obstacles, N. of id. (Śiv. 7 (-*nēwār*), 1081).

wōgun^u व्वगुनु । उत्तानः adj. (f. *wōgūñ^u* व्वगुञ्जू) (of a body of water) fordable, shallow, not deep (cf. *danda-w°*, p. 225*a*, l. 2; *son^u w°*, p. 918*a*, l. 21) (Śiv. 1638, 1681, 1892, see *son^u w°*, as ab.; Rām. 1715, YZ. 542); (of a person or his intellect) open, shallow, unreserved (Śiv. 1757).

wōganun व्वगनुन् । उत्तानीभवनम् conj. 3 (2 p.p. *wōganyōv* व्वगन्योव), to become shallow (of something previously deep; e.g. a river becoming silted up, or a dish by accumulation of dirt); (of something sunk or fastened deep down) to rise to the surface, become manifest (cf. *shāna wōganānⁱ*, p. 884*b*, l. 5) (Rām. 1122). *wōganyō-mot^u* व्वगन्यो-मंतु । उत्तानीभूतः perf. part. (f. *wōganyē-müts^u* व्वगन्ये-मंतू), become shallow, as ab.; risen to the surface, as ab.

wāgañ वाँगन् । शस्त्रपट्टिका f. a slip of thin iron or other metal fastened round the corners, etc., of a box or the like, to strengthen it.

wāgūñ^u वाँगुञ्जू । शुष्कवृन्ताकखण्डम् f. a piece of dried

brinjal or egg-plant (preserved for winter use); cf. *wāgun*. *wāgañē-hüt^u* वाँगन्-हट्ट । शुष्कवृन्ताकखण्डसमुदायः f. (pl. nom. -*hacē* -हच), id. (generally used in the pl.). Cf. *wāgan-hacē*, col. *a*, l. 7, ab.

vigiñ विगिन् । वनदेवता f. a certain hill goddess, who wanders through the forests singing and dancing. In the good old times she is said to have been visible to mortal eyes, but nowadays, alas, she is invisible (cf. *wan-v°*, s.v. *wan* 1) (El. *viganī*, a fairy; Śiv. 942, 966, 1454; H. v, 9).

wōgañār व्वगजार or *wōgañēr* व्वगजर । उत्तानत्वम् m. shallowness, etc., as in *wōgun^u*, q.v.

wagaira वगैर غير, adv. and the rest, etcetera, and so forth (Gr.M.).

wagur^u वगुरु । परिवारः m. a person's circle of friends and relations when assembled together.

wāgur^u वागुरु । मृन्मयकंसविशेषः m. (pl. nom. *wāgarⁱ* वागरि), a kind of earthenware cup, esp. used for offerings at the ceremony of consecration of the image of a god on the occasion of the Śivarātri festival in Phāgun (Skt. *Phālguna* = February–March). Cf. *sōrzun* for details.

wāgarⁱ-bāh वागरि-बाह । अधिवासद्वादशी f. (sg. dat. -*bōsh^u* -बाशू), the twelfth lunar day of the dark half of the month of Phāgun (Skt. *Phālguna* = February–March), on which the image of the goddess Vāgīshōrī (Skt. Vāgīśvarī) is consecrated in preparation for the festival of the Śivarātri on this and the four following days. -*pūzā* -पूजा । शिवरात्र्युत्सवार्चनाधिवासपूजाविधिः f. the worship at this consecration ceremony.

wōgr व्वग् । भीषणप्रकृतिः m. fierce, cruel, ferocious, formidable.

wōgra व्वग्र, *wōg^a-ra* व्वग्र, or *wugra* वुग्र । तरलभक्तम् m. a kind of thin rice gruel or porridge (thinned with the water in which it has been boiled, and suitable for mixing with other edibles) (cf. *dōda-w°*, p. 190*b*, l. 5; *gāri-w°*, p. 298*a*, l. 14; *machē-w°*, p. 547*a*, l. 44; *pīngi-w°*, p. 740*a*, l. 22; *sirⁱ-w°*, p. 957*b*, l. 43; *ṣēra-nāmⁱ-w°*, p. 1079*a*, l. 49) (L. 462; K.Pr. 147, 205, 255). When cold it becomes a jelly, hence:—

-*tīr^u* -टीरू । संक्षिप्तभक्तखण्डः f. a lump of this jellied rice-porridge; met. a poor weak man (K.Pr. 249).

-*tūr^u* -टूरू । संक्षिप्तभक्तपात्रम् m. a kind of round, deep, dish for holding this jellied porridge. -*tyond^u* -त्यंडु । संक्षिप्तभक्ताल्पखण्डम् m. (sg. dat. -*tēndis* -त्यंडिस), a very small lump of this jellied porridge.

wōg^u-r^u व्वगुरू in *chala-wōg^u-r^u*, p. 161*a*, l. 12, q.v.

wugrasēn वुग्रसेन (also written उग्रसेन), m. N. of a king of Mathurā (Skt. *Ugrasēna*). He was father of Kans (Kamsa), who deposed him. Krushn (Kṛṣṇa) slew

Kans, and restored Wugrasēn to the throne (K. 22-3, 40, 377, 445, 464-6, 569, 672, 901 ff.).

wug^arāwun वुग्रावुन । ऋणप्रतिग्रहणम् conj. 1 (1 p.p. wug^arōw^u वुग्रोवु), to recover a debt, to be repaid a loan, to receive payment of a loan. wug^arōw^u-mot^u वुग्रोवु-मंतु । ऋणिनः प्रतिगृहीतः perf. part. (f. wug^arōv^u-müts^u वुग्रावु-मंतू) (of a loan) recovered, received in payment.

wug^arōy वुग्राय । ऋणप्रत्यर्पणार्थना f. the demanding repayment of a loan, dunning a creditor.

vīgis वीगिस्, see vyūg^u.

vigīshōr विगीश्वर । योगिनीचक्रनायकः m. the invisible male leader of a company of woodland hill goddesses (see vigin).

wagow^u वगवु or waguw^u वगुवु । कटः m. a reed mat, matting (of. dā-w^o, p. 231a, l. 16; khañi-w^o, p. 405b, l. 13; phōhari-w^o, p. 687b, l. 4; rāda-w^o, p. 825a, l. 38; wāw^ajē-w^o, s.v. wāv^ujū) (El. wagú (the Śrīnagar word), patij (i.e. pat^ujū) (Islāmābād), and trhas (? spelling) (Bārāmūla); Gr.M.; L. 69, waggū; W. 141; Śiv. 1833; K.Pr. 7, 109, 171, 227). —waṭun —वटुन । समूलनाशः m.inf. to roll up a mat; hence (of an entire family, work, field, or the like) to be utterly destroyed (either spontaneously or by another).

wagāvⁱ-gor^u वगवि-गर् । कटकारः m. (his wife is wagāvⁱ-gārⁱ-bāy वगवि-गरि-बाय), a mat-maker, a mat-seller (El. wagivgur, wagivgur). —phard -फर्द । लघुकटः m. a small, light, mat. —pat^ujū -पतजू । जीर्णच्छिन्नकटः f. an old worn-out mat. —pēṣ^u -पेचू । कटोपयोगितृणविशेषः f. a reed used for making mats. —rād -राद । सुदीर्घकटः m. a long narrow mat. —t^ujū -तजू । कटतृणकाण्डः f. a single mat-reed; a brush or pencil made of this reed. —t^ajēn lārun -तज्यन् लारुन । अतिकाश्चाप्तिः m.inf. to become thin, lean, meagre, to become a mere skeleton (from disease, starvation, or the like, so that one is bed-ridden). —wōnanwōl^u -वोनन्वोलु n.ag. (f. —wōnanwājēn -वोनन्वाज्यञ्), a mat-weaver (El.).

wagēy वग्यय । गोपालः m. a cowherd, gōwālā; a milk-seller. —bāy -बाय । गोपाली f. his wife.

vigyan विग्यान, also written by Pandits vijñān विज्ञान m. knowledge, wisdom, intelligence; discrimination, discernment (Śiv. 1012, 1014, 1695, 1747, 1760); esp. worldly or profane knowledge derived from personal experience (as opposed to gyān, or knowledge of the Supreme) (Śiv. 1063, 1418, 1600, 1660, 1765).

wāh 1 वाह । चित्तोक्कासः f. palpitation, or throbbing (of the heart, etc., and marked by panting breath). —sōtiñ^u —सतञ् । हृदोक्कासश्मनम् f.inf. such

palpitation (e.g. due to fainting, fatigue, hunger, or the like) to be quieted or to cease (e.g. by death). —thakiñ^u —थकञ् f.inf. 'palpitation to become weary' (one's) strength or power to become weary by exertion, to become exhausted (Rām. 546).

wāh 2 वाह । आघोक्तिः interj. bravo! well done! excellent! (L.V. 68). —wāh —वाह । प्रीतिपूर्वकप्रशंसा interj. id. (Śiv. 870). —wāh karun —वाह करुन m.inf. to cry 'bravo!' (Śiv. 434).

10 wāhⁱ वाहि, see wāhy.

vēh व्यह or (H.) vih 1 विह । विषम्, ईर्ष्या m. poison, venom, virus (El. vih; Gr.M.; Śiv. 122, 1055; Rām. 268, 387, 972, 1159, 1173; K. 231, 284, 889; H. v, 6); jealousy, heart burning, malice, spite, rancour (K. 83, 190, 350, 889, 1052; K.Pr. 99). —barun —वरुन । ईर्ष्याप्रवर्तनम् m.inf. to feel jealousy, rancour (at another's good fortune or prosperity) (e.g. between co-wives). —gand^ur^u —गंडरू । विषमूलकम् f. the very poisonous globular root of a certain wild poisonous plant. vēha-borut^u व्यह-वरुतु । विषपूर्णः, ईर्ष्या-पूर्णचित्तः adj. (f. —bar^uṣ^u -वरञ्चू), filled with poison, poisonous, venomous; filled with jealousy, rancorous, malevolent, malicious. —gōg^uj^u -खगजू । विषविशेषः f. a certain plant with a very poisonous root. —tōj^u -टौजू । फलरूपो विषभेदः, अतितीक्ष्णप्रकृतिः f. a certain poisonous fruit, resembling a small pear, found in the hill forests; (met.) one who is of a very malevolent nature.

vih 2 विह or (Rām. 380) vih वीह । अवस्थान्तरम् m. dress, appearance; sudden change of condition or appearance, change in a moment from an ordinary state to another (cf. pot^u vih, p. 788b, l. 15) (Rām. 287, 380; K. 245, 439); airs and graces, affectation (K.Pr. 132). In the old Ksh. of L.V. this word has the form vyuh^u, 'q.v. —gaṣhānⁱ —गहनि । आनुपूर्व्या चणे चणे अवस्थान्तरापत्तिः m. pl. inf. successive changes of condition to occur (e.g. a person first moribund, then unconscious, and then reviving, or something first visible, then momentarily invisible, and then again momentarily visible, or sudden colour changes). —dārun —दारुन m.inf. to take a (certain) form, to appear as (such-and-such) (K. 108, 190, 224, 867). —hāwun —हावुन m.inf. to display a change of appearance, (magically) to take on (such-and-such) a form, to change oneself into (such-and-such), disguise oneself (Rām. 362, 985). —hihⁱ hāwānⁱ —हिहि हावनि m. pl. inf. as it were to show changes of appearance, to display airs and graces (Rām. 332). —karānⁱ —करनि । विलासाभिनयनम् m. pl. inf. 'to make changes of condition'; hence, to exhibit coquettish actions

(e.g. in dress, in displaying joy or sorrow, anger or serenity, wantonness, amorous sport, artful wiles, and so on, in turns) (Rām. 1143g); to change one's form or appearance (by magic) (Rām. 861). —lāgun —लागुन् m.inf., i.q. —dārun, ab. (K. 251).

vihⁱ विहि, see vyuh^u.

wōha व्ह (cf. wōhav) in wōha-wōha hēñ^u व्ह-व्ह ह्यञ् । असहदाक्रोशपात्रीभवनम् f.inf. to become an object of general and frequent vituperation (owing to bad conduct, or to causing damage whether knowingly or unknowingly); cf. wōhav. -wōha-khēñ^u -व्ह-ख्यञ् । दुरेणभाषितानुभवः f.inf. to suffer such vituperation. -wōha kariñ^u -व्ह करञ् । असहदाक्रोशनम् f.inf. to vituperate (something that has gone wrong or someone who makes it go wrong). -wōha pēñ^u -व्ह प्यञ् । असहदुरेणपत्तिः f.inf. such vituperation to occur (e.g. when things go wrong, or someone acts badly or rudely).

wōh व्ह adv. now, a vill. form for wōñ, q.v. (H. iii, 9).

wōhⁱ वाहि (= واهي) adj., e.g. broken, crazy, in wōhⁱ tabōhⁱ वाहि तवाहि (= واهي تباهي) । उन्नतः adj. e.g. in broken condition or circumstances; crazy, insane. —tabōhⁱ bāshun —तवाहि बाशुन् । असंवदप्रलपनम् m.inf. to talk nonsense.

wuh वुह । विंशतिः card. twenty, a score (Gr.Gr. 15, 77, 149; Gr.M.; Rām. 410, 551, 630; K. 766, 913, 998, 1028).

wuha-wuhur^u वुह-वुहर् । विंशतिवार्षिकः adj. (f. -wārish^u -वरिशू), twenty years old, twenty years of age.

wuhan-andar वुहन्-अन्दर् । विंशतिवार्षिकः adj. e.g. in twenty, i.e. (a person) in his (or her) twentieth year. -hond^u -हन्दु । विंशतिपण्यः adj. gen. (f. -hünz^u -हञ्ज), of twenty, costing, or worth, twenty (rupees, etc.); of, or belonging to, twenty (persons, etc.).

wuhⁱ 1 वुहि pl. nom. (so many) twenties, the form used by wuh, twenty, q.v., in multiplication, as in kāh wuhⁱ z^ah hath ta wuh, eleven twenties are two-hundred-and-twenty (Gr.Gr. 86).

wuhⁱ 2 वुहि or wuhy वुह्य । व्यथोक्तिः interj. indicating distress, Oh! Ah! —wāhy —वाह्य । व्यथालापः interj. id.

wuhī वुही f. an old form of wūh^u, q.v.

wūh^u ऊहू or ūh^u ऊहू । ऊष्मा f. heat, calidity, high temperature. In L.V. 82, this word has the form wuhī, and is translated 'red hot coal'. wūha-wān ऊह-वान् or ūha-wān ऊह-वान् । ऊष्मापणः, घर्मागारम् m. a Turkish bath, sudatory, hammām.

wahēkh वह्यख् । वैशाखः m. (sg. dat. wahēkas वह्यकस्), N. of the second month of the Hindū year (Skt.

Vaiśākha = April–May) (cf. bēlⁱ-w^o, p. 150b, l. 7) (El. wahek, f., wāhyik, m.; W. 106, rahek; Śiv. 470; K.Pr. 171, wahik).

wahikⁱ वहिकि । वैशाखे adv. in this month.

wahikuk^u वहिकुकु । वैशाखसंबन्धी adj. gen. (f. wahikūc^u वहिकचू), of, or belonging to, this month.

wahal m. mistletoe, *Viscum album* (El., cf. ahalū).

vēhal व्यहल् । विषगुणः adj. e.g. poisonous, toxic. Cf. vēh.

vihaḥ विहल् । विलासी e.g. coquettish, flirtatious, affected. Cf. vih 2.

vēhalad व्यहलद् । विषाक्तः adj. e.g. (as subst., f. vēhaladiñ व्यहलदिञ्), poisonous, toxic; of a jealous disposition, jealous. Cf. vēh.

wahm وهم, m. imagination, idea, fancy; distrust, anxiety, apprehension, fear (YZ. 401).

wāhan वाहन् । वाहनम् m. a vehicle, conveyance, carriage (Śiv. 14, K. 746).

wahun वहुन् conj. 3 (2 p.p. wahyōv वहुयोव्), to flow (as water in a river or the like) (K. 563).

wāhun वाहुन्, noted only in the following idiom:— wōhith na hēkun वाहिथ् न ह्यकुन् । मूकवदनभिभाषणम् m.inf. to be dumb before abuse or rudeness and make no retort; (in the course of conversation) out of jealousy to be unable to bear the praise applied to some particular person.

wuhan वुहन् f. (sg. dat. wuhūñ^u वुहञ्ज), smouldering, keeping alight (Gr.Gr. 121), cf. the next; a certain disease of the rice-plant, in which the grain turns to powder (L. 335, wohan).

wuhun वुहुन् । संदीपनम् conj. 3 (2 p.p. wuhyōv वुह्योव्), to glow, smoulder, to keep burning without being extinguished (both lit. and also met. of anger, jealousy, thirst, or the like) (Gr.Gr. 121).

wahar वहर् m. (sg. dat. wah^aras वहरस् or waharas वहरस्), a year (Śiv. 1443, 1465; K. 170, 211, 374; K.Pr. 2, 72, 161, 195, 204). In the printed edition of K. 374, the word is wrongly translated 'rainy season'. Cf. warih.

wah^ara-bal वहर-बल् । वार्षिकबलिप्रदानविशेषः m. the annual offering made (on a fixed date) to the household god or similar deity. -bata -बत । वार्षिकाव्रम् m. the store of rice-grain, etc., collected for the whole year's consumption of a household. -byūth^u -ब्यूथ । अनुवर्षाफलः adj. (f. -biñh^u -बीहू), (of a field, tree, or the like) bearing no crop, or fallow, for one year, after a year of crop-bearing; (of a cow or the like) bearing a calf or giving milk in one year, and not doing this in the next, and so on for similar cases. -gāv -गाव् । समासमीना (गौः) f. (sg. dat. -gōv^u -गावू

or, among Pandits, gōv^ū -गोवू), a cow bearing a calf every year. -kuj^ū -कुजू । एकान्तरवर्षफलोद्भवता f. a fruit-shrub, or fruit-tree, that bears fruit every second year. -wōd^ū -वोदु or wahōra-wōd^ū वहोर-वोदु । जन्माहोत्सवः m. an anniversary festival (cf. nētra-w^o-w^o, p. 662a, l. 41); esp. a birthday festival (L. 258, wehrawari; K.Pr. 232, wahrawud); a birthday. -wōdⁱ bāgē -वादि-वाग्य । वार्षिकोत्सवसुदायः c.g. a birthday present. -wōdⁱ-bōg^ū -वादि-वोगु । वार्षिकोत्सवोपायनम् m., id. -wōdⁱ bāgyuk^ū -वादि-वाग्युकु । वार्षिकोत्सवार्यसुदायविशेषः adj. gen. (f. -wōdⁱ bāgēc^ū -वादि वाग्यचू) (a present) made to a son-in-law on his birthday by his wife's relations. -wōdⁱlad -वादिलद । वार्षिकोत्सवी m. one who is associated with each birthday of a person as it comes round. -wōdis-kyut^ū -वादिस-कितु । वार्षिकोत्सवदिने adv. on a birthday, on the occasion of a birthday. -wōr^ū -वोरू । वार्षिकसपिण्डीयाहम् f. (among high-caste Hindūs) the *srāddha*, or obsequial ceremony, performed in honour of certain deceased relatives at the end of a year after the death of such a relative. -wārē-shrād -वार्य-श्राद् । सांवत्सरिकयाहम् m. the obsequial rite performed by a son or other heir each year on the anniversary of a person's death.

wah^{ar}i वहरि or wah^{ar}i वहरि । वर्षान्ते, वर्षानन्तरम् adv. after a year, in a year's time (cf. hātⁱ-w^o, p. 357b, l. 40) (Rām. 462). —wah^{ar}i —वहरि । प्रति वर्षम् adv. year by year, on each anniversary. -wah^{ar}ras -वहरस or -wārⁱhēs -वरिह्यस । संपूर्णवत्सरे, समयवर्षे adv. for an entire year, during an entire year, throughout the whole year, from year's end to year's end (L.V. 46, -wah^{ar}ras).

waharuk^ū वहरुकु । वार्षिकः adj. gen. (f. waharūc^ū वहरचू), of, or belonging to, a year (cf. drāga-waharuk^ū, p. 241b, l. 29); of one particular year (i.e. of last year, of this year, of next year).

waharas वहरस । पूर्णवर्षकाले adv. for a year, for an entire year (K. 211, w^o-tāñ, for a whole year). —wudith wālāñē vizi dab —वुडिथ् वालञ्ज विजि दब् । समाप्तिसामुख्यं नीत्वा अन्ततः परित्यागः m. 'after flying for a year, a flop when coming down', i.e. after spending much energy, time, and money on some object, when on the brink of success to give it up.

wahōra वहोर, in wahōra-wōd^ū, see ab. under wahar.

wahor^ū वहोरू, wahur^ū वहरू, wuhor^ū वुहरू, or wuhur^ū

वुहरू । वार्षिकः adj. (f. wārish^ū वरिगू), of (so many) years, (so many) years old (cf. aiṭha-w^o, p. 66b, l. 47; bāhi waharē, p. 94a, l. 45; daha-w^o, p. 199a, l. 32; duwohur^ū, p. 262b, l. 47; hata-w^o, p. 357b, l. 30; nawa-w^o, p. 664b, l. 5; pōntsa-w^o, p. 743b, l. 7;

shē-w^o, p. 874a, l. 27; shēṭha-w^o, p. 899a, l. 43; sata-w^o, p. 944b, l. 49; wuha-w^o, p. 1104a, l. 28) (El. wuhur; Gr.M. wuhur^ū; Śiv. 578 (f.); K. 185 wuhur^ū).

wahōr^ū वहोरू 1 p.p. of wahārun. Used —° as in ada-w^o, p. 12a, l. 48, half-spread out.

vihur^ū विहरू in was-vihur^ū, s.v. was 4.

wuhor^ū वुहरू, wuhur^ū वुहरू, see wahor^ū.

wahāran वहारन् । प्रसारणम्, अपवारणोपकरणम्, अपवारणकर्म f. (sg. dat. wahārūn^ū 1 वहारंजू, for 2 see s.v.) the act of spreading or stretching out, opening out, expanding, loosening out; driving away, causing to disappear (flies or the like, with a fan, etc.); —° an instrument for driving away (flies, etc.) (e.g. a fan or fly-whisk) (used after a word signifying flies, etc.) (cf. machē-wahārun, p. 547a, l. 46).

wahārun वहारन् । प्रसारणम्, अपवारणम् conj. 1 (1 p.p. wahōr^ū वहोरू), to spread out, stretch out, open, expand (cf. both^ū w^o, p. 140b, l. 20; dand wahārānⁱ, p. 224a, l. 50; dramba wahārāñē, p. 245a, l. 50; mur^ū w^o, p. 588b, l. 29; marēd wahārūn^ū, p. 589b, l. 44; nār w^o, p. 647a, l. 33; pāh wahārūn^ū, p. 683b, l. 41; prāṭsa wahārāñē, p. 771a, l. 29; ṭhōñ^ū wahārūn^ū, p. 980a, l. 1; tāl zāl w^o, p. 997a, l. 42; vēsh^ṭur^ū w^o) (El. wāharun; Gr.M.; Śiv. 1795, ōs^ū wāharāwun, to open wide the mouth, so K. 193); to spread abroad, publish (cf. pōth^{ar} w^o, p. 800a, l. 38; sāg w^o, p. 867a, l. 22); to shed over (a place) (e.g. the sun's rays) (Gr.M.); to stretch out, extend (cf. atha w^o, p. 64b, l. 6; khōr w^o, p. 410a, l. 30) (K. 605; K.Pr. 236, wrongly wāharun); to spread out, set (a trap) (cf. zāl w^o, s.v. zāl 1; zōnz wahārūn^ū; zāpāṭh w^o) (Gr.M.); to spread out and arrange (the appliances necessary for any work); hence, to make full preparations (for some work) (cf. bakhēra w^o, p. 100b, l. 26; biṭh wahārūn^ū, p. 140a, l. 4; dāthur w^o, p. 258a, l. 41; kalush w^o, p. 441a, l. 37; yēñ^ū wahārūn^ū); to scatter, in the sense of widely practising some conduct (cf. bāṭh w^o, p. 139b, l. 3; mākh^{ar}a w^o, p. 560b, l. 13; pakhand w^o, p. 726b, l. 46); to cause to be scattered, to drive away (flies, or the like, with a fan, fly-flapper, or the like) (cf. machē wahārun, p. 547a, l. 46; machē wahārāñē, ib., l. 49). wahōr^ū-mot^ū वहोरू-मंतु । प्रसारितः perf. part. (f. wahōr^ū-mūt^ū वहोरू-मंतू), spread, scattered, driven away, etc., as ab.

wahārūn^ū 2 वहारंजू (see also wahāran and wahārun) । (मच्छिकादेः) अपवारिका f. an instrument for driving away flies or the like (e.g. a fan, or a fly-flapper), used —°, being preceded by the name of the insect driven away.

ariñ वुहरिञ् (? spelling) adv. thither, towards that direction (noted only in K.Pr. 236, *uharin*). Cf. yuhariñ, wuharyund^u, and yohuryund^u.

waharāth वहराथ । प्रावृट् f. (sg. dat. waharōṭṭ^u वहरात्), the rainy season, the rains, the monsoon (El. *wahrāt*, *waiharāt*, *wiharāt*; Gr.M.; L. 326, *wairat* = July 15–September 15; Śiv. 1550; K. 841, 1087; K.Pr. 59, 229). —dōshūñ^u —दशञ् । प्रावृषिवृष्टिपातः f.inf. the due quantity of rain to fall in the rainy season, there to be a full rains.

waharōṭṭ^u-hond^u वहरात्-हन्दु । प्रावृषेण्यः adj. gen. (f. -hūñz^u -हञ्ज्), of, belonging to, produced in, or relating to, the rainy season. -rūd -रूद् । प्रावृड्वृष्टिः m. a fall of rain in the rainy season; met. a merely transient friendship, enmity, or the like.

wahārāwun वहारावुन् । प्रसारणम्, अपवारणम् conj. 1 (1 p.p. wahārōw^u वहारोवु), i.q. wahārun, q.v. (El. *waharāwun*, to spread; Gr.M.; Śiv. 1795, see *wahārun*). wahārōw^u-mot^u वहारोवु-मत् । उद्घाटितः perf. part. (f. wahārōv^u-mūṣ^u वहारावु-मञ्च), i.q. wahōr^u-mot^u, s.v. wahārun, q.v.

wuharyund^u-pahān उहयुन्दु-पहान् । किञ्चिद्दूरतः adv. a short distance from here, a short way off (u.w. vbs. of going, placing, or the like) (Gr.Gr. 94). Cf. wuhariñ, oh^uryund^u, yohuryund^u.

vihaṭ^ur विहट् । सखा m. (f. vihaṭ^urēñ विहट्यञ्), an old friend, a friend from childhood (? cf. El. *rehatir*, m. neighbourhood). -bāy -बाय् । मित्रपत्नी f. his wife.

wōhav ब्रह्व । आक्रोशः m. a curse, cursing, imprecation, malediction, vituperation (cf. *bab-w^o*, p. 77a, l. 3; *lālⁱ-w^o*, p. 523a, l. 26; *ṭakul^u w^o*, p. 993a, l. 45) (El. *wohau*; Gr.Gr. 124; K.Pr. 72, sg. obl. *wohawah*). —hyon^u —ह्यनु । आक्रोशावाप्तिः m.inf. to take a curse, accept a malediction; (esp. of a naughty child) to accept a severe scolding for bad conduct (and to cease therefrom). —kadun —कडुन् । आक्रोशभाषणम् m.inf. to utter a curse or malediction against someone. —khyon^u —ख्यनु । आक्रोशाप्तिः m.inf. to suffer a malediction, to be cursed; (esp. of a naughty child) to be severely scolded. -thol^u -थञ् । आक्रोशनपाचभूतः adj. (f. -thūj^u -थञ्ज्), one who lies under a curse; esp. one who (on account of bad conduct) is an object of general abuse. —ṭārun —तारुन् । आक्रोशभाषणम् m.inf. to select, i.e. utter, a curse or malediction; (esp.) severely to scold (a naughty child).

wāhwēlā m. lamentation (K.Pr. 59, El. *wahwaita*).

wahawun^u बहवुन् n.ag. (f. wahavūñ^u बहवञ्), (of a river) flowing, in full flood (L.V. 57, 96).

wōhawun ब्रहवुन् । आक्रोशनम् conj. 1, impers. (1 p.p.

wōhow^u ब्रह्व), to curse (Gr.Gr. 124, K.Pr. 132); to vituperate, to abuse.

wōhawan-lōgul^u ब्रहवन्-ल्वगुल् । आक्रोशनभाषी adj. (f. -lōgūj^u -ल्वगञ्ज्), one who habitually utters curses or vituperations.

wōhawānⁱ bēhun ब्रहवन्नि व्यङ्गन् । आक्रोशने प्रवर्तनम् m.inf. to set to work at cursing or vituperation, to pour forth a flood of vituperation.

wuhawān वुहवान् । सिंहगर्जनम् f. the roar of a lion or tiger.

wuhawun^u वुहवुन् । दीप्यमानः n.ag. (f. wuhavūñ^u वुहवञ्), that which glows, smoulders, keeps burning; met. one who feels a burning sensation (from anger, fever, thirst, or the like).

vēh^awath ब्रहवथ् or vēhawath ब्रहवथ् । गौरवातिशयः f. (sg. dat. vēh^avūṣ^u ब्रहवञ्च), high regard, respect, or deference to the opinion of one's family, neighbours, respectable people, or the like. (Cf. *dīshē-v^o*, p. 253a, l. 25; *lūka-v^o*, p. 519a, l. 30.)

wāhy बाह्य or wāhⁱ बाहि । पीडोक्तिः interj. a cry indicating sickness, pain, or sorrow; Ah! (cf. *wuhⁱ wāhy*, p. 1104a, l. 41) (El. *vāt*, Oh!, *wōe*, *wōe*, alas!; W. *wāi*, alas!; Rām. 195, 465, 975). —wāhy karun —बाह्य करुन् । दुःखानुभवख्यापनभाषणम् m.inf. to utter this cry.

wuhy वुह्य, see wuhⁱ 2.

wahay बहय् or wahāy बहाय् f. the N. used in Kashmīr schools for the Śaradā form of the non-initial letter ā, corresponding to the Nāgarī ा. Its form is changed to a circle after the letter ñ, j, or ṭ. See *kōṇḍali-w^o*, p. 456a, l. 20.

wuhyum^u वुहिमु । विंशतितमः ord. (f. wuhim^u वुहिम्), twentieth (El.; Gr.Gr. 77, 149).

vějē व्यजे, in vējē-satam व्यजे-सतम् । विजयसप्तमी f. (sg. dat. -satūm^u -सतम्), the seventh day of the bright half of a month falling on a Sunday in certain asterisms classed as 'male' (in Skt. *viṣayā-saptamī*). On such days in Kashmīr, oblations are made at Mārtaṇḍa to the Manes.

vijē विज्य, in vijē-wāv विज्य-वाव् । महानदीसंमुखोत्पातवातः m. a contrary and stormy wind opposing boats on a navigable river.

wōj 1 वोञ्, see woj^u.

wōj 2 वोञ् (= वृ, ¹) । आदरः m. general longing, eagerness (for something, on account of its rarity, worth, excellence, or the like), high estimation. —dyun^u —दिनु । आदरवर्धनम् m.inf. to enhance the value (of something) (Rām. 1313, but probably here for wōj^u d^o, s.v. wōj^u, q.v.). khōj खोज् । विपरीत्यम् m. contrariety, opposition, adverseness, oppositeness

(occurring in some thing or action, or in the medical treatment of an invalid). —lagun —लगुन् । अत्यादरावाप्तिः m.inf. to become of great value, to become an object of general desire (owing to becoming rare or the like).

woj^u वजु । नीधम्, नीधस्रवज्जलम् m. the edge of a thatch or roof, an eave (Rām. 570, wōj m.c.); the water falling from the eaves of a house. —pashpun —पशपुन् । नीधज्जलधाराच्युतिः m. water to trickle from the eaves of a house. —wasun —वसुन् । नीधद्वारासंपातप्रच्युतिः water to fall, as ab.

wāji-asta वजि-अस्त । गृहनीधच्छायाद्याश्रयभूभागः m. the sheltered space (usually about a cubit wide) under the eaves of a house (see asta). —pashpun —पशपुन् । नीधधारास्रुतजलम् m. the trickle of water from the eaves of a house. —rāth —राठ् । नीधधारासंपातः f. (sg. dat. -rāthi —राठि) a violent torrent of rain falling from the eaves. —wōn^u —वोन् । नीधजलम् m. water which is falling, or which has fallen, from the eaves. —wōr^u —वोर् । लघुसदनम् m. a small hut, useful as a shelter from the rain.

wōj^u वोजु । मूर्धना m. (after a sound coming from a lute, drum, or similar musical instrument) reverberation, resonance. —dyun^u —दिनु । शब्दानुसरणम् m.inf. to give forth a reverberation; met. (after another has made a short statement) to repeat it at length and with diffuseness; (of another's good or bad quality of small importance) to dilate upon it at great length (cf. wōj d^o, s.v. wōj 2 and Rām. 1313).

wōjⁱ वाजि or wōj^u 1 वाजू । ऊर्मिका, विलम्, वस्त्रबन्धनरन्ध्रम् a finger-ring, a ring (generally) (cf. aina-w^o, p. 30b, l. 11; gōḍa-w^o, p. 277b, l. 2; kana-w^o, p. 448a, l. 39; krēka-w^o, p. 470a, l. 19; mōhara-w^o, p. 556a, l. 21; nasta-w^o, p. 658b, l. 15; pampōshē-w^o, p. 734a, l. 26; yēran-w^o, s.v. yērun) (El. wāj, wāj; Gr.Gr. 31; Gr.M.; L. 463, wāj; W. 13, rōj, 17 rōz; Śiv. 414, 994, 1043, 1095, 1373, 1760; Rām. 670-2, 1125, 1294; K. 926, 1047; H. v, 1; x, 8; xii, 14, 15; K.Pr. 227); a hole (e.g. of a rat, mouse, snake, etc.) (cf. nūla-w^o, p. 634b, l. 9; sarpa-w^o, p. 937b, l. 38) (Gr.Gr. 31; W. 139, wāj; K.Pr. 3) (see also wāl 3); a button-hole or similar orifice (cf. parcan-w^o, p. 756a, l. 32). Cf. wōl^u 1, of which this word is the fem.

wājē-atha वाज्य-अथ । ऊर्मिकापूर्णहस्तः m. a hand with rings on each finger. —krēkh —क्रैख् । ऊर्मिकामणिः m. (sg. dat. -krēkas —क्रैकस्), a jewel of a ring, or suitable for a ring (Rām. 609, wājē-hond^u kr^o). —phut^u —फुट् । बुद्रोर्मिका f. (sg. dat. -phucē —फुच्य), a small, broken, worn-out ring.

wōj^u 2 वाजू, see wāl 3.

wōj^u 3 वाजू, see wālun.

wūjⁱ वूजि or wūj^u वूजू, see wūl^u.

wūj^u वूजू, in wūj^u khuj^u वूजू खुजू । अशोभनः adj. (f. wūj^u khuj^u वूजू खुजू), unfit, improper, unsuitable.

vūj^u वूजू, see wālun.

wōjib वाजिब وَاجِب, adj. c.g. necessary, expedient, proper, worthy (of) (Gr.M., W. 110).

vējabrōr^u व्यजब्रोर् । विजयचेवम् m. N. of a famous holy place about thirty miles east of Śrinagar, the ancient Vijayêśvara (RT.Tr. II, 463, Vējabrōr; El. Vijabrōr; Śiv. 1161; K.Pr. 230); cf. śakadar and vizayêshōr.

vējabrāri व्यजब्रारि । विजयचेवे adv. at Vējabrōr^u.

vējabrōri व्यजब्रारि । विजयेश्वरचेवभवः adj. c.g. born, produced, transacted, etc., in Vējabrōr^u.

wajūd वजूद् f. the vulva (El. Cf. Ar.—Prs. وَجُود, penis).

wājēl वाज्यल् । ऊर्मिकावान् adj. c.g. wearing a finger-ring. Cf. wōjⁱ.

vūj^u-mūṣ^u वूजू-मूँचू, see wālun.

wajun, see wazun.

wājēn वाज्यन्, see wōl^u 2 and 3.

vijñān विज्ञान्, learned spelling of vigyān, q.v.

wōjāpātⁱ वृजापति, wujāpātⁱ वृजापति, wōjāpath वृजापथ्, or wujāpath वृजापथ् । अयुक्तः, अकर्मण्यः adj. c.g. unfit, improper, unsuitable, inefficient, unfit to be done, acting unfitly.

wōjāra वृजार or wujāra वृजार । विनष्टः adj. c.g. laid waste, devastated, demolished, ruined, spoiled; waste, desolate, deserted, abandoned. —gaṣhun —गह्नुन् । विनष्टीभवनम् m.inf. to become utterly ruined, demolished, wasted, ravaged, plundered, spoiled; to become deserted, desolate, wasted. —karun —करन् । विनाशनम् m.inf. to ruin, lay waste, devastate, destroy, spoil, plunder, depopulate.

wōjēr वोज्यर् । चञ्चलता m. unsteadiness of temper, the having an uncertain temper (Gr.Gr. 31, 41); esp. the being easily moved to anger, irascibility, irritability. Cf. wūl^u.

wuj^arun वुजर्नु । विनष्टीभवनम् conj. 3 (2 p.p. wuj^aryōv वुज्योव्), to be utterly destroyed, razed to the ground, ruined; to be laid waste, ravaged, plundered, spoiled; to be depopulated, be devoid of inhabitants.

wujārun वुजारुन् । विनष्टीकरणम् conj. 1 (1 p.p. wujōr^u वुजोर्), to destroy utterly, raze to the ground, ruin; to lay waste, ravage, plunder, spoil; to depopulate. wujōr^u-mot^u वुजोर्-मंतु । विनाशितः perf. part. (f. wujōr^u-mūṣ^u वुजोर्-मूँचू), razed to the ground; wasted, ravaged; depopulated.

wuj^arāwun वुजरावुन् । विनष्टीकरणम् conj. 1 (1 p.p. wuj^arōw^u वुजरोव्), i.q. wujārun, q.v.

wujith वुजिथ्, see wudun.

wajyōv वज्योव्, see walun.

wājyōv वाज्योव्, see wālun.

wōka वक in wōka wōka karun वक वक करुन् ।

चञ्चलतापत्तिः m.inf. (owing to the influence of a drug)

mental confusion to overcome (a person), mental

muddling to be experienced. —wōka lagun

—वक लगुन् । चलत्तापत्तिः m.inf. such a state of mental

confusion to come on; hesitation as regards the

inception of any work to be felt. -wōr^u -वोरु ।

असंपन्नत्वेऽपि कर्मप्रवर्तनम् m. 'wobbly foundation',

i.e. commencing a work without due preparation or

before one is ready for it. Cf. wōkish.

wōk^u वोकु adj. (f. wōc^u वाँचू), used —°, having (such-

and-such) a voice (cf. kō-wōk^u, p. 496a, l. 2). Cf.

wākh 1.

wuka वुक । आयासः f. fatigue, weariness, exhaustion;

cf. wukur^u. —wālūn^u —वालून् । अत्यायासानुभावनम्

f.inf. to cause exhaustion (by hard work) to be

experienced. —wasūn^u —वसून् । अत्यायासानुभवः

f.inf. fatigue to descend (upon a person), exhaustion

(from hard work) to be experienced.

wūk^u वूकु । चित्ररेखाविशेषः m. (sg. dat. wūkis वूकिस;

abl. wōki वाँकि), a carved arch or curvature over and

round a doorway, a carved doorframe with a pointed

curved top (*quasi* niche-shaped), a similar pattern on

a cloth, a paper, or the like. -tūk^u -तूकु ।

दारिद्र्याद्यभिभूतः adj. overwhelmed by misery, poverty,

ridicule, or the like. Reported as in very rare use.

wūkⁱ-dār वूकि-दार् । चित्ररेखाङ्कितः adj. c.g. (a cloth,

paper, etc.) bearing the above pattern; a woman's

hair braided in this shape. Cf. wōkh.

wakha वख । यथेष्टयोगी adj. c.g. fitting, suitable,

accordant, tallying.

wākh 1 वाख् । वाणी, वाक्यपदम् m. (sg. dat. wākas

वाकस्), speech, words, language (cf. ku-wōk^u,

p. 496a, l. 2) (in this sense sometimes fem.); voice,

the power of expression by word. [In Śaiva philosophy

this is one of the five *karmēndriyas*, or faculties, or

powers, of action] (L.V. 2); a clause, sentence,

a stanza, verse (cf. ōlⁱ-w^o, p. 26a, l. 27; wāky)

(Gr.M., Śiv. 959); esp. the mystic formula con-

fided to a disciple by his preceptor, a guiding principle

(L.V. 94); a magic spell (uttered) (Rām. 789-90);

a saying, an aphorism (L.V. 104); a thing said,

a brief sentence or statement (Śiv. 693; Rām. 103

(*bad-w^o*, a curse), 1608 (a decree of fate), 1709);

a promise (K. 576, 628, 722). -dān -दान ।

वाग्दानम् m. the giving (one's) word, the formal

promise (to give a girl in marriage, made by

the parents and relations of a bride to those of a

bridegroom). —dyun^u —दिनु । प्रतिश्रवः m.inf. to

utter a sentence, make a brief statement (K. 1092);

to give (one's) word, to promise, agree (to some

proposal). —kadun —कडुन् m.inf. to utter a spell

(Rām. 1299). —muchun —मुकुन् । मौनत्यागः

m.inf. to begin to speak, after the completion of a vow

of silence, or after a long spell of silence. —pālun

—पालुन् m.inf. to keep one's word, carry out a promise

(Rām. 154, 291). -sēd -स्यद् । वाचः सिद्धिः f. (sg. dat.

-sēz^u -स्यजू), fulfilment, or coming true, of a word

(i.e. of a curse, blessing, or the like). —waṣun

—वचुन् । वाचोऽनन्यथात्वसंभवः m. the coming true of a

casual word (e.g. such as that uttered in the course

of conversation, or otherwise).

wāka-tandul वाक-तंदल् । परिभाषणानुवृत्तिः f.

'a procession of words'; hence, a continued stream of

abuse.

wākh 2 वाख्, a jingle of hākh, in hākh-wākh,

p. 326b, l. 11, q.v. (K.Pr. 163).

wokh^u वख् (f. wūch^u वूचू), in pōntsa-wokh^u, p. 743b,

l. 14, q.v.

wōkha वोख । अस्वस्थः adj. c.g. unwell, indisposed, sick;

(owing to anger, hate, strife) out of sorts, unbalanced,

indisposed; terrifying, terrible, fearsome (Rām. 635).

—gaṣhun —गकुन् । रोगाकुलीभवनम् m.inf. to become

unwell, indisposed, suffering from illness (used esp.

with reference to someone looked upon with respect

or affection).

wōkh वाँख् । कबरी, (शाकादेः) दीर्घवद्धरज्जुः f. (sg. dat.

wōki वाँकि), a plait of long braided hair hanging

down behind (worn by women). [Kashmīr women

wear their hair in a peculiar arrangement of many

plaits, in which black wool or silk is interwoven.

While a girl is undeveloped these are separate, but

after puberty, they are gathered together and fastened

with a heavy tassel (cf. L. 251, where the distinction

is said to be between married and unmarried women)]

(cf. *khanjārⁱ-wōka*, p. 404a, l. 27; *mas-w^o*,

p. 595b, l. 34; *phētⁱ-wōka*, p. 723a, l. 21; *zōlⁱ-*

wōka, s.v. *zōl^u* 1) (El. *wānk*, also 'a curl'; Gr.Gr.

11; L. 462 *wank*; YZ. 155, pl. dat. wrongly written

wānikan; K.Pr. 25); the silken cord used in binding

these plaits; a kind of long rope-like construction

consisting of vegetables stored dry in this condition

for winter use (cf. *gōg^ajⁱ-w^o*, p. 279a, l. 33; *mulⁱvēñē-*

w^o, p. 570a, l. 13). Cf. wūkⁱ-dār, col. a, l. 30.

wōka-loṭ^u वाँक-लटु । कबरीडोरकरज्जुः m. the

silken string tied at the end of these braided plaits,

or their tassel. -laṭhur^u -लटुर् । कबरीवन्धः m. (after

combing or cleaning the hair) the whole mass of hair gathered together, as ab. -laṭur^u -लटुर् । वद्धकवरी m., id. -laṭ^ur^u -लटर् । वद्धकवरीप्रान्तभागः f. the end of a braided plait farthest from the head. -mahārēñ -महार्यन् । कवरीभारभृदधूः f. a girl bride wearing her hair now arranged as that of a married woman. -mōnjē -मञ्ज्य । कवरीमूलसमुदायः f.pl. the bases of the plaits of the braided hair close to the head. -pan -पन् । कवरीवन्धः the silken cord or tassel with which the end of a plait is tied (of a married or grown-up woman) (El.; L. 462, wankopan; K.Pr. 131). -patul^u -पतुलु । कवरीसमुदायः the whole set of plaits of the hair (of an undeveloped girl). -ṣhar -क्षर् । योजितवेणिकवरीपङ्क्तिः f. the arrangement of the separated plaits of an undeveloped girl.

wōkan-pēth वाँकन्-प्यट् । कवरीसमुदायविस्तारोपलक्षितोदवनिता adv. 'on braided plaits', i.e. a bride who is in the age-period for wearing these separately braided plaits, i.e. a young girl still undeveloped.

wōkhagī वोखगी । अस्वास्थ्यम् f. the being unwell, indisposition, sickness; ill-humour, irritability, petulance; (in any action) the occurrence of an obstacle (such as difficulty, unintelligibility, ugliness, dreadfulness). Cf. wōkhajyār.

wōkhūj^u वख्जु । लघूलूखलम् f. a small mortar (of stone, etc., used for pounding salt or the like) (cf. wōkhol^u) (El. wōkhūj).

wōkhajyar वोखज्यार् । अस्वास्थ्यम् m. i. q. wōkhagī, q.v., but El. wōkhajār, a plot; wōkhajār karun, to plot.

wōkhol^u वखल् or wōkhul वखुल् । उदूखलम्, पट-मार्जनकुण्डविशेष m. (sg. dat. wōkhalas वखलस्), a large mortar (for pounding grain, salt, etc.) (El.; K. 151, 168-9, 171; K.Pr. 112, 216, 233); a stone trough (esp. one in which cloth is trodden for cleaning purposes) (cf. mandan-wō°, p. 577a, l. 10; nāra-wō°, p. 648b, l. 14) (El.); cf. wōkhūj^u. wōkhal-wān वखल्-वान् । श्रीर्णनिर्णेजनकुण्डाश्रयः m. the place where such a cleansing trough is kept (usually on the bank of a river).

wukhāl वुखाल् । विकारः m. change for the worse, disease, malady; (of food, etc.) going bad, corruption, fermentation. —mukhāl —मुखाल् । प्रतिश्यायविकारः m. cold in the head.

wakhon^u 1 वखुन् (for 2, see wakhānūn), or wakhun वखुन्, or wōkhun^u वखुन् । व्याख्यानम् m. (sg. dat. wa(wō)khanas व(व)खनस्), a reading, recitation; a lecture read or made by a teacher to a pupil, esp. one of a regular course of readings or lectures (Rām. 1491); an exercise, a subject of study (Gr.M.); a tale, a story (L.V. 84). —darun —दरुन् ।

पाठकण्ठस्थितिः m.inf. the substance of a lecture to become learnt by heart (by a pupil). —dar^arun —दरुन् or —dar^arāwun —दर्रावुन् । पाठकण्ठोपस्थापनम् m.inf. to deliver one of a course of such lectures (extemporarily, and not by reading from a written document). —yun^u —यिनु । पाठसुज्ञानम् m.inf. a lecture or reading to come, i.e. to reach its object, to be thoroughly understood and accepted by the hearers.

10 wakhānūn वखनुन् । व्याख्यानम् conj. 1 (1 p.p. wakhon^u 2 वखुन्; 2 p.p. wakhāñōv वखत्रोव्), to lecture, to explain (some book) to others, tell (Gr.Gr. 128); to recite (holy writ or the like) (Śiv. 582, 979, 1077). wakhon^u-mot^u वखुन्-मंतु । व्याख्यातपूर्वः perf. part. (wakhūñ^u-mūṣ^u वखन्-मन्तु), previously explained, as ab.

wakhānay वखनय् । निरन्तरव्याख्यानम् f. unrestrained explanation, explanation at great length and in great detail (Gr.Gr. 129).

20 wakhur वखुर् m. (sg. dat. wakhāras वखरस्), a cake offered in sacrifice, a sacrificial cake (L.V. 10, 77).

wōkhur वखुर् m. overturning, bringing the bottom to the top, stirring up (e.g. the burning coals of a fire), used —°, as in atha-wō°, p. 64b, l. 13; nāra-wō°, p. 648b, l. 17. Also met. in the following phrases:— —dyun^u —दिनु । विस्मृतस्यानुध्यापनम् m.inf. to remind (a person) of something he has forgotten (esp. something such as wrath or sorrow). —lagun —लगुन् । विस्मृतिगतस्य पुनरुद्भवः m.inf. something (e.g. wrath, sorrow) previously forgotten, after the lapse of time, to come to memory.

30 wōkharun वखरुन् । अधरोत्तरीकरणम् conj. 1 (1 p.p. wōkhor^u वखर्), to turn upside down (esp. the contents of a vessel, e.g. to stir up the fire in a brazier, or to stir up a mass of powder).

35 wōkharāwun वखरावुन् । अग्निसंघातादेरधरोर्ध्वीकरणम् conj. 1 (1 p.p. wōkharōw^u वखरोवु), i. q. wōkharun, q.v.

40 wōkh-shun वख-शुन् m. scraping out and emptying a pot with a ladle or spoon, taking out the food to the last scrap (L.V. 95).

wakh^{ath} वख्थ or wakth वक्थ् (= وَتْ) । समयः m. (sg. dat. wakhtas वख्तस् or waktas वक्तस्), time, a particular time (cf. bēgā-w°, p. 90a, l. 33; daphul-w°, p. 233a, l. 30; köjī-w°, p. 430a, l. 12; mimizī-w°, p. 371b, l. 23) (El. wakt; Gr.M.; Rām. 487 (dar-wakt-i وَتْ دَر, at the time of); H. vi, 16, wakth); a space of time (Gr.M.); season (Gr.M.). —pyon^u —प्यनु । दुरवस्थाधिगमः m.inf. occasion to arise (for something); adversity or misfortune to

be fall, distress to be experienced. —wātun —वातुन् m.inf. time to be spent, as in *kōtāh w° wōtu-y*, how much time was spent for thee, how much time did you spend? (Gr.M.).

wakta वक्त adv. at (such-and-such) a time (cf. *dōyē wakta*, s.v. *z^{ah}*) (Gr.M., Rām. 806). *wakta wakta* वक्त वक्त । काले काले adv. from time to time.

waktuk^u वक्तुक । सामयिकः adj. gen. (f. *waktūc^u* वक्तूच्), of, or belonging to, or produced at, some particular time; of, or done at, the right time (K.Pr. 227).

waktan वक्तन् or *wakh^{at}tan* वख्तन् وقتن adv. at (such-and-such) a time (cf. *bēgā-w°*, p. 90a, l. 36; *kōjⁱ-w°*, p. 430a, l. 14) (Rām. 575).

waktas वक्तस् or *wakh^{at}tas* वख्तस् adv. at (such-and-such) a time (cf. *bēgā-w°*, p. 90a, l. 37; *kōjⁱ-w°*, p. 430a, l. 16) (K.Pr. 227). —*āsun* —आसुन् । प्रसवकालसामीप्ययुक्तत्वम् m.inf. to be at the (right) time; esp. (of a pregnant woman) to come near her time. —*rōzun* —रोजुन् । प्रसवकालसामीप्यप्रवर्तनम् m.inf. to remain at the time; esp. (of a pregnant woman) to be near her time.

vēkhut^u व्यखुत । विपरीतवृत्तिः adj. (f. *vēkh^uṣ^u* व्यखूच्), individualistic, singular (in dress or conduct); unconventional, habitually acting contrary to custom or to good manners, of generally irritating habits.

vēkh^{at}th 1 व्यख्थ । व्यक्तिः f. (sg. dat. *vēkh^uṣ^u* व्यखूच्), an individual, one (out of a number) considered separately.

vēkh^{at}th 2 व्यख्थ । व्यक्तः adj. c.g. manifested, displayed, evident, plain, clear.

vēkh^{at}ṣar व्यख्त्सर । व्यक्तता m. the condition of having become manifested, apparentness.

vēkh^{at}ṣār व्यख्त्सार । वैपरीत्यम् individuality, singularity; unconventionality, acting contrary to custom or the rules of good manners; a threatening gesture (Rām. *vēkhtsār*, 335, 393).

wōkhay वखय । अतिसुमूल्यता f. great cheapness, great reduction in price (owing to the thing sold being damaged or gone stale). *wōkhayē-hond^u* वखय-हन्दु । अतिसुमूल्यः adj. gen. (f. *-hūnz^u* -हज्जू), much cheapened (for the above cause).

vēkūj^u व्यकजू, see *vēkol^u*.

wakīl वकील کيل, m. an agent, deputy, substitute (El.); a representative in a law-court, an attorney (Gr.M.); an advocate, pleader on behalf of another (Śiv. 872); a hanger-on at a law-court, or the like (K.Pr. 29, *wakīl-i*, with *izāfat*).

vēkol^u व्यकलु । हीनाङ्गः adj. (f. *vēkūj^u* व्यकजू), wanting a limb (mostly used —°, after the mention of the

limb missing, as in *khōra-v°*, wanting a foot; *narē-v°*, wanting an arm; *nasti-v°*, noseless).

wōkal वॉकल् । कवरीयुक्तः adj. c.g. having the hair hanging down the back in plaits (cf. *wōkh*).

wakāna वकान । हेतुः m. a cause, reason, pretext (esp. for some sudden, unexpected, or unforeseen occurrence) (El., Rām. 146). —*gaṣhun* —गह्जुन् । हेतुमात्रोद्भवः m.inf. such a reason, cause, or pretext to occur. —*karun* —करुन् । हेत्वापत्तिः m.inf. to make a cause; hence, a cause suddenly to arise (e.g. a momentary illness as an explanation for a sudden death) (Rām. 608).

wōkun वुकुन् । अन्तःपीडोद्भवः conj. 3 (2 p.p. *wōkyōv* वक्थोव्), throbbing pain to be felt in some limb (from rheumatism or the like) (cf. *wōka* and *wōkish*).

vaikunṭh वैकुण्ठ m. (sg. dat. *vaikunṭhas* वैकुण्ठस्), the name of the heaven of Vishnu (Śiv. 63, 201, 668, 960, 997, 1080, 1087, 1158, 1452, 1787; Rām. 57, 114, 303, 1646; K. 338-9, 341, 527, 634, 777, 842, 940, 1149, 1152-3, 1165, 1170).

wak^{ar} 1 वक्र् । कुटिलगतिः, कोपः f. retrograde motion (of a planet) (Rām. obl. *wakri*, 418); a storm of anger, rage (of some person in power against a subordinate or some helpless person). —*karūn^u* —करंजू । वक्रगत्या संचरणम् f.inf. (of a planet) to show retrograde motion; (of an employee, in the course of some work, and in order to hinder it) after a display of anger, to draw back, or retire from it (i.e. to go on strike).

wakri gaṣhun वक्कि गह्जुन् । अतिक्रुद्धीभवनम् m.inf. (of some person in power) to display great anger (against some subject, subordinate servant, or helpless person). —*gōmot^u* —गोमंतु । अतिक्रुद्धीभूतः perf. part. (f. *-gōmūṣ^u* —गामंजू), become angry, as ab.

wak^{ar} 2 वक्र् । कुटिलप्रवृत्तिः adj. c.g. oblique, crooked; of a crooked nature, dishonest, fraudulent. —*mūn^u* —मंजू f. an oblique pupil of the eye, a downcast look (K.Pr. 60, *wukar*). (Cf. *sēz^u* *mūn^u*, p. 956b, l. 15.)

vēkār व्यकार् or *vikār* विकार् । विकारः m. change for the worse, deterioration, becoming spoiled, turning bad (e.g. of a man through disease, or food by corrupting) (Gr.M., K. 1154). *vēkāra-rost^u* व्यकार-रस्तु adj. (f. *-rūṣh^u* -रहू), without change, unchanging (Gr.M.).

wukur^u वुकुर् adj. (f. *wuk^{ar}r^u* वुकूरू), unfortunate, unsuccessful in work, in distress, poverty-stricken (K.Pr. 7); damaged, dented (of some thing) (K.Pr. 75); cf. *wuka*. —*gaṣhun* —गह्जुन् । असिद्धाधिगमः m.inf. (of a man) his occupation or work to become fruitless, profitless, futile, unsuccessful (and so to

become exhausted, etc.); (of a woman) to be thrown into distress (by becoming a widow or other calamity). —**dukur^ū** —दुकृ । असमञ्जसः adj. (f. **wuk^ūr^ū duk^ūr^ū** वुकृ दुकृ), unfitting, unbecoming, improper, non-conforming, unsuitable.

wuk^ūr^ū वुकृ । विधवा (दुर्भाग्या) f. a widow (poverty-stricken, childless, etc.); cf. **wukarōn^ū**.

vēkarōj^ū व्यकराजू, see **vēkarōl^ū**.

vēkarōl^ū व्यकरोलु । विकरालः adj. (f. **vēkarōj^ū** व्यकराजू), formidable, frightful, dreadful-looking, hideous, horrible, terrible.

wukār^īlad वुकरिलद् । निर्भाग्यः adj. e.g. (as subst., f. **wukār^īladiñ** वुकरिलदिञ्) (of a man) exhausted and helpless owing to one's work or occupation having become futile; (of a woman) suffering great distress (due to widowhood, childlessness, poverty, and so on).

wak^aran वक्रन् f. (pl. **wak^arūn^ū** वक्रजू), in **shēt^arūn^ū-wak^arūn^ū**, p. 900a, l. 30, q.v.

wukarōn^ū वुकराजू । असुभगा f. a destitute, unfortunate, woman, a poverty-stricken widow; cf. **wuka** and (l. 6, ab.) **wuk^ūr^ū**.

vakratund वक्रतुण्ड m. with the trunk curved, an epithet of the god Gaṇēśa (see **Ganēśh**), who is represented with the head of an elephant (Śiv. 6).

wuk^arāwun वुक्रावुन् conj. 1 (1 p.p. **wuk^arōw^ū** वुकरोवु), to make crooked, to crooken (Gr.Gr. lxxii). Cf. **wak^ar** 2.

wuk^arun वुकरुन् conj. 3 (2 p.p. **wuk^aryōv** वुक्योव्), to be crooked (Gr.Gr. lxxii). Cf. **wak^ar** 2.

vikās विकास m. expansion, wide extent; **sa-vikās**, that which has wide expanse, the total expanse of creation, the visible creation (L.V. 1); blooming, blossoming. —**dyun^ū** —दिनु m.inf. to cause to expand or to blossom, to cause to rejoice, make happy (Śiv. 1434, 1446).

vikōsī विकासी adj. e.g. expanding, blossoming; cheerful, happy (Śiv. 1759).

wukus (? spelling) adj. separate, apart (noted only in K.Pr. 106).

wōkish वुकिश् । चाञ्चल्यम्, अन्तःपीडा f. (owing to the influence of a drug or the like) mental confusion (cf. **wōka**); (in some work upon which one is engaged) confusion, unsteadiness, uncertainty; an attack of throbbing pain in some member of the body (due to rheumatism or the like) (cf. **wōkun**).

vikāsun विकासुन् conj. 3 (2 p.p. **vikāsyōv** विकास्योव्), to become widely expanded, to widen out and extend to some distant limit (L.V. 22).

vikath विकट् adj. e.g. frightful, horrible, dreadful;

great, huge, broad. **vikāṭa-rūph** विकट-रूप् adj. e.g. huge in form, gigantic (Śiv. 8).

wakth वक्थ (= وقت), see **wakh^ath**.

wōkawun वुक्वुन् conj. 1 (1 p.p. **wōkow^ū** वुक्वु), noted only in K. 132, where it means 'to cool down (milk that is boiling over)', and in H. vi, 16, where it has the same meaning, but is wrongly translated 'to draw forth, bring out'.

wāky वाक्य m. a phrase, period, sentence, i.q. **wākh** 1, q.v. (Gr.M.).

wal 1 वल् । वलिः, अन्तरायः m. a crease (in paper, cloth, etc.), hair-line mark, mark of a crack; an impediment (caused by another to one who is on the point of success). —**śhal** -हल् । अन्तरायः, वधनादिवृत्तिः m. an obstacle or impediment (caused by another, as ab.); habitual swindling, cheating. —**wot^ū** -वटु । गुप्तसंचयः m. secret hoarding of one's earnings (unknown even to the hoarder's relations). —**wot^ū bōzun** -वटु बोजुन् । गूढसंचयावेक्षणम् m.inf. to keep an eye on, to watch, guard one's secret savings, as ab.

wala-zob^ū वल-जंबु । चुट्टमीनविशेषः m. a kind of small fish found in ponds and marshes.

wal 2 वल् ५, f. a flower (cf. **āra-w^o**, p. 41a, l. 49; **lēd^arē-wal-pōsh**, p. 510a, l. 38).

wal 3 वल्, the form taken by **pal** 2 (q.v.) in the compound **ad-wal**, p. 15b, l. 45, q.v.

wāl 1 वाल । चिकुरः m. hair, down (of the human body) (cf. **achar-w^o**, **achir-w^o**, p. 9b, ll. 20, 22; **budā-w^o**, p. 85b, l. 8; **dāri-w^o**, p. 238a, l. 30; **kīhi-w^o**, p. 390b, l. 12; **kaśha-w^o**, p. 492b, l. 48; **mō-yē-w^o**, p. 546b, l. 38; **mas-w^o**, p. 595b, l. 36) (El.; Gr.Gr. 51; Gr.M.; Rām. 1293, 1350); hair, fur (of a lower animal) (cf. **gurⁱ-w^o**, p. 299a, l. 18; **puy-w^o**, p. 813a, l. 1); a single hair (cf. **zōkⁱ-w^o**, s.v. **zōk^ū**) (L.V. 24; Rām. 118, 735, 1271, 1415); a filament, fibre (cf. **nadārⁱ-w^o**, p. 623b, l. 2; **phā-w^o**, p. 698a, l. 10); met. a very small quantity, as in **mōyē-w^o**, p. 613a, l. 20. In Rām. this word is found only —^o.

wāla-bor^ū वाल-बर्ह । पाशविशेषः m. a kind of springe for catching small birds (a horse-hair noose at the end of an elastic switch) (K.Pr. 245). —**būr^ū** -बर्ह । योनिरन्ध्रम् f. the orifice of the vulva (esp. used in abuse imputing unchastity). —**guna** -गुन । बालगोणी f. a sack, a bag, made of animal hair, esp. one of the sacks fastened on each side of the back of a beast of burden. —**gor^ū** -गर्ह । बालसंयहीता m. a felt-maker. —**khāv** -खाव । रोगविशेषः m. N. of a certain disease, owing to which the hair of the beard, etc., comes off. —**phamb** -फंब् । ऊर्णाविशेषः m. a certain soft kind of *pashmina* wool, mixed with coarse hair of no value.

-raz -रज् । बालरज्जुः f. a hair rope (used for tethering horses, etc.); the cord binding together the spokes of the large wheel in a spinning-wheel (El.). -wāsh -वाश्, -wōshⁱ -वांश्, or -wōsh^u -वांशू । वागुरा f. a kind of horse-hair net, used for trapping small game or small birds (cf. khur^u-w^o, p. 412a, l. 19) (H. v, 2; K.Pr. 112); often used met., as in Śiv. 250, 1693, 1783; Rām. 1103, 1595. -wōsh^u -वोशू । वागुरिकः m. a trapper, a fowler, who uses this net.

wāl 2 वाल् or wāla वाल, e.g. a suffix added to substantives to form nouns implying possession or relation generally (cf. Hindi wālā) (cf. bēha-wāl, p. 94b, l. 9; jānⁱ-wāla, p. 373b, l. 38; prūnth-wāla, p. 764a, l. 33; wuphal-wāl; wōphar-wāl, s.v. wōphur^u; z^ala-wāl, s.v. z^al).

wāl 3 वाल् । विलम् f. (sg. dat. wōj^u वांजू, Gr.Gr. 69), the hole (of a snake, rat, mongoose, or the like) (cf. gagar-w^o, p. 280a, l. 20) (El.; Gr.Gr. 31, 69; K.Pr. 64, 188). Cf. wōjⁱ.

wāl 4 वाल् f. bringing down, lowering down, putting away, in phala-wāl, p. 692b, l. 18, and in the following:—

wāla-wāl वाल-वाल् । असहद्वरोपणा f. the act of continually or regularly causing to descend, bringing something down whenever it becomes high or exalted. -wālay -वाल्य् । अवरोपणा f., id. esp. of bringing down honour (by abuse or the like).

wālⁱ वलि adv. quickly, speedily, soon (Rām. 1782, 1785). Cf. wālⁱ wālⁱ, s.v. walun.

wālī वली (= ولي) conj. but then, nevertheless (El.).

vēla बल in vēla-bod^u बल-बडु । अत्युद्धतः adj. (f. -būd^u -बडू) (of a human being, horse, bull, or the like) very untractable, unmanageable, refractory, disobedient, violently contumacious.

vēla बेल or (q.v.) vēra वेर । अवसरः m. (sg. dat. vēli बेलि), a time, season, opportunity, the proper time, point of time, time (for anything) (cf. kō-v^o, p. 496a, l. 21; mimizⁱ-v^o, p. 571b, l. 25; prath-v^o, p. 769a, l. 44; pēwan-v^o, p. 811a, l. 9; rūda-v^o, p. 826b, l. 25; sahār-v^o, p. 890b, l. 32) (El. vēlah; Gr.M.; Śiv. 511, 698, 1081, 1131, 1718, 1720); cf. vil and viz. —vēla —बेल । काले काले adv. at different times, from time to time.

vēlā बेलā f., i.q. vēla, q.v. It is the Skt. form of the word, and is occasionally used. See K.Pr. 177.

vil बिल् । बेलā f., i.q. vēla, q.v. (cf. dōh^alⁱ-v^o, p. 200b, l. 46; naṣan-v^o, p. 663b, l. 39; pot^u vil, p. 788b, l. 19; shāma-v^o, p. 882b, l. 1; sōran-v^o, p. 937a, l. 9; wadan-v^o, p. 1098a, l. 32) (according to El. this word is used toward Islāmābād); a short space of

time (Gr.Gr. 13); cf. viz. —yiñ^u —यिञ् । अवसराधिगमः f.inf. the right time, opportunity, or season to come.

vili विलि or (after the word suli) wuli बुलि, adv. at (such-and-such) a time (cf. suli vili or suli wuli, p. 909b, l. 14) (K.Pr. 87).

wōl 1 बल् । आयासः f. great fatigue, weariness. —yiñ^u —यिञ् । अतिखेदानुभवः f.inf. great fatigue or weariness to come, or be experienced.

wōl 2 बल् । कललम् f. the undeveloped foetus with its surrounding membrane; dregs of ghī (Gr.Gr. 16); cf. wōlⁱ. —wasūñ^u —वसञ् । कललनिष्क्रमः f.inf. the foetus to come down before its time, a miscarriage to occur; an appearance similar to that of a miscarriage to occur owing to extreme fatigue.

wōla 3 बल् or (affectionately) wōlō बलो (used as an imperative of yun^u, to come, see Gr.Gr. 247) come! come here! (El. wālō, wōlō; Gr.Gr. 247, wōla; Gr.M.; YZ. 270, 439; K.Pr. 21, wulah). wōla-wōla karun बल-बल करुन् । अतिप्रेमवृत्तिः m.inf. to do (i.e. say) 'come, come', affectionately to address a pretty child or pet animal when inviting it to eat, etc. (W. 140, wula wula k^o).

wōla वोल् in wōla-bōr^u वोल्-बोर् । अनवस्थितभारः m. an insecurely or crookedly tied load, hanging awkwardly on the back and interfering with walking. -dōla -दोल । अयुक्तवक्रस्थितिकः adj. e.g. (any thing or action, etc., which is) habitually in an improper and awkward place or condition, so as to get into the way of others.

wōl^u 1 वोल् । कुण्डलम्, वडिशङ्कुशः m. a large earring (a smaller earring is wōjⁱ or wōj^u 1, q.v.) (cf. kana-w^o, p. 448a, l. 41, but cf. kânⁱ-w^o, s.v. wōl^u 2) (Gr.Gr. 31, 36, 56; W. 17, vol; K. 60, 755, 770, 926, 1047); a fish-hook; angling (L. 458, wol). Cf. wōjⁱ and wōr^u 5.

wōlⁱ-baīs बालि-बैस् m. fishing with the hook, as opposed to fishing with the net (zōlⁱ-baīs, q.v., s.v. zōl^u) (L. 159, wail bans). -hor^u -हर् । कुण्डलविशेषयुग्मम् m. a pair of earrings (Gr.Gr. 81). wōlⁱ-kan बालि-कन् । कुण्डलविशेषः m. an ear adorned with an earring; an earring.

wōl^u 2 वोल् (f. wājēñ वाज्यन्, Śiv. 1882), a secondary suffix added to substantives to derive nouns implying possession or relation generally, when the thing possessed accompanies the possessor, but does not actually form part of him or it, as in dyārawōl^u, wealthy; lariwōl^u, one who possesses a house; shāyiwōl^u, one who possesses a place; kōriwōl^u, one who possesses a daughter; nēcivⁱwōl^u, one who possesses

a son, and so on. Exceptional are **garwôl^u**, the master of a house, as contrasted with **garawôl^u**, one who possesses a house; **gupanwôl^u** (from **gupun**, a quadruped), one who owns herds (cf. Gr.Gr. 136) (cf. **anga-w^o**, p. 33a, l. 48; **āshi-w^o**, p. 47b, l. 8; **atha-w^o**, p. 64b, l. 15; **būda-w^o**, p. 85a, l. 27; **bāga-w^o**, p. 90a, l. 3; **banda-w^o**, p. 110b, l. 48, and p. 111a, l. 25; **bēñē-w^o**, p. 115a, l. 40; **bāra-w^o**, p. 117a, l. 14; and many others) (Gr.M.; Śiv. 1029, **hōshē-w^o**; 1067, **dana-w^o**; 1248, **wāna-w^o**, etc.).

It is also added to a substantive or adjective to indicate that which is characterized by the main word, as in **bōsh^u-w^o**, one who (eats only once) on the twelfth lunar day, p. 94a, l. 2; **bāja-w^o**, cessable (**bāj**, a cess), p. 97b, l. 25; **buk^{ar}-w^o**, rude (**bukur^u**, rudeness), p. 102b, l. 4; **bāna-wôl^u**, a maker of pots (**bāna**), p. 110a, l. 5; **bāna-wôl^u**, one who experiences (good or bad) fate (**bāna**), p. 110a, l. 25; **bāñē-wôl^u**, one who carries goods in slings (**bōñ^u**), p. 115b, l. 3; **bāra-wājēñ**, a woman who deals in **bāra**-fruit, p. 117a, l. 46; **kānⁱ-w^o**, p. 452a, l. 18 (but cf. **kana-w^o**, p. 448a, l. 41); and many others (Gr.M.; L.V. 86; K. 178, **phala-wājēñ**; 431, **hastⁱ-wôl^u**; 556, 825, 984-5, **ratha-wôl^u**; 1007, **chērē-wôl^u**).

wôl^u 3 वोल् (f. **wājēñ वाज्यन्**) a suffix added to an oblique form (ending in **an**) of the infinitive of any verb, and forming a noun of agency (see p. vi), as in **karan-wôl^u**, a doer (cf. Gr.Gr. 193) (cf. **āsan-w^o**, p. 51a, l. 4; **bacan-w^o**, p. 80b, l. 45; **bēchan-w^o**, p. 80a, l. 44; **badan-w^o**, p. 87a, l. 2; **bōdan-w^o**, p. 87a, l. 2; **bōg^aran-w^o**, p. 92b, l. 50; **baharan-w^o**, p. 96b, l. 40; **bakh^acan-w^o**, p. 100a, l. 33; **bōlan-w^o**, p. 106a, l. 24; and many others) (Gr.Gr. 106, 193; Gr.M.).

wôlⁱ वॉलि in **wôlⁱ biñ वॉलि बिन्** । गर्भिणी f. a pregnant female (human or other). Cf. **wôl 2**.

wôlⁱ वॉली m. N. of a celebrated monkey-chief, who was slain by Rāma (Rām. 444-512). In Skt. Bālī, Bālin, Vālī, or Vālin (Rām. 456, 460-1 etc., 497, 777, 808-9, 1473).

wul वुल् in **wula-gāsa वुल्-गास** । तृणविशेषः m. a kind of marsh grass which is used for making grass sandals.

wūlⁱ वूलि in **wūlⁱ yā gāsa वूलि या गास** । संकीर्णः adj. e.g. (of thread, flowers, vegetables, etc.), mixed with dirt or foreign matter (and hence valueless).

wuli वुलि, see p. 1112b, l. 4.

wul^u वुल् m. a small hole for ventilation or light (Gr.Gr. 17). Cf. **wōb^u**.

wūl^u वूल् । व्यग्रप्रकृतिः, शीघ्ररोषः adj. (f. **wūjⁱ वूजि** or **wūj^u वूजू**, dat. **wōjē वोज्य**), one who has an uncertain

temper, one who is easily moved to anger, irascible, irritable, nervous (Gr.Gr. 31, 141). Cf. **wōjēr** and **wōlun**.

walad वलद् । संबन्धः f. (sg. dat. **walüz^u वलजू**) connexion, affinity, relationship, association, familiar intercourse (such as we find in close friendship, consanguinity, or the like) (cf. **wath-w^o**, s.v. **wath**). **walüz^u-wôl^u वलजू-वोल्** । संबन्धयुक्तः m. (f. **-wājēñ वाज्यन्**), one who is intimately associated, as ab.

wōlād वल्लाद् (= ५५,!) । अपत्यम् m. children, descendants, offspring, progeny (El. **walād**, a son; H. iv, 3). **-dōd^u -दोदु** । पुत्रिषणा 'offspring-pain', longing for offspring, longing for a child; sympathy with another in such longing.

wulag वुलग् । धान्यविशेषः f. a kind of paddy, the rice from which is a small, clean, fragrant grain (El. **wūlag**). **wulagⁱ-byôl^u वुलगि-व्योल्** । धान्यविशेषः m. (sg. dat. **-byôlis -व्यालिस्**), the same (esp. when kept for seed).

wōlagun वलगुन् conj. 1 (1 p.p. **wōlog^u वलगु**), i.q. **wōlangun**, q.v., to pass over, to get through (something difficult), to endure right to the end (cf. **sankath w^o**, p. 922a, l. 45).

walgatun वल्गतुन् । पर्यावेष्टनम् m. (sg. dat. **walgatanas वल्गतनस्**), the act of bending back or curving back (something long); the act of winding round (a rope for tying on a load). — **dyun^u —दिनु** । प्रत्यावृत्तिः m.inf. to bend back or twist (a rope, a long withy, or the like); (or intrans.) (of some disease, difficulty, fault, or the like, which has been cured or done away with) to return, come back again.

wōlharish वलहरिश् । उपद्रवः f. calamity, outrage, violence, plundering, havoc, ravaging, epidemic, or the like (caused, e.g., by invasion, by an enemy, bad government, injustice, robbers, and so on). — **tulūñ^u —तुलून्** । उपप्लवोत्पादनम् f.inf. 'to raise outrage', to ravage, plunder, rule unjustly, and so on; to start an epidemic. — **wōthūñ^u —वथून्** । उपप्लवोद्भवः f.inf. such a calamity to rise or occur; an epidemic to start.

wulkā वुल्का f. a meteor; a firebrand, torch; (in astrology) one of the eight principal *daśās* or aspects of planets indicating a person's fate (Skt. *ulkā*) (Rām. 420).

wālakh वालख् । संकरः f. (sg. dat. **wālaki वालकि**), dirt (dust, chaff, straw, etc.) mixed up in a heap of grain. Cf. **wālath** and **wūlⁱ**.

walēkin वलेकिन لیکن conjunct. but, yet, however, for all that (Rām. 1533).

villa विष्णु । दीनता f.pl. dejection, disappointment, mortification (caused by the non-receipt of something

greatly desired). —**wanañě** —वनञ्च f.pl.inf. to utter lamentations, to lament (Rām. 276, 1558, 1594).

-**zār** -ज़ार् । दैत्येन प्रार्थनम् m. repeatedly imploring (for something very necessarily or urgently required, or for the appeasement of a master or member of one's family who is in a rage) (Śiv. 408); cf. *villa ta zār*, Rām. 276, 1558, and *zāra-villa*, s.v. **zār** 1. -**zōrī** -ज़ारि । दीनतया प्रार्थनम् m.pl., id.

wōlal बलल । वेशः (?) m. fine apparel, grand clothes, ornaments, etc. (Gr.Gr. 128, and I.K., ix, ii, 80, where it is noted as f.).

wallabhā वल्लभा f. a Skt. word meaning 'a beloved woman', used in Śiv. 12 and 1142 to indicate the *śakti* (see **shēktī**), or Energetic Power, of Śiva.

wōlalun बललुन् । अलंकरणम् conj. 1 (1 p.p. **wōlol^u** बललु; 2 p.p. **wōlalyōv** बलल्योव्, Gr.Gr. lxxv), to adorn, put on fine clothes (on oneself or another) (Gr.Gr. 128).

wōllās बल्लास् m. happiness, joy, delight; ornateness, adornment, decoration (Śiv. 1355, 1438, 1447). Cf. **wōlās**.

wōllōsī बल्लासी m. one who habitually wears ornaments, a well-dressed person, dandy, fop (Śiv. 1759). Cf. **wōlōsī**.

wōlmā बल्ला । महाजनः m. a leading man in his own class or family (distinguished by family descent, wealth, high position, good qualities, and learning).

wōlām बल्लाम् । अपवादः m. reproach, blame, denunciation, accusation, imputation (due to bad conduct or the like).

—**yun^u** —यिनु । अपवादापत्तिः m.inf. such reproach, etc., to come (to a person), to become an object of such reproach, etc.

wōlmīkī बाल्मीकी (Rām. 1255) or **wōlmīkh** बाल्मीख् m. N. of a celebrated sage (Skt. *Vālmiki*) the author of the Skt. Rāmāyaṇa. According to the Ksh. Rām. 1255 he was the *guru*, or spiritual preceptor of Janaka, Sītā's foster-father. When Sītā was banished by Rāma he gave her shelter and brought up her son Lava. He also (Rām. 1286 ff.) created for Sītā a twin brother for Lava, named Kuśa (Rām. 1255, 1544, 1699, 1732).

wālan बालन् । अवरोपणा f. (sg. dat. **wālūn^u** बालन्), the act of bringing down, the causing to descend (etc., see **wālun**).

walun बलुन् । आच्छादनम्, आवरणम् conj. 1 (1 p.p. **wol^u** बलु, f. **vūj^u** बजू; 2 p.p. **wajyōv** बज्योव्), to wrap up, roll up in something (Gr.M.; L. 465; Śiv. 104, 323; Rām. 717; H. viii, 6, 13); to roll up, wrap up, wind up (cloth, string, or the like) (El., Gr.Gr. 22); to encircle, bind, entangle, envelop (cf. **gulī walun hyuh^u**, p. 284a, l. 33; **nāl w^o**, p. 632b, l. 1) (El. *walun*, *wōlun*; Śiv. 17, 110, 227, 424, 874, 893, 1055,

1282, 1474; Rām. 257, 346, 553, 724, 913, 1073, 1191, 1496, 1614; H. ix, 7; K.Pr. 152); to cover, to clothe (El., Gr.Gr. 5; Rām. 786, 805 pass., 1726; K. 976; YZ. 106, 257); to put (clothes) on oneself (El., Śiv. 529, 752, 793, 801, 816, 894, 1326, 1350, 1540, 1570, 1574, 1651; Rām. 5, 201, 976, 979, 1087, 1758; YZ. 170, 234).

wālī **wālī** बलि बलि । अतिल्वरितम् freq. part. as adv. hurriedly, quickly, speedily (El. *walwal*). Cf. **wālī**.

wol^u-mot^u बलु-मंतु । पर्यावृतः perf. part. (f. **vūj^u-mūṭ^u** बजू-मन्तू), wrapped up, rolled up, etc., as ab.; enveloped, entangled (cf. **vēpūṭ^u w^o**, s.v. **vēpath**); put on, worn (of clothes) (Śiv. 344).

walana yun^u बलन यिनु । आसन्नम् m.inf. pass. of **walun** in all its senses, and (also, esp.) to follow, pursue, persecute (in order to harass or to urge on someone to complete some work, either by bodily action or by abuse or by charging with some fault, or the like); to adhere to, stick to (K.Pr. 154); to be attached to, devoted to (K. 502).

wālun बालुन् (occasionally, as in Gr.Gr. 177, written **wārun** बारुन्) । अवतारणम् conj. 1 (1 p.p. **wōl^u** बोलु, f. **wōj^u** बाजू; 2 p.p. **wājyōv** बाज्योव्. This word is the causal of **wasun**, q.v., Gr.Gr. 177. Its opposite is **khārun**, cf. **khārañě wālañě**, p. 415a, l. 24, and Śiv. 1017, 1753), to cause to descend, to bring down, to lower (something) (cf. **atha w^o**, p. 64b, l. 18; **dōd w^o**, p. 188a, l. 48; **dam w^o**, p. 216b, l. 23; **haṭi w^o**, p. 356b, l. 7; **kōb^arě w^o**, p. 382b, l. 5; **khyol^u w^o**, p. 426a, l. 48; **nabacě tāra wālañě**, p. 619a, l. 43; **rath w^o**, p. 845b, l. 31; **wuy^u w^o**) (Gr.Gr. 23, 128, 149, 150; L.V. 104; Śiv. 324, 971, 973; Rām. 1431, 1458; K. 33, 450; H. iii, 9; iv, 7; vii, 17; viii, 1; x, 8; xi, 11; YZ. 162; K.Pr. 72, 99); met. to lower, abase, render of no account, degrade (cf. **dēmāg w^o**, p. 219a, l. 37; **khraś wālūn^u**, p. 415b, l. 48; **mada w^o**, p. 548b, l. 5; **mōda w^o**, p. 549a, l. 25; **mada-māza w^o**, p. 615a, l. 10; **nāv w^o**, p. 665b, l. 12; **phūd^ar wālūn^u**, p. 685a, l. 43; **pāvi w^o**, p. 810a, ll. 36 ff.; **tāwa w^o**, p. 1047a, l. 7; **yīrī pīrī wālūn^u**, s.v. **yīrī**) (Śiv. 69, 125, 421, 1758; K. 31, 829, 869);

to pour down, rain (something) down, drop (something), let (something) fall (cf. **brōṭī wālānⁱ**, p. 127b, l. 10; **nāba ṭang wālānⁱ**, p. 619b, l. 11; **raḍa w^o**, p. 825a, l. 47) (Śiv. 713, 1233, 1245, 1250-1, 1259, 1391; Rām. 863, 1546; K. 318-20, 325, 1087, 1137); to lead or bring down (from the shore into the river, or into a boat), to embark (a person), load (cargo) (cf. **nāvi w^o**, p. 667a, l. 13) (K.Pr. 227); to bring

down, i.e. draw in (the breath) (Śiv. 1017, 1750; Rām. 17);

to bring down (a tool or the like) on something (in order to bring it into action), to begin working with (a tool) (cf. **ara wālañē**, p. 41a, l. 20; **lit^ur^u wālūñ^u**, p. 539a, l. 13) (Śiv. 167; H. v. 4);

to take down, take off, put away (cf. **bōr^u w^o**, p. 118a, l. 32; **laṭh wālūñ^u**, p. 539b, l. 14; **nakha w^o**, p. 628b, l. 35, so p. 92a, l. 26; p. 166b, l. 27; p. 249b, l. 10) (L. 459 *hōrun nakha w^o*, to discharge a debt; Śiv. 199, 1208, 1506; Rām. 291; YZ. 95; K.Pr. 80, to take a pot off the fire); to ruin, make useless, make unable to act, wear out (cf. **nakh wālānⁱ**, p. 628a, l. 35; **pōṭh wālūñ^u**, p. 796b, l. 19) (Śiv. 838); to bring down, or cause (some bad condition) (cf. **trōngⁱ wālānⁱ**, p. 1028a, l. 18; **tr^ath w^o**, p. 1032a, l. 22; **wuka w^o**, p. 1108a, l. 18); to pull down (a building), dismantle, reduce to ruins (Rām. 740, 800);

to tear off, strip off, peel, flay, trim (cf. **ala-hacē wālañē**, p. 22b, l. 4; **basta wālūñ^u**, p. 135b, l. 5; **dēl wālānⁱ**, p. 210b, l. 43; **drūr^u w^o**, p. 218a, l. 16; **nakha-chala wālañē**, p. 628a, l. 45; **phala wālañē**, p. 693a, l. 5; **phīs w^o**, p. 711b, l. 30; **parca wālānⁱ**, p. 756a, l. 25; **pōst w^o**, p. 784a, l. 47; **randa wālañē**, p. 836a, l. 20; **thālⁱ thālⁱ w^o**, p. 977a, l. 18; **thalith w^o**, p. 977a, l. 24; **thras wālūñ^u**, p. 984b, l. 15; **t^ara wālañē**, p. 1017a, l. 24) (Rām. 374, 382, 433, 707, 843; H. viii, 6); to take off, doff (a garment or the like) (Gr.M.); to pluck, collect, and deposit (flowers or the like) (Śiv. 273, 662).

wōl^u-mot^u वोलु-मंतु । अवतारितः perf. part. (f. **wōj^u-mūṭ^u** वॉज-मंतू), caused to descend, etc., as ab.

wōlith ṭhunun वालिथ् कुनुन । चासनम् m.inf. 'having brought down, to cast away'; hence, to terrify (as the result of threats or the like).

vēlun व्यलुन ? conj. 3 (of a road or way) to be lost, noted only in K.Pr. 231.

wōlun वोलुन । चपलीभवनम् conj. 3 (2 p.p. **wōlyōv** वोल्योव), to be of an uncertain temper, to be easily moved to anger, or to be nervous, to become agitated, perturbed; cf. **wūl^u** and **wōjēr**. **wōlyō-mot^u** वोल्यो-मंतु । चपलीभूतः perf. part. (f. **wōlyē-mūṭ^u** वोल्ये-मंतू), one who has become of an uncertain temper, etc., as ab. (cf. El. *wōlyōmut*, drunk). **wōlan-wōl^u** वोलन्-वोलु । चापल्यशीलः n.ag. (f. **-wājēñ** -वाज्यञ्), one who is habitually of an uncertain temper, irritable, nervous.

wōlangun वलंगुन । उल्लङ्घनम् conj. 1 (1 p.p. **wōlong^u** वलंगु, f. **wōlūnj^u** वलंजू), to pass over, pass through, complete, get through somehow or other (e.g. a

difficult mountain climb, a long journey, a difficult task, or hard times) (cf. **dōh w^o**, p. 200a, l. 1) (Śiv. 876, 1217, 1457, 1643). Cf. **wōlagun**.

wōlong^u-mot^u वलंगु-मंतु । समुल्लङ्घितः perf. part. (f. **wōlūnj^u-mūṭ^u** वलंजू-मंतू), got through with difficulty, etc., as ab.

wōlangith gaṭhun वलंगिथ् गकुन । अनासज्य गमनम्, उल्लङ्घ्य निर्वाहणम् m.inf., i.q. **wōlangun**; also (of a thing or action) to become dissociated (from its usual concomitants).

wōlangāwun वलंगावुन । उल्लङ्घनम् conj. 1 (1 p.p. **wōlangōw^u** वलंगोवु), i.q. **wōlangun**, q.v.

vilinj विलिंज् or **vilinj^u** 1 विलिंजू, for 2, see **vilyung^u** । विहंगिका f. a hanging rail, a rail suspended by both ends from the ceiling of a room (on which garments, blankets, etc., are hung) (K.Pr. 112, 233).

wōlūnj^u-mūṭ^u वलंजू-मंतू, see **wōlangun**.

wōlinj वालिंज् (or **wōlinj^u** वालिंजू) । हृत्कमलम् f. the heart (cf. **carbas-tal w^o gaṭhiñ^u**, p. 175a, l. 27) (El.; Rām. 963, 1608, 1612; H. v, 6; viii, 3, 4, 11, 12; x, 5; K.Pr. 54); the heart (as the seat of the affections) (cf. **waṭhi-wōlinjē**, s.v. **woṭh^u**) (L.V. 25; Śiv. 191, 316, 1197; Rām. 163, 430, 529, 730, 771, 1110, 1181, 1214, 1428, 1485, 1523; K. 442, 1127; YZ. 188, 557). **-bōdūñ^u** -बुडंजू । मूर्च्छापत्तिः, अतितृप्तिः f.inf. the heart to sink, i.e. to faint, become insensible; to become replete with food (*quasi*, the belly is so full that the heart is drowned in the contents).

wōlinja (or **wōlinjē**)-**bod^u** वालिंज(ज्य)-बडु ।

दृढहृदयः adj. (f. **-büd^u** -बडू), great-hearted, firm-hearted, steadfast. **-dōd^u** -दोदु । **हृदुःखम्** m. pain in the heart (e.g. heart-burn or *angina pectoris*). **-dam** -दम् ।

हृत्पीडा m. a spasm in the heart (from obstruction of breath or the like). **-khōṭ^u** -खोटु । **हृदयदलम्** m.

a half (? ventricle) of the heart (looked upon as a seat of the affections, etc.). **-krēhon^u** -क्रेहनु । **निगूढहृदयः** adj. (f. **-krēhūñ^u** -क्रेहंजू), dark-hearted, i.e. one who obstinately refuses to answer or speak (even though pressure is put upon him or though he is abused) and who keeps his opinion concealed. **-mōnd^u** -मंडु ।

स्थूलहृदयम् m. 'lump-hearted,' i.e. unconcerned, callous, disregarding what others say, unblushing, unabashed, insolent, a curmudgeon. **-tam** -तम् । **हृद्रोगविशेषः** m. a certain disease of the heart, due to excessive exertion, and accompanied by stoppage of breath. **-tamun^u** -तमुनु । **कालहृदयः** adj. (f. **-tamiñ^u** -तमंजू), soot-hearted, black-hearted, malevolent. **-wōl^u** -वोलु । **तितिचाशीलः** m. (f. **-wājēñ** -वाज्यञ्), patient, tolerant, stoical. **-woth^u** -वथु । **उदाराशयः** adj. (f. **-wūṭh^u** -वडू), open-hearted, magnanimous, noble-hearted, generous. Cf. **woth^u** 2.

vilinjēr विलिञ्चर् or vil'ñēr विलिञर् । दुर्गमता m. inaccessibility (owing to a tortuous or difficult approach, or to distance); met. difficulty (in performance, intelligibility, or the like). Cf. vilyun^u and vilyung^u.

walanāwun बलनावुन् conj. 1 (1 p.p. walanôw^u बलनोवु), to dress (another), to cause another to dress, to cause to be clothed (El., YZ. 559). Cf. walun.

wōlanāwun बोलनावुन् । चञ्चलीकरणम् conj. 1 (1 p.p. wōlanôw^u बोलनोवु), to cause (a person) to be nervous, to put (him) into agitation, to perturb, fluster. wōlanôw^u-mot^u बोलनोवु-मंतु । चञ्चलतामापादितः perf. part. (f. wōlanôv^u-müts^u बोलनोवु-मंतू), agitated, etc. (by someone).

wālanay बालनय् । अधोऽवतारणम् f. the act of bringing or putting down (cf. shīna-w^o, p. 885a, l. 14); met. humiliating, disgracing, putting to shame (a person of rank by public abuse or insult) (H. vii, 15; K.Pr. 25).

vil'ñēr विलिञर् । दुर्गमत्वम् m. i.q. vilinjēr, q.v.

vēlāph बलाफ् or vilāph बिलाफ् । परिदेवनम् m. (sg. dat. vēlāpas बलापस्), wailing, lamentation, a wail (K. 453, 480).

wulpha बुल्फ (= علوفه) । वेतनम् m. wages (of a workman, servant, or the like, paid regularly at fixed intervals, such as a month), pay, salary. -dar -दर् । भरष्यभुक् m. (f. -dariñ -दरिञ्), a servant paid on such wages.

wōlur बलुर् । महापद्मसरः m. (sg. dat. wōlaras बलरस्), N. of a large lake, about thirty miles north-west of Śrinagar, commonly known as the 'Woolar' lake (see RT.Tr. II, 423 ff.). In Sanskrit it was called the Mahāpadmasaras (El. Wular Rāza, see bel.; Śiv. 591); the word is also the name of one of the Parganas (the ancient Hōladā) of the Marāz Division of Kashmīr (RT.Tr. II, 436, 460; Gr.Gr. 15, ular).

wōlar-gōd^u बलर्-गोडू । महापद्ममीनः f. N. of a certain fish found in the ab. lake. It is described as having a long dark-coloured body, and a red face. -hōnz^u -होञ् । महापद्मनाविकः m. (f. -hānzan -होञ्), a boatman who plies on the above lake. They are accustomed to storms, and live by fishing, collecting water-chestnuts (gōr^u 1), and capturing water-fowl. -rāza -राञ् । महापद्मसरः m. another N. of this lake. Being the largest lake in Kashmīr, it is called rāza or 'king' (El.).

wōlaruk^u बलरुकु । महासरोविशेषसंबन्धी adj. gen. (f. wōlaruc^u बलरूचू), of, or belonging to, or produced in the ab. lake.

vēlaran बलरन् । अस्वस्थता f. (sg. dat. vēlarūñ^u बलरूञ्), decrepitude, etc., as in the next.

vēlarun बलरुन् । अस्वस्थीभवनम् conj. 3 (2 p.p.

vēlaryōv बलयोव्), (of a house, pillar, tree, or the like) to become decrepit, insecure (from old age, loosening of supports, or the like); (of the body) to become decrepit, worn out (owing to ill-health or the like) (K. 381); to become unnerved, unmanned (e.g. at hearing disastrous news) (Rām. 907; K. 51, 80).

vēlaryō-mot^u बलयो-मंतु । अस्वस्थीभूतः perf. part. (f. vēlaryē-müts^u बलये-मंतू), become decrepit, as ab.

vēlarāwun बलरावुन् । जीर्णनम् conj. 1 (1 p.p. vēlarōw^u बलरोवु), to cause to become decrepit, etc. (as in vēlarun, q.v.). vēlarōw^u-mot^u बलरोवु-मंतु । अस्वस्थीकृतः perf. part. (f. vēlarōv^u-müts^u बलरोवु-मंतू), caused to become decrepit, etc.

walās बलास् m. in walās karun बलास् करुन् m.inf. to flatter (El.).

walūsa 1 बलूस । पुत्रः m. a son (esp. a darling only boy).

walūsa 2 बलूस (= الش) । उच्छिष्टः m. leavings of food from the table (partaken of by Musalmān servants, persons of low caste, or given to dogs); second-hand garments (worn by a person other than the original wearer). Cf. wulash.

vēlās बलास् । विलासः m. sport, play, pastime; amorous or wanton gesture, wantonness, coquetry, gay manners, fashionableness, fine array.

vēlōsⁱ बलासि । विलासी m. (f. vēlāsēñ बलास्यञ्), a wanton, a voluptuary, sensualist, pleasure-seeker.

wōlās बलास् । संभूषणम् m. beauty (of person) due to ornament, ornateness, adornment, decoration. Cf. wōllās.

wōlōsⁱ बलासि । अलंकरणशीलः adj. e.g. (as subst., f. wōlāsēñ बलास्यञ्), one who habitually wears ornaments, a well-dressed person, fop. Cf. wōllōsī.

wulash الش m. the remains of a meal (K.Pr. 109). Cf. walūsa 2.

wōlasun बलसुन् । उल्लसनम् conj. 1 (1 p.p. wōlos^u बलसु), to adorn (oneself or another), put on fine apparel; (by praise or kindly words on the part of a master, parent, or the like, or in consequence of advice, as to probable pleasant results) to become encouraged (to a course of action), to display zeal; to become happy, to rejoice (L.V. 14, Śiv. 1242).

wōlos^u-mot^u बलसु-मंतु । आमोदितः perf. part. (f. wōlūs^u-müts^u बलसू-मंतू), adorned, finely dressed (as ab.); (esp. of some child) encouraged as ab.

wolasana yun^u बलसन यिनु । प्रोत्साहितीभवनम् m.inf. pass. (esp. of a child) to be encouraged (by a parent, teacher, or the like) to become happy (Śiv. 1262, 1347, 1509).

wōlasanas yun^u बलसनस् यिनु । प्रोत्साहितीभवनम् m.inf., id. (Śiv. 1224).

vēlāsēñ बलास्यञ्, see vēlōsⁱ.

wōlāsēñ बलास्यञ्, see wōlōsⁱ.

wōlasāwun बलसावुन् । संभूषणम्, उत्साहनम् conj. 1 (1 p.p. wōlasōw^u बलसोव्), to put fine clothes on, dress up (esp. a child, image of a god, or the like); (by praise, kindly words, or the like) to encourage another (to a course of action).

wolut^u वलुत् । आवरणसूत्रादिः m. (sg. dat. walatas वलतस्), a string or long piece of cloth or the like, for wrapping round and round anything so as to form a covering, or for packing up as a parcel. Cf. wolyut^u.

wul^aṭa वुलट् । विपरीतः adj. c.g. and adv. reversed, turned back; upside-down, topsy-turvy; reverse, perverse; contrary, opposite (K. 38); of a contrary temper, cross-grained; (of a disease) refusing to yield to appropriate remedies, obstinate; (of a time, astrological moment) opposing, unpropitious, unlucky (Śiv. 1477). Cf. wulaṭh.

wālath वालथ् । संकरः f. (sg. dat. wālūṭ^u वालूच्), dirt (dust, chaff, straw, etc.) mixed up in a heap of grain. Cf. wālakh and wūlⁱ.

wulaṭh वुलट् in wulaṭh pulath वुलट् पुलट् । वैपरीत्यम् m. (sg. dat. wulaṭas pulathas वुलटस् पुलटस्), reversal, the being turned upside-down (of a thing, action, or condition); (among relatives or the like) reversal of friendly conditions. Cf. wul^aṭa.

wulaṭhan वुलठन् । आग्रहः, अन्तरायः f. (sg. dat. wulaṭhūn^u वुलठञ्), obstinacy, perverseness, refractoriness (shown by a person asked or engaged to do some work); an obstacle (suddenly presenting itself in any work). —yiñ^u —यिञ् । हठावेशः, अन्तरायापातः f.inf. such obstinacy to be exhibited; such an obstacle to present itself.

wulaṭhañēlad वुलठञलट् । हठप्रकृतिः adj. c.g. (as subst., f. wulaṭhañēladiñ वुलठञलटिञ्), one who shows obstinacy or perverseness when asked to undertake any particular work, a disobliging fellow.

wul^aṭun वुलटुन् । विपरीतीभवणम् conj. 3 (2 p.p. wul^aṭyōv वुलट्योव्), (of a thing, action, etc.), to be reversed, put back to front, overturned, be turned upside-down; to reverse one's action, alter one's conduct in the opposite direction (K. 359); (conj. 1) to overturn (for wul^aṭāwun, q.v.) (K. 909). wul^aṭyō-mot^u वुलट्यो-मत् । वैपरीत्यमापन्नः perf. part. (f. wul^aṭyē-mūṭ^u वुलट्ये-मूच्), become reversed, put back to front, turned upside-down.

wul^aṭāwun वुलटावुन् । वैपरीत्येन स्थापनम् conj. 1 (1 p.p. wul^aṭōw^u वुलटोव्), to reverse, put back to front, overturn, turn upside-down (K. 910). wul^aṭōw^u-mot^u वुलटोव्-मत् । वैपरीत्यमापादितः perf. part. (f. wul^aṭōv^u—

mūṭ^u वुलटोव्-मूच्) (by someone) reversed, put back to front, overturned, turned upside-down.

walwal, see wālⁱ wālⁱ, p. 1114b, l. 8.

wālawun^u 1 वालवुन् । अवतारकः n.ag. (f. wālavūn^u वालवञ्), one who causes to descend, who brings down, who lowers (something) (Śiv. 857); one who degrades or humiliates (another by abuse or the like); one who skins, flays. See wālun.

wālawun^u 2 वालवुन् । वृष्टिनिपातकालः m. a time when it is raining, a shower of rain (such as prevents one from going out), an occasion when rain falls.

wālawañ वालवञ् । अवरोपणभृतिः f. wages for bringing down (e.g. for carrying a load down from a mountain, or similar elevated situation); wages for pulling down (a house or the like).

wāla-wāsh वाल-वाश्, etc., see p. 1112a, l. 3.

wālay वालय् । अवरोपणा f. the act of causing to descend, bringing down (Gr.Gr. 128); degrading, abusing, humiliating (a person) (cf. mōda-w^o, p. 549a, l. 28; māna-w^o, p. 573a, l. 25); taking down, putting away, putting off (responsibility or the like) (cf. nakha-w^o, p. 628b, l. 46); stripping off, skinning, flaying (cf. basta-w^o, p. 135b, l. 7; pōsta-w^o, p. 784b, l. 3); (of rain, etc.), a shower, a fall, an occasion or time of falling (the rain, etc., being looked upon as being rained down by someone) (cf. rūda-w^o, p. 826b, l. 27; shīna-w^o, p. 885a, l. 17).

waliy वालिय् ولي. साधुप्रकृतिः m. a master, lord, prince, governor; a helper, defender; a favourite of God, a saint; (in Ksh.) a good man, a true gentleman.

wulay वुलय् । प्रीतिः f. love, affection, being fond (for, or of, some special thing or work).

walyun^u वलिनु m. something wrapped or twisted round (something else) (cf. kala-w^o, p. 435b, l. 25). Cf. walun.

vilyun^u विलिनु । दुर्गमः adj. (f. viliñ^u विलिञ्), (of some place) difficult of access (owing to a bad or tortuous road, or to distance); (of a task) difficult (in performance, intelligibility, complexity, or the like). Cf. vilyung^u.

vilyung^u विलिङ्ग । वक्रमार्गः adj. (f. vilin^j 2 विलिञ्, for 1, see vilin^j), approached by a tortuous or winding road, inaccessible, difficult of approach; (of some task) difficult to perform, unintelligible, complicated; cf. vilyun^u. —gaṣhun —गङ्गुन् । वक्रगतिविषयीभवणम् m.inf. (of some place formerly accessible) to become accessible with difficulty (owing to some obstacle, or to want of means of access); (of some task, formerly easy and simple) to become difficult, unintelligible, complicated, or the like.

wolyut^u वल्युत । आवेष्टनम्, वेष्टनवस्तु m. (sg. dat. walitas वलितस्), binding round, wrapping up; stuff for wrapping up, a wrapper. Cf. wolut^u.

vēlāyētⁱ वलायति (= ولايتي) adj. e.g. English, European, see the next.

vēlāyēth वलायथ ولايت m. (sg. dat. vēlāyētas वलायतस्), an inhabited country, a region; a foreign country; esp. England or Europe (Gr.M.).

walüz^u वलज, see walad.

wām 1 वाम । उपाधि: f. an abusive nickname, a by-name (given for some improper action, whether innocently done or not).

wām 2 वाम । व्यजनकर्म f. the action of fanning (to produce coolness, ward off flies, or the like).

wām 3 वाम adj. e.g. left (not right).

wāma-bāg वाम-बाग, the left direction, the left side, the left (K. 59). -hast -हस्त, the left hand (K. 838).

wōm वम in wōm-kār वम-कार । प्रणवाक्षरः m. the sacred syllable *ōm*, uttered (by Hindūs) at the beginning and end of a reading of the Vēda, or before beginning a prayer, sacred work, the alphabet, or similar passages. -kārā wōm -कारा वम । ओंकारः m. the name of the syllable *ōm* as uttered by children at the beginning of the recitation of the alphabet. -poṭ^u -पटु or -pōt^u -पोटु । प्रथमपङ्क्तिलिपिः m. (in teaching to write the alphabet) the first line (commencing with *ōm*) written by the teacher for the pupil to copy.

wōmā wō वमा वो । ओंकारः, वर्णसमास्त्रायः m. the word *ōm* as used at the beginning of the alphabet; meton. the alphabet itself (El. *wamāuco*).

wōm^u वम or wom^u वम । असमीक्ष्यकारी, मूढः m. one who acts imprudently, imprudent, wanting in circumspection. wōmⁱ-pōth^r वमि-पाथर् or wāmⁱ-pōth^r वमि-पाथर् । मौढ्यवृत्तिः, मूढव्यापारः m. want of circumspection, acting imprudently.

wumā उमा f. N. of the daughter of Dakṣ (Dakṣa) and wife of Śiv (Śiva) (in Skt. *Umā*). Being insulted at Dakṣa's sacrifice, she threw herself into the fire, and was subsequently reborn as Pārvatī, the whole story being the subject of Śiv. She is Śiva's *śakti* (see *shēktⁱ*) or Energic Power (Śiv. 34, 888, 1115, 1143, 1165, 1186, 1617, 1762; Rām. 590, 1181, 1513 ff., 1527). wumādar उमाधर m. N. of Śiva (Śiv. 1165). wumādēvī उमादेवी f. e.g. Wumā (Śiv. 63, 196). wumānāth उमानाथ m. N. of Śiva (Śiv. 760, 768). wumāpati उमापति m., id. (Śiv. 154, 370). wumārudr उमारुद्र m. Umā and Rudra (i.e. Śiva) looked upon as one, Śiva together with his Energic Power, as one conception (Śiv. 39, 57, 62).

wōmād वमाद् । दुर्गन्धः f. (sg. dat. wōmōz^u वमांजू), a foul smell, a stink (cf. d^aha-w^o, p. 198a, l. 42; d^ahⁱ-w^o, p. 198b, l. 30; tsara-w^o, p. 1078b, l. 40).

wōmēd वमेद्, or wu^o वु^o (= امید) f. (sg. dat. wōmiz^u वमीजू), hope, expectation (cf. nā-umēd, p. 638a, l. 6; nā-wōmēd, p. 668a, ll. 14, 16) (El. *ummed*; Gr.Gr. *wummēd*; Rām. 1515, 1627; YZ. 39, *omēd*). -rost^u -रस्तु adj. (f. -rūth^u -रूथ), without hope, hopeless, desperate (El.). —thavūn^u —थवजू or (El.) —thāvūn^u —थावजू f.inf. to expect, to hope (Rām. 696).

wōmīdī वमीदी (= امیدی) in nā-wōmīdī, p. 668a, l. 20. wāmadēv वामदेव m. a name of Śiv (Śiva) (Śiv. 1136, 1179); N. of a famous Indian sage (K. 1039).

wō(wu)mēdwār व(वु)मेद्वार (= امیدوار) adj. e.g. hopeful (H. i, 13).

wōmⁱgī वमिगी । असमीक्ष्यकारिता f. imprudence, want of circumspection.

wumāh वुमाह a neg. adv. (vill.) not now (cf. wōn, wōh) (H. ii, 11).

wāmilad वामिलद् । गर्हाश्रयीभूतः adj. (as subst., f. wāmiladiñ वामिलदिन्), he or that, who or which, is an object of abuse and by contact renders another also an object of abuse, disgusting.

wummēd वुम्मेद्, امید, see wōmēd.

waman वमन् । वमथुः m. vomiting.

wāman 1 वामन् । व्यजनकर्म m. fanning (to revive a fainting person, to cool, to drive away flies, or the like).

wāman 2 वामन् । गर्हायोगिता f. (sg. dat. wāmūn^u वामजू), disgustingness, the property of not only being disgusting, but also, by contact, defiling another.

wamun वमुन् । वमनम् conj. 3 (2 p.p. wamyōv वम्योव्), to vomit; (of food, etc.), to be vomited.

wāmun 1 वामुन् । अतिखर्वाकृतिः m. (sg. dat. wāmanas वामनस), a dwarf, pigmy. wāman 3 वामन् or wāman-ōtār वामन्-ओतार । वामनावतारः m. the dwarf incarnation of Vishnu, when he became a dwarf to humble the demon Bali (cf. Śiv. 739, 859; K. 27 *wāman*); met. a very short man, a dwarf.

wāmun 2 वामुन् । मच्चिकाद्यपवारणाय वातसंचालना conj. 1 (1 p.p. wōm^u वोमु), to cause a current of air (by a fan or the like, to cause coolness, ward off flies, or the like) (cf. machē wāmañē, p. 547b, l. 1).

vēmān व्यमान, also written vi^o वि^o । विमानः m. a heavenly car, a vehicle used by the gods for travelling in the air (Śiv. 921, 967, 1149, 1494, 1736, 1913; Rām. 281, 1712, 1761; K. 851); an aeroplane, balloon; the board on which the corpse of a Hindū is carried to cremation (El.).

wōman वमन् in the following:— wōman-hor^u

वमन्-हर् । सुक्खुवात्तयुग्मम् m. a pair of ladles used in sacrifices. -hārⁱ-lünd^u -हरि-हर् । सुक्खुवैकतरः f. a single one of these ladles.

wōmun वमुन् । सीमानधिगमेनायासानुभवः conj. 2 (1 p.p. wōm^u वमु, 2 p.p. wōmyōv वम्योव), exhaustion to be experienced (by being unable to complete something, e.g. a journey, a piece of writing, or a speech). wōmyō-mot^u वम्यो-मंतु । सीमानधिगमात्परिश्चान्तः perf. part. (f. wōmyē-müth^u वम्ये-मंतू), exhausted, as ab.

wōmān वोमान् । अवमानना m. disrespect, contempt, disregard. —gaṭhun —गह्नुन् । अपमानोद्भूतिः m.inf. disrespect to be experienced (by some respectable person).

wamañār वमञार । मनोविकारः m. nausea, a feeling of nausea (e.g. caused by a noisome smell, or a disgusting sight).

wōmēr वम्यर् । मौढ्यम् m. want of circumspection, imprudence, imprudent folly.

wum^{ar} वुमर् or wumür^u वुमरू (= عمر) । आयुः f. (sg. obl. wumri वुमरि, Rām. 1780), lifetime, period of life (K.Pr. 56, wumr; Śiv. 423; K.Pr. 41, 56, 87, 143, 204); age, time of life (El. umr, umar, m.; Rām. 1740 wumar, m.c.; 1781).

wumarē-bod^u वुमर्य-बड् । बृहदायुः adj. (f. -būd^u -बडू), senior, of great age, old (as compared with contemporaries). -zyūth^u -ज्यूथ । दीर्घायुः adj. (f. -zīth^u -जीठू), aged, old, long-lived; (in blessings or the like) long-lived, having a long life.

vimarsh विमर्श m. consideration, reflection, examination, discussion (L.V. 16; Śiv. 1122, 1346, 1858).

waims वैस्, wōms वाँस्, see waiś.

wamsh वंश् । वंशः m. a race, family, dynasty, lineage (K. 829).

wamath वमथ् । वमथुः f. (sg. dat. wamathi वमथि), vomiting.

wāmāṭār वामाञार । धर्माचारविशेषः m. the left-hand doctrine or ritual of worshippers (of Śiva), according to the *Tantras*, i.e. the worship of the Female Energy, or *Śakti* (see *shēktⁱ*) of Śiva, in which the eating of flesh, drinking of spirits, etc., is practised.

wāmāṭōrⁱ वामाञारि । वामाचारधर्मानुवर्ती m. a follower of the preceding ritual.

wōmōz^ulad वमोजूलद । दुर्गन्धः adj. c.g. (as subst., f. wōmōz^uladiñ वमोजूलदिञ्), emitting a foul smell, stinking; met. one defiled by abuse, bad repute, or the like. Cf. wōmād.

wan 1 वन् । वनम्, बङ्गलम् m. a forest, wood (cf. dūd^uwan, p. 191a, l. 16; dandakh-w^o, p. 226a, l. 32; pōshⁱ-w^o, p. 779b, l. 46) (Gr.Gr. 37; Gr.M.;

L. 460; L.V. 25, 28; Śiv. 365, 409, 439, 493-4, 534, 556, 585, 598, 662, 739, 817, 999, 1030, 1037, 1062, 1195, 1222, 1286, 1375, 1411, 1419, 1440, 1561, 1602, 1617, 1650; Rām. 148, 173, 206, 230, 341, 391, 404, 756, 785, 883, 1025, 1143g-44, 1156, 1165, 1167, 1198, 1207, 1253, 1283, 1328, 1389, 1426-7, 1622, 1674; K. 182-3, 186, 193, 207-8, 217-9, 223-4, 256, 282, 305, 318, 382, 398, 673, 677-8, 1083, 1085, 1087-8, 1137; H. vii, 10; ix, 1, 3-5; K.Pr. 154, 156, 227, 229, 248); a cluster, group, a quantity (of something) (cf. dāra-w^o, p. 235a, l. 37; dyāra-w^o, p. 271a, l. 10; nōrⁱ-w^o, p. 649b, l. 10); esp. a large quantity, a large amount, as in bata-w^o, a great deal of boiled rice; sinⁱ-w^o, a lot of vegetables, etc. (syun^u); wana-wan, bel.; zinⁱ-w^o, a great deal of firewood (zyun^u); met. (like a forest) one who is unfathomable, profound, incomprehensible, inscrutable (Śiv. 773). Cf. vūn^u 1.

The following forests are mentioned in Rām.:—**Ashukh-wan**, the forest of *Aśōka* trees near *Laṅkā*, where *Rāma* was encamped (900); **Dandakh-w^o**, see p. 226a, l. 32; **Kazal-w^o** (584), the same as the *Kajālī ban* of India. The last is a mysterious forest, a stock subject of reference in Indian literature, into which various famous local heroes have disappeared instead of dying. In Rām. it is merely named as a famous forest. Tradition as to its locality varies. According to some, it is near *Hardwār*, in *Audh*, and, according to others, it is in *Assam*.

wan-ōlic^u वन्-ओलिच् f. clematis (L. 459 *can alach*). -bab^{ur}^u -बवू । आरण्यलताविशेषः f. forest, i.e. wild, basil (L. 76, *Mentha* sp.). -gām -गाम् । आरण्यग्रामः m. a forest village. -gōmⁱ -गामि । आरण्यग्रामीणः adj. c.g. a forest villager, one who is born in, or dwells in, a forest village. -ganda -गड । स्थूलः c.g. 'a forest tied up (cf. *gand*) bundle of firewood'; hence, a great big clumsy lout, a looby, Tony Lumpkin, clumsy clown. -hūn^u -हनु । आरण्यश्वा m. (f. -hūn^u -हन्तू), a forest dog, a wild dog. -hand -हन्द् । शकलताविशेषः f. wild chicory (reported to be used as a medicine for application to broken limbs. An infusion of it is also given as a regimen to a lying-in woman. The same infusion is also used in offerings made to the goddesses called *Mātrkā*). -hōr^u -होरू or (Rām. 4) wana-hōrⁱ वन-हारि । पक्षिविशेषः (आरण्यशारिका) f. a wild starling (Śiv. 962, 1362, 1365; Rām. 4). -kōkur -ककुर । आरण्यकुक्कुटः m. (f. -kōkūr^u -ककूरू), a kind of wild bird resembling a barn-door fowl. -lay -लय् । वन्यप्रदेशः f. any delightful woodland level spot in the hills (cf. lay 2). -mahōnyuw^u -महानिबु ।

आरखमनुष्यः m. (sg. dat. -mahönivis -महानिविस), a forest man (looked upon as rude, uncouth, and ugly, usually a charcoal burner). -muj^u -मुजू । आरखमूलकम् f. a kind of wild radish (of acrid taste, a paste made from it is used for wounds). -mawal -मवल । आरखीषधिविशेषः f. wild cockscomb. -prān -प्रान् । आरखपलाण्डुः m. a wild onion (L. 75, *allium* sp., used as a stimulant and expectorant). -rahun -रहुन् m. (?) wild garlic (L. 72, *wan ruhan*). —raṭun —रटुन् m.inf. to take to a forest life, to lead the life of a hermit (Śiv. 981; Rām. 207, 249). -sōr -सोर् । आरखसूकरः m. (f. -sūriñ -सूरिञ्), a wild boar. -ṣhāwul^u -क्खावुलु । आरखक्कागः (f. -ṣhāvüj^u -क्खावजू), 'a forest goat', an animal described as resembling a large goat, found in inaccessible spots in the hills north of Kashmir. -ṣhāñē -क्ञ । शान्ताङ्गारसमूहः f.pl. forest charcoal, charcoal prepared in the forests and brought into the city for sale. -vigiñ -विगिञ् । वनदेवता f. a certain forest goddess (see *vigiñ*) (cf. Śiv. 966, *vanūc^uy ri^o*). -wās -वास । वनवासः m. living in the forest (in preference for solitude, or as an anchorite), exile to the forest (L.V. 55, 64; Śiv. 596, 818, 948, 953, 1349, 1439, 1454, 1713, 1822; Rām. 41, 155, 161, 660, 765, 1143f, g); i.q. wan-wösⁱ, bel. (Rām. 228, 425). -wösⁱ -वासि । वनवास्तव्यः adj. e.g. a dweller in the forest; esp. a forest hermit, ascetic, anchorite (Śiv. 529, 1759; Rām. 215). -zyun^u -ज़िनु । आरखेन्धनविशेषः m. forest firewood.

wana 1 वन in wana-hörⁱ वन-हारि, see wan-hör^u, ab. -māl -माल् । वन्यपुष्पमाला, वनपङ्क्तिः f. a garland of wild flowers (Śiv. 1436); a row of forests, one after the other, along the hill tops. -marg -मर्ग । सानुः f. a mountain table-land, a plateau high up among the hills (full of flowers and flowering shrubs, and with a pleasant climate). -phal -फल । वन्यफलम् m. wild fruit. -rōch^u -रोक्कु । मार्गरक्षकः m. a road guardian, a guard against highway robbers; a weapon taken by a traveller for his protection. -thal -थल् । वनस्थली f. a wooded country, a woodland glade. -wan -वन् । महारण्यम् m. a great, wide, forest; a forest within another forest. [To be distinguished from wanawan 1 and 2, qq.v., s.vv.] -woth^u -वथु । अतिहर्षपुष्टः adj. (f. -wüṣh^u -वक्कु), come down from the forest (to civilization); hence, a fine healthy stalwart person (*quasi*, an ox or sheep that has come down to the towns, after long grazing in the forests).

wan 2 वन्, obl. wana 2 वन in wana-pür^u वन-पूरु । निर्गलभाषणम् f. 'speech-recitation'; hence, unrestrained speech in lecturing, explaining, or the like; cf. wanun parun, s.v. wanun 1. wana-pür^u

karüñ^u वन-पूरु करञ् । वाङ्मयेन जल्पनम् f.inf. to speak at great length (in instructing, reproving, abusing, or the like); to pour out a flood of angry talk.

wana 3 वन in hana-wana, a jingle of hana, q.v., p. 335b, l. 48 (Śiv. 1347, 1411).

wana 4 in wana munda, 'the log harrow over which rice is threshed' (*sic*. L. 464; ? wana-mōñd^u).

wān 1 वान् । आपणः m. a shop, a place where a man makes or/and sells his goods or where goods are sold, the headquarters, or office, of a professional man (cf. ashēd-w^o, p. 48b, l. 16; barbuzⁱ-w^o, p. 119a, l. 48; bōzagārⁱ-w^o, p. 152b, l. 5; bazāza-w^o, p. 155b, l. 23; carsa-w^o, p. 176b, l. 21; guzar-w^o, p. 319a, l. 23; hakīm-w^o, p. 328b, l. 30; hārⁱsa-w^o, p. 350a, l. 49; khāra-w^o, p. 407b, l. 50; krālā-w^o, p. 470b, l. 26; mah^aladār-w^o, p. 554b, l. 19; man^ar-w^o, p. 581b, l. 7; mēnzar-w^o, p. 585a, l. 6; nāstigārⁱ-w^o, p. 658b, l. 46; nöyid-w^o, p. 670a, l. 17; phalgārⁱ-w^o, p. 691b, l. 35; pujⁱ-w^o, p. 723b, l. 48; pīra-w^o, p. 753a, l. 8; pasörⁱ-w^o, p. 783b, l. 43; pot^u w^o, p. 788b, l. 30; pātⁱ-w^o, p. 789b, l. 35; puywōñⁱ-w^o, p. 813a, l. 13; rangārⁱ-w^o, p. 838a, l. 46; shērāb-w^o, p. 891a, l. 1; sōnar-w^o, p. 923a, l. 43; thōthar-w^o, p. 987a, l. 15; wōda-w^o, p. 1097a, l. 31; wōñⁱ-w^o, s.v. wōñ^u 2; wāwārⁱ-w^o, s.v. wōwur^u; wāza-w^o) (El.; Gr.Gr. 10; Gr.M.; L. 464; W. 114; L.V. 102; K.Pr. 102; Śiv. 531, 1211, 1248; H. i, 2; xi, 17; K.Pr. 102, 107, 138, 159, 177-8); a place where people work or carry on manufacture, etc., a factory, workshop, mine, or the like (cf. dōbⁱ-w^o, p. 182b, l. 39; dūnⁱ-w^o, p. 223b, l. 39; nūna-w^o, p. 641a, l. 31; payēn-w^o, p. 817b, l. 8; tōla-w^o, p. 999b, l. 28; wōkhal-w^o, p. 1109a, l. 36) (El.); a place where people collect, or are collected, for any purpose (cf. bōdⁱ-w^o, p. 83b, l. 36; gāna-w^o, p. 288a, l. 29; kōla-w^o, p. 437b, l. 31; kana-w^o, p. 448a, l. 43; kanjar-w^o, p. 457b, l. 27; phēshēl kādaryun^u w^o, p. 713a, l. 6; pyāda-w^o, p. 813b, l. 31; shōda-w^o, p. 871a, l. 15; wātal-w^o, s.v. wātul; zāra-w^o, s.v. zār 2; zörⁱ-w^o, s.v. zörⁱ 1) (K. 36, 40, 51, 53, 365-6, 896, 997, 1005, 1028, all bōndⁱ-w^o for bōdⁱ-w^o, as ab.). —bēhun —व्यङ्गन् । आपणाधिष्ठानम् m.inf. to set up a shop, to start a business of shop-keeping; to be a shopkeeper, to keep shop (Śiv. 240). —kamanāwun —कमनावुन् or —kamawun —कमवुन् । आपणिकत्वम् m.inf. to keep shop, live by shopkeeping; (esp. of a woman) to practise prostitution, to live as a harlot. —wuthānⁱ —वुठनि । उपहासपद्यप्रबन्धः m.pl.inf. to lampoon, satirize.

wāna-dēlⁱ वान-देलि m.pl. a kind of rush used by merchants for tying up small parcels (El. *wāndeli*); cf. *dyol^u* and *wā-dyol^u*, p. 1128a, l. 28. -*kirāy* -किराय् । आपणभाटकः f. a shopkeeper's fee, the amount, or rent, paid to the owner of a shop, for permission to sell in it. -*mōnd^u* -मंडु । उड्डनः m. a carpenter's bench, a heavy block of wood in a carpenter's shop, on which other wood is chopped or worked. -*pēnd^u* -पंडु । आपणवेदिः f. (sg. dat. -*pēnjē* -पंज्य), a quadrangular spot in the front of the shop, or wooden platform, for the convenience of customers, on which they can wait till served. -*pūt^u* -पट् । आपणकपाटः f. (sg. dat. -*pacē* -पच्य), the door, or shutter, of a shop. -*rōch^u* -रोक् । आपणपालकः m. a shop guard, a shop caretaker. -*wōl^u* -वोलु । आपणिकः m. (a female shopkeeper is *wāna-wājēn* वान-वाज्यन्, a shopkeeper's wife is *wāna-wōlⁱ-bāy* वान-वाल्लि-बाय्) a shopkeeper (El., Śiv. 1248). -*wōlⁱ* -वाली । आपणवृत्तिः f. shopkeeping, the profession of a shopkeeper. -*woth^u* -वथु । अजीर्णः adj. (f. -*wūth^u* -वूक्), come down from the shop, fresh from the shop, just purchased, brand-new.

wān 2 वान् a suffix added to a substantive to form an adjective of possession, as in *bōz^u-wān*, possessing wisdom, wise, p. 83b, l. 25; *bāgi-w^o*, prosperous, p. 91a, l. 2; *gōna-w^o*, possessing good qualities, p. 288b, l. 13; *pōñē-w^o*, one who has the results of good actions, p. 746b, l. 32; *shūba-w^o*, possessing beauty, p. 369a, l. 38; *vīda-w^o*, possessing (i.e. versed in) the Vēdas, p. 1096b, l. 25) (Gr.M.). Cf. *wōn^u* 2.

wān 3 वान् بان, وان, (f. *wōn^u* 2 वाञ्), suffix signifying 'keeper', 'man', etc., as in *bāg-wān*, a gardener, p. 89b, l. 38; *dīdⁱ-w^o*, a doorkeeper, p. 188a, l. 21. Cf. *wōn^u* 2, 3.

wān 4 वान् or (q.v.) *wōn^u* 4 वाञ् । वाणी, रुदितवाणी f. (sg. dat. and pl. nom. *wōn^u* 4 वाञ्. For 1-3 and 5-7, see s.vv.) speech, words, language (cf. *sōwān*, s.v.; *zan-wān*, s.v. *zan* 1) (El. *wānyī*, sound, proverb); a dirge, elegy, threnody (sung by women, under a leader, each morning for ten days after a death, esp. after the death of an old man or woman) (El. *wōñ*; Rām. 429, *wōñi* for *wōñ^u*, m.c.). Cf. *wōnⁱ* 1.

wāna-gūr^u वान-गूर । वाणीरोदनाध्यापिका f. the woman who leads the singing in such an elegy.

wōn^u 4 वाञ् । रोदनवाण्यः f.pl. such a dirge, as ab. —*dīñē* —दिञ् f. pl. inf. to utter cries of lamentation, to call to in grief (YZ. 542). —*tulañē* —तुलञ् f. pl. inf. to utter loud lamentations (YZ. 570).

wanⁱ, see *vūn^u*.

wānⁱ वनि (cf. also *won^u* 1 for another word of the same form), in *wānⁱ-wath* वनि-वथ् । आरण्यायनम् f. a forest path, or road (esp. in mountainous country). Cf. *wan* 1.

wani, in *wani wani*, see *wanawun*.

wānⁱ, see *wōn^u* 2.

vēn व्यन्, *vēna* 1 व्यन्, or *vēnā* व्यना, postpos. without, free from (L.V. 12, *vēnā*); apart from, distinct from (L.V. 13, *vēn*). Another form of this word is *vin*, q.v.

vēna 2 व्यन् । ओषधिलताविशेषः m. N. of a certain medicinal plant, a kind of peppermint, and of its leaf (cf. *tēṭha-v^o*, p. 1051a, l. 3) (L. 73, *venna* = *Mentha*; El. *vien* = *Mentha incana* and *roylana*; W. 115, *vien*; Śiv. 187-9, 190, 192, 1041, 1196, 1406; K.Pr. 106, 248). -*catiñ* -चटिञ् । लताविशेषपत्रकुट्टितसूदविशेषः f. a chutnee, or preserve, made of its leaves. -*dōph* -दप् । ओषधिलताविशेषः m. (sg. dat. -*dōpas* -दपस्), its plant. -*pōsh* -पोश् । ओषधिलताविशेषपुष्पम् m. its flower.

vin विन् or *vina* विन postpos. (governing abl. or, in the case of persons, optionally the dat.) without, free from (Śiv. *vin*, 1215 (abl.), 1451 (dat.), 1624 (dat.); K. *vina*, 285 (governing nom.)); apart from, distinct from (K. *vina*, 525 (dat.)). See *vēn*.

vinā बीना । बीणा f. a kind of guitar, the Indian lute. —*wāyūñ^u* —वायञ् f.inf., to play the lute (K. 296, 340, 964).

vien, see *vēna* 2.

wōn वोन m. wool (cf. *wōnun* 1) (K.Pr. 237, sg. obl. *wunah*).

wōna-chath वोन-क्थ् । ऊर्णमलम् f. (sg. dat. -*chūts^u* -क्चू), wool-waste, the waste discarded after clearing or carding wool. -*dīj^u* -डीज् । ऊर्णगुलिका f. a twisted up ball of wool (after cleansing); a ball of spun wool, a ball of worsted. -*dyūg^u* -डूगु । और्णगुलिका m. (sg. dat. -*dīgis* -डीगिस्), a similar ball, but larger in size. -*kōn^u* -कोनु । और्णतन्तुगेन्दुकः m. the ball of worsted as ready twisted on the spinning machine. -*pan* -पन् । और्णतन्तुः m. worsted. -*s^athar* -सथर् । वितानतन्तुसमुदायः m. (sg. dat. -*s^atras* -सत्रस्), the worsted threads as arranged on the loom for weaving.

won^u 1 वन् (for 2, see *wanun*) । सुज्ञानम् m. a thing said (cf. *wanun*); hence, understanding, knowledge after experience (Śiv. 1192); a message (H. xi, 20). —*dyun^u* —दिनु । आध्यानम् m.inf. to meditate upon, reflect upon, take into consideration, contemplate (something wanted or to be tested) (Śiv. 1207, 1423); to send a message (H. xi, 20); cf. *wānⁱ* *dinⁱ*, bel. —*rōzun*

—रोजुन् । स्मृत्या ज्ञानविषयीभवनम् m.inf. to be remembered (of something once seen), to be recognized.
—thawun —थवुन् । सुज्ञानविषयीकरणम् m.inf. to show and explain something, or someone, to another, in order that he may recognize it when he again comes across it, to bring under notice, call attention to.

wānⁱ dinⁱ वनि दिनि । समन्वेषणम् m.pl.inf. to think about, give consideration to, dwell upon, search for (something hidden, or now perceived after long non-observance) (Śiv. 251, 439, 810, 1052, 1183, 1327, 1595, 1666, 1681; Rām. 249, 439, 1715, 1766). Cf. won^u dyun^u, ab.

wani kaḍun वनि कडुन् m.inf. to gain thorough experience (of something), to recognize (as such-and-such) (p. 386a, l. 18) (Śiv. 950). —rōzun —रोजुन् । सुज्ञातीभवनम् m.inf. (of something only once seen) to continue in a state of recognition, to be thoroughly remembered. —thawun —थवुन् । स्मरणे स्थापनम् m.inf. to impress (something shown once) on a person's memory. —yun^u —यिनु m.inf. to come into cognition, to be recognized (as such-and-such) (Śiv. 1011, 1038, 1106-7, 1343, 1669, 1878, 1892).

wōn^u 1 (K.Pr. 20) incorr. for wōn^u 2, q.v.

wōn^u 2 वोनु, a suffix forming nouns of agency or possession, as in pruthi-wōn^u, p. 770a, l. 35; shūba-wōn^u, p. 896a, l. 38; shruta-wōn^u, p. 896a, l. 14. So also (L.V. 26) brama-wōn^u, a wanderer. All the other examples also come from L.V. Cf. wān 2.

wōnī 1 वानी । वाणी f. speech, sound, voice (esp. when soft and sweet) (cf. ākāshē-w^o, p. 21b, l. 50) (Śiv. 109, 200, 313, 395-6, 639, 669, 765, 803, 941, 959, 1103, 1130, 1223, 1287, 1345, 1359, 1365, 1491, 1499, 1514, 1580, 1602, 1690, 1907; Rām. 10, 1055, 1461, 1504; K. 16, 30, 32, 37, 86, 88; K.Pr. 228). Cf. wān 4.

wōnī 2 वानी, a suffix, indicating possession, forming abstract nouns from adjectives ending in wān 2, as in bögi-wōnī, possession of good fortune, prosperity, p. 91a, l. 3.

wuna वुन । आन्ध्यम् f. blindness, want of sight (K. 449); bad luck, failure (cf. wunun) (Gr.Gr. 122). —wasūn^u —वसून् । आन्ध्योपगमः f.inf. blindness to descend (on a person); met. to become distracted (e.g. from overwork, fear, anxiety, or the like); to be, or become, devoid of respect (to one's superiors). -wathar -वथर् । अत्याकुलता f. 'spreading of blindness', i.e. extreme agitation, distraction, or alarm (quasi, as if caused by a sudden attack of blindness). -wathar gaṭhūn^u -वथर् गहून् । अत्याकुलताका-

न्तीभवनम् f.inf. such extreme agitation to occur (to a person).

wūn^u 1 वूनु । शृङ्गाटसारसिद्धभक्ष्यविशेषः m. (sg. abl. wōnī वोनि), a kind of dish made of fried uncrushed kernels of the water-chestnut, eaten when, owing to a vow, the eating of rice and other similar food is forbidden.

wūn^u 2 वूनु (f. wūn^u वून्), 1 p.p. of wōnun, q.v., used —^o, as in ada-wūn^u, half-woven, p. 12a, l. 50.

wūnchē वूँछ, see wūth^u.

wand वंद् a jingle of and, in anda-wand, p. 32a, l. 9, q.v.

wanda वंद । शीतकालः m. the cold season, winter (El. wanda, wandah, wanduh; Gr.M.; L. 326, wandh = November 15–January 15; Śiv. 327 (read wanda tay), 333, 973; Rām. 1010; K.Pr. 81 (m.pl. of gen., wanduni)).

-gaṭa -गट । शीतकालतामिस्रम् f. the gloom or darkness of winter; suffering or torment caused by intense cold. -kōlī -कालि । शीतकाले adv. in the winter season.

-mās -मास् । शीतकालः m. a winter month, winter time.

-mōs^u -मोसु । शीतकालसंबन्धी adj. (f. -mōs^u -मासू), of, or belonging to, or suitable to be used in winter time.

-phēran -फ्यरन् । शीतकालचैलम् m. a wadded coat for winter use.

-rōṣ^u -राँचू । शीतकालरात्रयः f.pl. the winter nights (long, dark, and bitterly cold); cf. wandañē-rōṣ^u, bel.

-rōṣ^un -राँचून् । शीतकालरात्रिषु pl. dat. used as adv. in the winter nights.

-wōn^u -वोन् । शीतकालजलम् m. winter water, the intensely cold water flowing in the rivers, etc., in that season.

-zūt^u -ज़टू । शीतकालवासः f. (sg. dat. -zacē -जच्च), an old much-worn wadded garment or coverlet for use in winter.

wāndⁱ वंदि or wāndi वंदि । शीतकाले adv. in the winter time.

wanduk^u वंदुकु । शीतकालसंबन्धी adj. gen. (f. wandūc^u वंदचू), of, belonging to, produced in, or intended for use in winter (Rām. 1005, 1009, 1011).

wandañē rōṣ^u वंदञ्च राँचू । शीतकालरात्रयः f.pl. the long winter nights = wanda-r^o, ab.

wandas वंदस् adv. in the winter (Śiv. 1687; Rām. 1006; K.Pr. 30, 86, 180, 228, 242).

-kyut^u -कितु । शीतकाले adv., id.

wand वण्ड । विभागः m. a part, a share (e.g. of a piece of land, or of a pile of grain).

wanda-bāgay वण्ड-बागय् । भागविभाजना f. the process of dividing out, sharing out, as ab. -wōl^u -वोलु । देशादिविभागाध्यक्षः n.ag. (f. -wājēñ -वाज्यञ्), a person who allots shares, a superintendent of a sharing out or partition.

wōnda वन्द । अन्तराशयः m. a person's innate disposition,

heart, feelings, character (El. *wanda*; W. 35, id.; L.V. 49, 72; Rām. 1126, 1320, 1461, 1581, 1583, 1624, 1633, 1775-7; K. 94, 536; K.Pr. 43, 253); a person's inner intention, determination, resolve (Śiv. 85, 333, 1201, 1682); imagination (Rām. 1611); *māgayi-w^o*, a heartfelt prayer (K. 488). —*āmot^u* —आमंतु । स्वसंमत्या प्रवर्तितः perf. part. (f. —*āmüts^ü* —आमंतू), (of some action or business) carried out according to one's own private intentions. —*bod^u* —बडु । गम्भीराशयः adj. (f. —*büdü^ü* —बडू), of a noble character (characterized by nobility, discretion, patience, sobriety, etc.), magnanimous; cf. —*sôw^u*, bel. —*bāwun* —बावुन । स्वाशयप्रकाशनम् m.inf. to display (to another) one's inner intentions or feeling; cf. *wōnduk^u* *bā^o*, bel. —*hyon^u* —ह्यनु । आशयपरीक्षणम् m.inf. to enquire into, or test, another's intentions or feelings; cf. —*shāh hyon^u*, and *wōndas hyon^u*, bel. —*khōsh* -खुश adj. c.g. cheerful, happy, comfortable (El.). —*khōsh karun* -खुश करुन, m.inf. to comfort (El.). —*kumol^u* -कुमलु, adj. (f. —*kümüj^ü* -कुमजू), gentle (El. *wandakumal*). —*môr^u* -मोरु । गुहाशयः adj. (f. —*mör^ü* -माँरू), one whose intentions or secret thoughts are hidden, one who keeps his intentions to himself. —*narm* -नर्म adj. c.g. kind (El.). —*phot^u-mot^u* —फटु-मंतु । स्वाशयादुद्भूतः perf. part. (f. —*phüt^ü-müts^ü* —फटू-मंतू), born from one's inner self, etc., as in the next. —*phaṭun* —फटुन । चित्ताशयादुद्भवम् m.inf. the heart to be broken (YZ. 150); disease of the heart to be experienced; to germinate from one's own inner self, (of a cock-and-bull story) to be produced from one's own imagination; met. (of a child) to be begotten from one's own loins. —*prasand* -प्रसन्द adj. c.g. glad, joyful. —*prasand karun* -प्रसन्द करुन m.inf. to gladden (El.). —*prasand sapadun* -प्रसन्द सपदुन m.inf. to rejoice, be glad (El.). —*rūd^u-mot^u* —रूदु-मंतु perf. part. (f. —*rüz^ü-müts^ü* —रूजू-मंतू), disgusted (El.); cf. *wōndas rōzun*, bel. —*shāh hyon^u* —शाह ह्यनु । गूढतत्त्वपरीक्षणम् m.inf. to test or pry into another's intentions or inner thoughts; cf. —*hyon^u*, ab. —*sôw^u* -सोवु । विशालाशयः adj. (f. —*söv^ü* -साँवू), noble-minded, magnanimous; cf. —*bod^u*, ab. —*wuchun* —वुकुन । आशयपरीक्षणम् m.inf. to watch for, or test, a person's intention. —*yun^u* —यिनु । आशयप्रवृत्तिः (संमतीभवनम्) m.inf. one's private intentions to be carried out; agreement (with one's own intentions, or opinions) to be reached.

wōnduk^u वन्दुकु । आशयसंबन्धी (रहस्यम्) adj. gen. (f. *wōndüc^ü* वन्दूचू), of, or belonging to, one's heart, feelings, or character (Rām. 72, 674, 1088, 1127, 1267,

1492, 1559, 1572, 1635, 1763, 1775); of, or belonging to, one's own private intentions; secret, private, mysterious. —*bāwun* —बावुन । स्वाशयस्थप्रकाशनम् m.inf. to display one's own secret intentions. Cf. *wōnda bā^o*, ab.

wōndas hyon^u वन्दस् ह्यनु । चित्ते सहनम् m.inf. to conceal in one's own heart, to bear or endure silently (grief, trouble, wrongs, or the like); cf. *wōnda h^o*, ab. —*raṭun* —रटुन । चित्ते ग्रहणम् m.inf. to keep as a secret, to keep to oneself (some scandal, secret, wicked action, or the like). —*rōzun* —रोजुन । चित्ते स्थितिः m.inf. (some scandal, secret, etc., as in the preceding) to remain hidden in the mind, to remain untold (by one who knows); cf. *wōnda rūd^u-mot^u*, ab. —*thawun* —थवुन । चित्ते गोपनम् m.inf. to hide in the heart, to keep (some story or fact) to oneself (as a secret not to be revealed) (Rām. 1773 *thācun*).

wond^u वन्दु adj. (f. *vünz^ü* वंजू), (1 p.p. of *wandun*, q.v.), offered as a victim, dedicated to sacrifice, made an offering to a god.

vünd^ü वंडू । खज्जा f. (sg. dat. *wanjē* वंज्य) (a woman who is) lame, crippled, halt. Cf. *wong^u*, f. *vünj^ü*, f. sg. dat. also *wanjē*.

vandil (? spelling and gender) a certain fibre-yielding rush (L. 68).

wandun वन्दुन । उपहरणम् conj. 1 (1 p.p. *wond^u* वंदु; f. *vünz^ü* वंजू; 2 p.p. *wanzōv* वंजोव), to dedicate, devote (a victim), offer (in sacrifice) (e.g. for the appeasement of some deity, or in order to cause some public calamity to be abated) (cf. *rath w^o*, p. 845b, l. 24) (Rām. 34, 163, 169, 243, 246, 251, 639, 672, 952, 1079, 1128, 1143, 1143a, b, d, 1144, 1490, 1494, 1632, 1640, 1675; K. 60, 150, 184, 246, 250, 278, 292, 309, 394, 511, 515, 523, 688, 731, 859, 927, 986-7, 1123; YZ. 22, 57, 140, 152, 541; K.Pr. 66, 75, 155, 178, 194). *wandun kyut^u* वंदुन कितु । उपहारनिमित्तः adj. (f. *wandün^ü* *kiṭ^ü* वंदंनू कित्जू), for devoting, (intended to be offered) as a sacrifice, a sacrificial victim (before being offered) (Śiv. 51, 156, 191, 205, 226, 235, 237, 316, 362, 1161, 1168-9, 1417, 1435, 1537, 1594, 1613, 1742, 1744, 1767).

wond^u-mot^u वंदु-मंतु । उपहतः perf. part. (f. *vünz^ü-müts^ü* वंजू-मंतू), that which has been offered as a victim.

wandana āmot^u वंदन आमंतु । उपहारीभूतः perf. part. pass. (f. —*āmüts^ü* —आमंतू), become devoted as a sacrificial victim (as ab.). —*yun^u* —यिनु । उपहारीभवनम् m.inf. pass. to become devoted as a sacrificial victim (as ab.).

wandith dyun^u वंदिथ् दिनु । उपहारायोत्सर्गः m.inf. to offer (something) as a sacrificial victim, to devote.

wandith lagun वंदिथ् लगुन् । उपहारीभवनम् m.inf. to become devoted (as ab.); met. to become sacrificed, i.e. to be reduced to a state of ruin (by some other's action). wandith thawun वंदिथ् थवुन् । उपहाराय नियमनम् m.inf. to deposit, or place ready, (a victim) for sacrifice.

vēndun वंदुन् । आचरणम्, लब्धिः conj. 1 (1 p.p. vyond^u वंदु, f. vēnz^u वंजू), to behave (towards someone), conduct oneself, practise (a course of conduct) (El. ryendun) (L.V. 64, Rām. 1148); to revere, show courtesy (to); to obtain, get, gain, acquire (something wanted, looked for, or worked for, coming at the expected time) (cf. nāṭa vēndañē, p. 660b, l. 17); to look upon as, consider as (L.V. 43, Śiv. 1561). vyond^u-mot^u वंदु-मंतु । आचरितः, लब्धः perf. part (f. vēnz^u-müṣ^u वंजू-मंजू), practised (as ab.); acquired (as ab.).

wāndur वांदुर, see wādur.

wand^aran वंदरन् । विभाजना f. (sg. dat. wand^arūn^u वंदरूं), division, distribution, portioning out.

wand^arun वंदरुन् । विभाजनम् conj. 1 (1 p.p. wand^or^u वंदरूं), to apportion, distribute, portion out, parcel out, divide into shares (e.g. a tract of land or other property).

wand^arith dyun^u वंदरिथ् दिनु । विभज्य ग्राहणम् m.inf. to divide out, apportion, among shareholders, to give each his share. —nyun^u —निनु । विभज्य स्वायत्तीकरणम् m.inf. to participate, go shares in, take one's share.

wand^arāwun वंदरावुन् । विभाजनम् conj. 1 (1 p.p. wand^arōw^u वंदरोवु), i.q. wand^arun, q.v.

wanga वंग । विनिमेषवस्तु m. that which (in bartering) is given in exchange for the object bought, price, equivalent, consideration. —barun —वरुन् । हापितद्रव्यपूरणम् m.inf. to make good the value (of something destroyed, which belongs to another), to compensate for, indemnify. —barōyⁱ —वरायि । हापितद्रव्यार्थद्रव्यान्तरपूर्तिः f. compensation, indemnification, giving an equivalent, making good (as ab.). See warōyⁱ.

vēng^u वंगु, see vyong^u.

wong^u वंगु । खज्जः adj. (f. vūnj^u वंजू, sg. dat. wanjē वंज्य), lame, crippled, halt (due to misshapen legs); crippled (in regard to some other limb, e.g. the hand) (Gr.M.). Cf. vūnd^u (of which the sg. dat. is also wanjē) and vyong^u.

wung वुंग् m. a dog's howl (cf. shāla-wung, p. 880a, l. 24) (Gr.Gr. 122, 125).

wunga 1 वुंग । श्वरवः m. the howl of a dog (i.q. wung, q.v.).

wunga 2 वुंग । निनिद्रता f. sleeplessness (caused by anxiety or the like) (Gr.Gr. 122, where it is connected with wunga 1, 125). —gaṣhūn^u —गहून् । चिन्ताकुलतया निद्रापगमः f.inf. such sleeplessness to occur (to a person).

wānguj^u वांगुज्, see wāguj^u.

wungal वुंगल् । भषणस्वभावः adj. e.g. (of a dog) given to howling, a howler; (of a man) given to uttering howling cries, or one whose ordinary speech resembles a howl.

wāngun वांगुन्, see wāgun.

vēngun वंगुन् । हीनाङ्गीभवनम् conj. 3 (2 p.p. vēngyōv वंग्योव्) (of anything animate or inanimate, or of any work, or the like) to become deficient in a member, to become maimed, defective, mutilated, defective. Cf. vyong^u and wong^u.

wungun वुंगुन् । भषणम् conj. 1 (1 p.p. wung^u वुंग्, f. wunj^u वंजू; 2 p.p. wunjyōv वुंज्योव्), to howl (of a dog or the like) (cf. shāla-w^o, p. 880a, l. 25) (Gr.Gr. 122, 125; cf. W. 2, ūngān, the cry of a fox); (of a human being or the like) to utter a similar sound.

wāngān वांगन्, see wāgān.

wāngūn^u वांगूं, see wāgūn^u.

vēng^arun वंगरुन् or vēng^arāwun वंगरावुन् । हीनाङ्गीकरणम् conj. 1 (1 p.p. vēng^or^u वंगरूं), to maim, mutilate (anything animate or inanimate, or a work, or the like). See vēngun.

wungawun^u वुंगवुनु । भषन् n.ag. (f. wungavūn^u वुंगवूं) (a dog or the like) who keeps on howling; (of a human being, esp. a child or one ignorant) one who howls (e.g. for something he wants but doesn't get).

wunah, see wōn.

vēnj^u वंजू, see vyong^u.

wunj^u वंजू, see wungun.

vūnj^u वंजू, see wong^u.

wōnōjⁱ वोनोजि or wōnōj^u वोनोजू । तालुमूलनाडी f. the windpipe and gullet, i.q. ōh-nōj^u, p. 18a, l. 12, q.v. wōnōjin gaṣhun वोनोजिन् गहून् । तालुमूलनाड्या निगीर्णीभवनम् m.inf. (of food) to go the wrong way (when eating) (i.q. ōh-nōj^un gaṣhun, p. 18a, l. 16, q.v.); hence, met., to suffer distress, have a bad time.

wanjēr वंज्यर् । खज्जता m. lameness, crippledness, haltingness, limping. Cf. wong^u.

vēnjēr वंज्यर् । अङ्गहीनता m. a condition of mutilation, defectiveness, deficiency of a member (of anything animate or inanimate, or of any work, or the like). Cf. vyong^u.

wunjyōv वुंज्योव्, see wungun.

wönkh वॉख, see wōkh.

wunal वुनल् । नोहारः f. mist, fog (El. *icunar*, *icunir*, m.),
i.q. *wunar*, q.v.

wunmēsh उन्नेश् । उन्नेषः m. the time occupied in
opening the eye, the twinkling of an eye, an
infinitesimal moment of time; opp. to *nimēsh*, q.v.,
the time occupied in closing the eye (Śiv. 1069, 1427).

wōnmatth वृन्मत्थ or उन्मत्थ । उन्मत्तः adj. c.g. mad,
furious (El. *icanmat*, Śiv. 1649); (as subst. m.) a
madman (El.).

wanan वनन् । साम्यापत्तिः f. (sg. dat. *wanūñ^ū* वनञ्जू),
similarity of condition (e.g. when one person is dead,
ruined, or disgraced, another person to be in the
same condition); a necessary consequence, outcome
(K. 677). Cf. *vūñ^ū* 2.

wanun 1 वनुन् । भाषणम् conj. 1 (1 p.p. *won^u* 2 वनु,
for 1, see s.v.; f. *vūñ^ū* 4 वञ्जू, for 1, 2, 3, see s.v.
2 p.p. *wañōv* वञ्जोव्), to say, speak (cf. *apoz^u* *w^o*,
p. 40a, l. 44; *bad-rad w^o*, p. 88a, l. 15; *bāg*
wanūñ^ū, p. 90a, l. 18; *bōh-tāna wanānⁱ*, p. 95a,
l. 11; *banda w^o*, p. 111b, l. 2; *bayāth wanūñ^ū*,
p. 152b, l. 3; *ḍūlⁱ wanūñ^ū*, p. 212a, l. 49; *dāy w^o*,
p. 266a, l. 39; *hyot^u w^o*, p. 367b, l. 39; *kānⁱ-tālⁱ*
w^o, p. 448b, l. 36; *kapas wanūñ^ū*, p. 464a, l. 27;
lōt^u w^o, p. 535a, l. 48; *nañēr w^o*, p. 644b, l. 8;
ph^r w^o, p. 701a, l. 10; *phuraki wanañē*, p. 704a,
l. 21; *phīrith w^o*, p. 706b, l. 26; *salām wanūñ^ū*,
p. 910a, l. 28; *tāl zāl wanūñ^ū*, p. 997a, l. 45;
waṣun w^o; *zōnz wanūñ^ū*; *zēv wanūñ^ū*) (El.;
Gr.Gr. 5; Gr.M.; L.V. 89, 94; Śiv. 47, 69, 79, 81,
83, 86, 131, 286, 311-2, 322, 355, 358, 384, 394-5,
408, 429, 449, 502-7, 743-5, 870, 1003, 1758, etc.,
passim; Rām. 26, 51, 64, 70, 97, 102, 107, 114, 133-4,
144, 157-8, 198, 202, 209, 220-2, 234, 242, etc.,
passim; K. 15-6, 38, 141, 223, 290, 385, 471, 516,
544, 560, 651, 722-3, etc., *passim*; H. *passim*, see
Vocabulary; YZ. 20, 33, 36, 46, 60, 135, 206, 231,
260, etc.; K.Pr. 163, 228);

to tell (El.; Gr.M.; Śiv. 47, 93, 116-7, 634, 683,
686, 693, 743, 764, 792, 804-5, 807, 811, 820, 893,
1121, 1446, 1653; Rām. 50, 90, 113, 135, 171, 234,
238-9, 258, 290, 337, 342, 414, 442, 527, etc., *passim*;
K. 9, 11, 104, 156, 175, 304, 358, 386, 402-3, 511,
584, 592, 609, 643, 646, 689, 741, 704, etc., *passim*;
H. iii, 5; vi, 15; x, 1, 6, etc.; YZ. 14, 187-9, 239,
456, etc.);

to mention, refer to, tell of, describe, (some-
times with gen. of thing spoken about, as in
jāyē-hond^u w^o, to speak about a place) (Gr.M.; Śiv.
91, 160, 203, 225, 434-5, 494, 496-7, 528, 653, 711,

742-5, 748, 770, 781, 848, 870, 895, 901, 909, 917,
921, 938, 1037, etc., *passim*; Rām. 313, 396, 403, 412,
424, 430, 537-8, 581, 631, 711, 896, 997, 1761, 1776;
K. 97, 264, 290, 296, 300, 306, 332, 453, 487, 501,
511, 535, 546, 551, 589, 614, 637, 749, 783, etc.,
passim; YZ. 83, 196, 215, 249; K.Pr. 91); to explain
(cf. *nēmāth wanūñ^ū*, p. 639b, l. 12) (El.; Śiv. 82,
584, 591, 594, 640, 650, 697, 837, 843, 912, 1226,
1295, 1355, 1753; Rām. 967, 1015, 1138, 1320, 1702;
K. 47, 129, 508, 575-6, 991, 1176; YZ. 128, 157);
to tell (in the sense of ordering, persuading, advising,
etc.) (cf. *wōyⁱ wōyⁱ w^o*, s.v. *wāyun*) (Gr.M.; Śiv.
110, 393-4, 716-8, 1005, 1232, 1301, 1303; Rām. 5,
11, 169, 704, 1247);

to call, name (as in 'people call this so-and-so'),
recognize as (Gr.M.; L.V. 15; Śiv. 809, 903, 1210,
1498; Rām. 501, 1220, 1243); to say (to oneself), to
consider (Śiv. 580; Rām. 580, 1124, 1194, 1250, 1306,
1346, 1348, 1366, 1391, 1421-2). — *parun* — पर्वन् ।
निवेदनाय भाषणम् m.inf. to explain. Cf. *wana-pūr^ū*,
p. 1120a, l. 47.

wānⁱ wānⁱ kānⁱ pātⁱ gaṣhun वनि वनि कनि पति
गकुन् । श्रुत्वा श्रुत्वापि विस्मरणम् m.inf. although
frequently reminded to keep forgetting (K.Pr. 229).
wānⁱ wānⁱ ḥandan वनि वनि चन्दन् । सर्वथा स्वतन्त्रः
adj. c.g. uncontrolled, independent.

won^u-mot^u वनु-मत्तु । भाषितः perf. part. (f. *vūñ^ū-*
mūṣ^ū वञ्जू-मञ्जू), said, told.

wanan wanan वनन् वनन् (Śiv. 902, 904) or
wanān wanān वनान् वनान् (Śiv. 490) pres. part. as
adv. while speaking, as (he) said (this).

wanun 2 वनुन् or wanun^u वनुनु m. (inf. or verbal noun
or 1) a speech, a thing said, a saying (L.V. 108;
Śiv. 682, 824, 900; Rām. 1151, 1629; K. 506).

wanun 3 वनुन् conj. 3 (2 p.p. *wanyōv* वन्योव्), to
become wet, moist (Rām. 1117, 1189, 1603). Cf.
wazawun.

venna 1, prep. without (so El.). See *vēn*.

venna 2, see *vēna* 2.

wōnun 1 वोनुन् । ऊर्णाविशेषः, वितन्यतन्तुसमुदायः (sg. dat.
wōnanas वोननस), a kind of short wool, cf. *wōn*;
the woof (in weaving) (K.Pr. 249).

wōnun 2 वोनुन् । संतननम् conj. 1 (1 p.p. *wūn^u* वूनु;
f. *wūñ^ū* वूञ्जू, sg. dat. *wōñē* वोञ्ज; 2 p.p. *wōñōv*
वोञ्जोव्), to weave (cf. *wagāvⁱ-wōnanwōl^u*, p. 1103a,
l. 37) (Gr.Gr. 20, 22; Gr.M.; L. *icanun*; W. 7;
Rām. 1781). *wūn^u-mot^u* वूनु-मत्तु । संवीतः perf. part.
(f. *wūñ^ū-mūṣ^ū* वूञ्जू-मञ्जू), woven.

wunun वुनुन् । दैवानाञ्जवोद्भवः conj. 3 (2 p.p. *wunyōv*
वुन्योव्), fate to be against one, to be unlucky in

result, success to fail after long and strenuous effort; to be ill-starred (cf. *dōv w°*) (Gr.Gr. 122, Rām. 1603). *wunyō-mot^u* वुन्यो-मत् । विरुद्धफलीभूतः perf. part. (f. *wunye-müs^u* वुन्ये-मञ्चू) (of some labour, journey, exertion, or the like) ill-fated, having disastrous result, having fate against it in the result; ill-starred.

wōnnatun वन्नतुन्, see *wōnatun*.

wananāwun वननावुन् । वादनम् conj. 1 (1 p.p. *wananōw^u* वननोवु), to cause to be spoken (Śiv. 129, 161, 1130); to inform someone through another, to send a message; to call, summon, invite (Śiv. 74); to say, sing, declare, recite (Śiv. 867-8, 960, 966, 974); to cause (another) to speak; hence, to converse with (dat.) (Rām. 1110).

wānur वानुर् m., i.q. *wādur*, q.v. a monkey (? a bear, see *wādur*) (K. 669, as N.P., sg. gen. *icānarun^u*).

wīnri f. *Corylus colurna* (El.).

wunar वुनर् । नीहारः f. mist, fog (cf. *pōhⁱ-wunar*, p. 684b, l. 9) (El. *icunar*, *icunir*, m.) (Gr.Gr. 15, Gr.M., Śiv. 331), i.q. *wunal*, q.v.

vāns, *wāns*, *wens*, see *waīs*.

vēnāsh वनाश् m. destruction, ruin, utter loss, decay. —*yun^u* —यिनु । विनाशापातः m.inf. destruction to come, i.e. the time for destruction, or change of character, to have arrived.

vēnōshⁱ वनोशि । विनाशोन्मुखः adj. c.g. (of anything animate or inanimate, or any work, etc.) on the point of destruction, perishing, being destroyed.

wantu, see *wōt^u*.

vēnatī वनती or (q.v.) *vēnath* वनथ् । विज्ञप्तिः f. a respectful statement or communication, a request (Gr.M. *vinath*).

wōnt, *wōnt^u* वोंट्, see *wōt^u*.

wōnt^u वोंटु, see *wōt^u*.

wōnut^u वननुत् । प्रोन्नतः adj. (f. *wōnüš^u* वनञ्चू), raised, elevated; high (lit. and fig.), tall, lofty, eminent (El. *icanut*).

wānth वांढ्, see *wāth*.

vēnath वनथ् or *vi°* वि° । विज्ञप्तिः f. (sg. dat. *vēnüš^u* वनञ्चू, Śiv. 1668), i.q. *vēnatī*, q.v., a respectful statement or communication, a request (Gr.M. *vinath*; Śiv. 703, 880, 916, 1227, 1300, 1668; K. 15, *vi°*).

wūnth वूंढ्, see *wūth*.

wūnth^u वूंढु, see *wūth^u*.

wōnatun वनतुन् or *wōnnatun* वन्नतुन् । उन्नतीभवनम् conj. 3 (2 p.p. *wōnatyōv* वनत्योव्), to become lofty, to become elevated.

wūntīn वूंटिञ्, *wūntinyi*, see *wūtiñ*.

wāns (sic) (? *wōš^u* वाँञ् or *wōšh* वाँक्), a curse, partiality (El.).

wōnüš^u वनञ्चू, see *wōnut^u*.

wōnsh वांन्क्, see *wōsh* and also *wāns*.

wānshar वांन्क्, see *wāshar*.

wōnshan वांञ्चन्, see *wōshan*.

wōnshun वांञ्चुन्, *wūnsh^u-mot^u* वूञ्चु-मत्, see *wōshun*.

wōnashār वनञ्चार । औन्नत्यम् f. height, loftiness, elevation, altitude (Gr.M.); stature (of a man) (Gr.M.).

wanašōr^u वनञ्चोरु m. a forest dweller; esp. a hermit, recluse, anchorite (who has abandoned home life and taken to the wilds) (Rām. 7).

wānshar वाञ्चर्, *wōnshar* वांञ्चर्, see *wāshar*.

wōnshath वांञ्चथ्, see *wōshath*.

wanawan 1 वनवन् (for 2, see *wanawun*) । किंवदन्ती f. (sg. dat. *wanavūn^u* वनवञ्चू), rumour, report, *on dit*. [To be distinguished from *wana-wan*, p. 1120a, l. 39.] —*gašhūn^u* —गङ्गञ्चू । किंवदन्तीश्रुतिः f.inf. a rumour to occur, i.e. to learn (something) by rumour. —*karūn^u* —करञ्चू । असकृत्संकथनम् f.inf. to say over and over again (so as to get something done, or to explain something).

wanawun वनवुन् । उत्सवगीतिप्रबन्धः conj. 1 (1 p.p. *wanow^u* वनवु) (of women at a festival, such as a marriage) to sing in chorus (L. 269, *wani wani*, for *wanawānⁱ*, inf.pl.; Śiv. 830, 941-2, 959, 966, 1074, 1132, 1223, 1345, 1440, 1640, 1690); to arrange for such a chorus, to teach the singers, to rehearse the chorus.

wanawan 2 वनवन् in *wanawan-dyār* वनवन्-द्यार् । उत्सवगीतिपारितोषिकधनम् m.pl. the fee or remuneration paid to the chorus of women friends singing at a festival, such as a wedding or the like. —*grākañ* —ग्राकञ् । उत्सवे गायन्ती f. one of the chorus of women friends singing on such an occasion. —*hur^u* —ऊर् । उत्सवगानपद्यम् m. the words of a song sung by the chorus of women friends on such an occasion. —*hur^u trāwun* —ऊर् चावुन् । उत्सवगीतिप्रारम्भः m.inf. to start, or begin, such a song. —*kākañē* —काकञ् । गीतिसख्यः f.pl. the chorus of these singing women friends. —*wājēñ* —वाज्यञ् । उत्सवकीर्तिगायन्ती f. one of the members of the above chorus of women friends. —*wašun* —वञ्चुन् । उत्सवगीतिपद्यम् m. the words of one of these chorus songs.

wanawun^u वनवुनु । भाषमाणः n.ag. (f. *wanavūn^u* वनवञ्चू), one who says, one who speaks, etc., in all the meanings of *wanun* 1, q.v.; an instructive or narrative statement.

wanāvūn^u वनावञ्चू । पैशुन्यम् f. backbiting, slandering, slander. —*lōgōl^u* —ल्वगेलु । पैशुन्यकृत् adj. (f. —*lōgūj^u* —ल्वगञ्जू), a backbiter, slanderer, calumniator.

wōnawan वोनवञ् । संतननभृतिः f. the fee paid for weaving, a weaver's wages.

wanwār वन्वार, a jingle of anwār, q.v., p. 36a, l. 37.
wānyī, see wān 4, and wōñ^u 2.

vēnay व्यनय् or vinay विनय् । विनयः m. polite conduct, good breeding or manners; modesty, humility (Gr.M. *vinay*). —pranay —प्रनय् । अतिविनयः m. (esp. of a boy or youth) excellent manners united with good education (Śiv. 1342 *vinay ta pranay*).

vēnayē-rost^u व्यनय-रस्तु । अविनीतः adj. (f. -rūṣh^u -रूष्), void of good manners, unmannered, ill-mannered, insolent, rude, impertinent (Gr.M.). -ratshar -रट्टर । विनयहीनता m. want of good manners, insolence, rudeness. -sost^u -सस्तु । सुविनीतः adj. (f. -sūṣh^u -सूष्), well-behaved, gentlemanly, refined; modest. -sūty -सूत्य adv. politely (Gr.M.).

wunyūb^u वुन्युब । भ्रान्तिः m. (sg. dat. wunībis वुनीबिस), delusion, mistake, error (when something is expected or longed for, and something else turns up and is mistaken for it). —gaṣhun —गहृन् । भ्रान्त्युद्भवः m.inf. such a delusion to occur (esp. over and over again). —karun —करुन् । भ्रान्तिखेदानुभावनम् m.inf. to distress by (over and over again) deluding, as ab.

vināyēkh विनायख् m. (sg. dat. vināyēkas विनायकस्), a N. of Ganēsh (q.v.), in Skt. *Vināyaka*. vināyēka-bal विनायक-बल् m. N. of a certain site sacred to him (Śiv. 2).

wānyain, see wāñēñ.

vēnz^u व्यञ्ज, vēnz^u-mūṣ^u व्यञ्ज-मूष्, see vēndun.

vūnz^u वञ्ज, see wond^u and wandun.

vūnz^u-mūṣ^u वञ्ज-मूष्, wanzōv वञ्जोव्, see wandun.

wōñ वञ् or (vill.) wōh व्ह (q.v.) । अधुना adv. now, at this time (El. *wōin*, *wūin*; Gr.Gr. 156; Gr.M.; W. 94, *wōni*; Śiv. 11, 69, 70, 72, 91, 131, 202, 335, 361, 378, 415-6, 425, 539, etc., *passim*; Rām. 114, 126, 161, 164, 199, 200, 271, 334, 395, 468, 490, 506, etc., *passim*; K. 307, 473, 587, 796, 1023; H. v, 6; vii, 26; viii, 7; YZ. 94, 230). The underlying implication of this word is that the action referred to has not previously existed, but is now begun, and, if the verb is in a future tense or in the imperative, will be carried on in future. Thus wōñ kari implies that (he has hitherto not done it) but will now do it (so Śiv. 69, 70, 72, etc.; Rām. 202, 234, 241, 293-4, 300, 340, 475, 489, etc.; K. 89, 471).

wuñ वुञ् or wuñē वुञ् । अधुनैव adv. even now, at this very time (excluding all implication of past or future time), now (El. *wunyī*; Gr.Gr. 156; Gr.M.; W. *wūn*; L.V. 99, *wuñē*; Śiv. 318, 943, *wuñ*; 210, 1217, 1294, 1598, *wuñē*; Rām. 146, 150, 173, 268, 361, 365, 505, 553-4, 556, etc., *wuñ*; 216, 289, 357, 674, 691, 1488, 1490, 1495, 1523, 1622-3, *wuñē*; K.

66, 264, 357, 363, 565, 633, *wuñē*; H. (*wuñ*) ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 7, 10-1; ix, 4, 6; x, 5-7; xii, 6, 15, 18-9; (*wuñē*) x, 1; YZ. (*icoñih*) 546; K.Pr. 13 (*wūini*)). -kēñ -क्यन् adv. now at present, etc., see wuñ^ukēñ.

wuñ^ukuy वुञ्कुय् । आधुनिकः adj. (f. wuñ^uc^uy वुञ्चूय), of, or belonging to, the present time, of nowadays.

wuñis-tām वुञ्जिस्-ताम् or -tāmāth -तामथ् । वर्तमानकालपर्यन्तम् adv. up to now, hitherto (in time) (W. 94, *wūniuktām*, for *wuñuk^u tām*; K.Pr. 236, *wūniuktām*).

wōñ^u 1 वोञ् m. the form which pōñ^u, water, takes when it is the second member of a compound word. See p. 746b, ll. 37 ff. Numerous examples are there given, and the following are here given in addition:— gölin-w^o, p. 285b, l. 36; mātⁱ-w^o, p. 602a, l. 50; pāñē-w^o, p. 748a, l. 46; ras^ari-w^o, p. 844a, l. 40; sābüñ^u-w^o, p. 862b, l. 5; shēkar-w^o, p. 878b, l. 44; shīna-w^o, p. 885a, l. 18; shrāna-w^o, p. 893b, l. 39; shrōṣi-w^o, p. 896a, l. 43; shōṭh-w^o, p. 899b, l. 37; sēki-w^o, p. 905a, l. 16; sēnda-w^o, p. 918b, l. 28; s^asari-w^o, p. 942a, l. 17; sōta-w^o, p. 947a, l. 7; siwan-w^o, p. 954a, l. 31; tata-w^o, p. 1039b, l. 31; ṭhētⁱ-w^o, p. 1066b, l. 7; ṭitra-w^o, p. 1087a, l. 46; wuga-w^o, p. 1101b, l. 15; wājⁱ-w^o, p. 1107a, l. 18; wanda-w^o, p. 1122b, l. 28; vētha-w^o, s.v. vēth; watakh-w^o, s.v. watakh (W. 115, *iconⁱ*).

wā 1 वाँ (for 2, see wōñ^u 2, for 3, see s.v.). We have seen above that pōñ^u becomes wōñ^u when the second member of a compound word. As explained on p. 746b, ll. 35 ff. when pōñ^u is the first member of a compound word, it becomes pā, as in pā-aṭh, a water-flood, and numerous other examples given on p. 747a, ll. 25 ff. There remains the case when pōñ^u is not only the second member of a compound word, but is followed by a third member,—when in fact it falls in the middle of a compound word. In such case it becomes wā 1. Examples are kändⁱ-wā-dul^u, a cauldron-water-cistern, i.e. a vat for storing water for cooking purposes, p. 455a, l. 4; kändⁱ-wā-mandul^u, pot-water-scouring, i.e. scouring out a pot with water, p. 455a, l. 7; ṭhētⁱ-wā-dul^u, a tub for dirtied water, p. 1066b, l. 3.

wōñ^u 2 वोञ् । वणिक्, साध्वाचारः m. (sg. abl. wāñi वाञ्जि). When this word is the first or middle member of a compound word it generally takes the form wā 2 वाँ (Gr.Gr. 74); for wā 1, see wōñ^u 1, for 3, see s.v. For examples, see bel. The fem. of this word is wāñēñ वाञ्ज, q.v.) a shopkeeper (cf. wān 1), trader,

merchant (cf. *ashēd-w°*, p. 48*b*, l. 17; *bōng^ari-w°*, p. 113*a*, l. 45; *burza-w°*, p. 131*a*, l. 7; *bōṭa-w°*, p. 138*b*, l. 44; *kapar-w°*, p. 463*b*, l. 49; *mōkhta-w°*, p. 561*a*, l. 19; *nūna-w°*, p. 641*a*, l. 35; *pātⁱ-w°*, p. 789*b*, l. 37; *puy-w°*, p. 813*a*, l. 5; *tīla-wôn^u*, p. 999*a*, l. 24; *tōmla-w°*, p. 1006*b*, l. 34; *trang^ari-w°*, p. 1028*b*, l. 3. Although the idea of 'shopkeeper' or 'seller' is always present in the above, these compounds often also include the idea of 'manufacturer, who sells his products'. Thus, *tīla-wôn^u* is not only an 'oil-seller', but also a man who prepares oil for sale) (El. *wányi*, *wōin*, an oilman, shopkeeper; Gr.Gr. 38, 74; L. 387, 464, *wáni*; W. 136, *wonⁱ*; Śiv. 240, 1876; YZ. 67; K.Pr. 20, 31 (*ican*), 154, 228–9);

met. a decent respectable man (of a quiet, self-restrained, and patient character). *wôn^u wānur^u* वोत्र वात्रु । वणिमृत्तिः m. a man whose profession is shopkeeping, esp. a seller of such articles as oils, spices, or the like, a grocer.

wā 2 वाँ. Examples of this word used as the first member of a compound word are:— *wā-burza* वाँ-बुर्ज । भूर्जपत्रविशेषः m. shopkeeper's birch-bark, birch-bark used for paper, as sold in shops, a superior kind of birch-bark, smooth, clean, and wide, suitable for wrapping up parcels; cf. *burza-wôn^u*, p. 131*a*, l. 7. *-chān* -छान् । मुख्यतन्त्रा m. a head carpenter, the foreman carpenter (or architect-builder) employed in building a house. *-dyol^u* -दुलु । तृणविशेषः m. a kind of grass used by shopkeepers for tying up parcels of condiments or the like; cf. *wāna-dēlⁱ*, p. 1121*a*, l. 1. *-gand* -गण्ड । सुदृढबन्धः m. the tying up of a load or parcel, when it is securely done. *-pacē* -पच्च । साधुशीलः m. one who is born in a family whose occupation is shopkeeping; one who is of decent respectable family (in this sense used esp. in discussing proposals of marriage or the like). *-phutājⁱ* -फुटजि or *-phutūj^u* -फुटजू । वणिक्पोटलिका f. a shopkeeper's parcel, a parcel wrapped up in birch-bark, or the like, as delivered to a customer by a shopkeeper; met. a similar unopened parcel. *-tôn^u* -तोनु । साधुशीलता m. (in reference to some particular person) decent, respectable character (in all dealings). *-tathul^u* -टठुलु । वणिक्पात्रविशेषः m. a tub or trough in which a shopkeeper stores for sale his supply of flour or the like.

Examples of *wā* वाँ used as the middle member of a compound word are:— *tīla-wā-dād*, an oilman's bullock, p. 999*a*, l. 22; *tīla-wā-kanz*, his oil-press, id., l. 23; *tīla-wā-ṣakh*, the revolving bar of his press, id., l. 31.

wāne-wôn^u वात्र-वोत्र । अतिसाधुवृत्तः m. a decent, respectable man, as ab.

wônⁱ-dān वाँत्रि-दान् । वणिक्चुली m. 'a shopkeeper's fireplace'; hence, met. a miserly or very indigent form of living. *-wān* -वान् । वणिगापणम् m. a shopkeeper's (esp. a grocer's) shop. *-yār* -यार् । वणिगापणः m., id. *wôn^u 3* वोत्र (f. *wôn^u 3* वाँत्रू), in *dīdⁱ-wôn^u* or *dīdⁱ-wān*, a doorkeeper, p. 188*a*, l. 21, i.q. *wān 3*, and probably due to confusion with *wôn^u 2*. Like that word, it has also a f. *wāñēñ*, p. 188*a*, l. 24.

wônⁱ वाँत्रि or *vūñ^u 3* वँत्रू, an adjectival suffix, e.g., as in *wōphar-wônⁱ*, *wōphar-vūñ^u*, s.v. *wōphur^u*, q.v.

wônⁱ 1 वाँत्री f. the profession of a shopkeeper (*wôn^u 2*), shop selling, shopkeeping as a livelihood (cf. *puy-w°*, p. 813*a*, l. 15).

wônⁱ 2 वाँत्री (Rām. 429), see *wān 4* and *wôn^u 4*.

wôn^u 1 वाँत्रू । कृषिकर्म f. ploughing, cultivation by plough.

wāñē-dād वात्र-दाँद् । कृष्ययुक्तर्षभः m. a plough-bullock. *-drāv* -द्राव् । कृषिकर्मस्वभ्यस्तः m. one who has come out of ploughing, a bullock that has been trained to plough. —*kadun* —कडुन् । कृषिकर्मस्वभ्यस्तीकरणम् m.inf. to train a bullock to the plough. —*lagun* —लगुन् । कृषिकर्मणि प्रवृत्तीभवनम् m.inf. to become attached to ploughing, (of a bullock) to be taken to the plough (before he is trained); met. (of some weak or incapable person) to be set to some hard piece of work. —*lāgun* —लागुन् । कृषिकर्मणि (अत्यायासोत्पादिकर्मणि) नियोजनम् m.inf. to put a bullock to the plough (for the first time, as ab.); met. to set an incapable person to hard work, as ab. —*nērun* —नेरुन् । कृषिकर्मणि स्वभ्यस्तीभवनम् m.inf. (of a bullock) to become trained to the plough.

wôn^u 2, 3 वाँत्रू f. the feminine of *wān 3* and *wôn^u 3*, indicating a female keeper, etc., and not his wife, as in *guzar-wôn^u* a female octroi collector (not his wife), p. 319*b*, l. 1.

wôn^u 4 वाँत्रू the obl. form and pl. nom. of *wān 4*. Also i.q. *wān 4*, in *lēla-wôn^u*, p. 522*b*, l. 2; *lila-wôn^u*, ib., l. 8; and *sōwôn^u*, s.v. In Rām. 429, *wônⁱ* is for *wôn^u*, m.c. In K. 522 *wôn^u pālūñ^u* means 'to keep one's word, to keep a promise'.

wôn^u 5 वाँत्रू f. earnings, in *pēthⁱ-w°*, p. 796*a*, l. 8. Cf. *wônⁱ 1*.

wôn^u 6 वाँत्रू in *pathārⁱ-wôn^u*, adv. on, or all over, the floor or bare ground, p. 799*a*, l. 10. ? Cf. *wā 3*.

wôn^u 7 वाँत्रू, in *wôn^u-dōñ^u* वाँत्रू-दाँत्रू । द्रिषद्भूषणसमुदायः f. (of one reduced to poverty) the small broken or worn articles of jewelry that remain in his possession (probably a jingle of *dōñ^u*, q.v.).

wun वुत्र, *wuñē* वुत्र, see p. 1127*a*, l. 44.

wūn^ū वूञ्, see wōnun.

vūn^ū 1 वञ् (for 4, see wanun), sometimes written wañ^ū वञ् । लतासमुदायः f. a wood, or grove, of trees (esp. when all of the same kind), an orchard, a fruit garden (cf. kulⁱ-v^o, p. 439a, l. 8; mēwa-v^o, p. 611a, l. 37; t^ala-v^o, p. 995a, l. 40; tēl-v^o, p. 998a, l. 11; tanga-v^o, p. 1010b, l. 12; tēra-v^o, p. 1079b, l. 7; wath-v^o and wata-v^o, s.v. wath) (Gr.Gr. 37; W. 144, wanⁱ; K.Pr. 135, 246, wani); a mountain path (cf. dōla-v^o, p. 211b, l. 18). —diñ^ū —दिञ् । वानस्पत्यलताषण्डारोपणम् f.inf. to plant and keep up an orchard or fruit garden (esp. as a work of religious merit).

wañi-rāwul वञ्चि-रावुल् । अकर्मण्यः adj. (f. -rāvūj^ū -रावञ्ज्), 'one who leads astray in a fruit-garden'; hence, one who has taken to vicious ways, and leads others astray by his example.

vūn^ū 2 वञ् (for 4, see wanun) । समावस्था f. (between two persons) similarity, or equality, of condition (such as happiness, misery, gain, loss, sickness, health, sudden death, and so on) (K.Pr. 91); cf. wanun. —gaṣhūñ^ū —गहञ् । समावस्थावाप्तिः f.inf. such similarity of condition to occur (as when one person's condition becomes the same as that of another).

vūn^ū 3 वञ् (for 4, see wanun), see wōñⁱ.

wuñ^ūc^ūy वूञ्चूय्, see wuñ^ūkuy, p. 1127b, l. 6.

wuñukh वूञ्ख् adv. now, at the present time (cf. wōñ), used in the following:—wuñukh-tām वूञ्ख-ताम्, or -tāmāth -तामथ्, or -tāñ -ताञ्, or -tāñēth -ताञ्थ् । वर्तमानावसरान्तम् adv. up to now, till now, up to the present time.

wuñ^ūkēñ वूञ्क्यन् or wuñ^ūkēñas वूञ्क्यनस् । अधुना adv. now, at the present time, at this time (e.g. 'at this time to-morrow') (cf. wōñ) (Śiv. 634, 841, 1713, 1718-9; Rām. 150, 492, 680, 791, 808, 852, 997, 1155, 1204, 1220, 1222-3, 1228, 1460, 1527, 1702; K. 1099, 1112, wuñkēñ). -bögiⁱ -वाग्नि or -bögin -वाग्नि । अधुनाप्रायकाले adv. about now, at about the same time as now on some other day.

wuñ^ūkēñuk^ū वूञ्क्यनुक् । आधुनिकः adj. gen. (f. wuñ^ūkēñuc^ū वूञ्क्यनञ्), of, or belonging to, the present time, contemporary.

wōñil वाञ्जिल् । वणिग्मृत्तिः f. the business of a shopkeeper (esp. of a grocer) (cf. nūna-w^o, p. 641a, l. 36; puy-w^o, p. 813a, l. 17).

vūn^ū-müñ^ū वञ्च-मञ्च, see wanun.

wāñēñ वाञ्जन् । वणिक्स्त्री f. the wife of a shopkeeper (wōñ^ū 2, q.v.) (El wānyain; Gr.Gr. 38); a decent, respectable woman, who is mistress of a household. See also wōñ^ū 3.

wāñur^ū वाञ्जुर् । वणिक, पञ्चिविशेषः a shopkeeper, esp. a travelling shopkeeper, a pedlar, a 'boxwallah' (cf. wōñ^ū wāñur^ū, p. 1128a, l. 16); a certain small bird, haunting marshes.

vēñor^ū व्यञ्जर्, for vēñ^ūr^ū व्यञ्जर्, 1 p.p. of vēñ^ūrun, q.v. —°, in ada-v^o, p. 12b, l. 2.

wuñēr वूञ्जर । दैवानार्जवम् m. ill-luck, want of success after long and strenuous effort. Cf. wunun.

vēñ^ūran व्यञ्ज्रन् । पृथक्पृथग्विभेदनम् f. (sg. dat. vēñ^ūrūñ^ū व्यञ्ज्रञ्), the act of picking to pieces with the fingers, unravelling, separating, pulling to pieces, shredding (string, straw, vegetables, a bunch of leaves, etc., as in vēñ^ūrun, q.v.).

vēñ^ūrun व्यञ्ज्रन् । पृथक्पृथग्विभेदनम् conj. 1 (1 p.p. vēñ^ūr^ū व्यञ्ज्र), to pick to pieces with the fingers, unravel, dismember, separate, pull to pieces, take to pieces, shred (string, vegetables, a bunch of leaves, a mass of straw, or similar compact, dense, or intertangled object) (Gr.Gr. 7). vēñ^ūr^ū-mot^ū व्यञ्ज्र-मन्तु । पृथक्पृथग्विभेदितः perf. part. (f. vēñ^ūr^ū-müñ^ū व्यञ्ज्र-मञ्च), picked to pieces, as ab.

vēñ^ūrāwun व्यञ्ज्रावुन् । पृथक्पृथक्करणम् conj. 1 (1 p.p. vēñ^ūrōw^ū व्यञ्ज्रोवु), i.q. vēñ^ūrun, q.v. vēñ^ūrōw^ū-mot^ū व्यञ्ज्रोवु-मन्तु । पृथक्पृथग्विभेदितः perf. part. (f. vēñ^ūrōv^ū-müñ^ū व्यञ्ज्रोवु-मञ्च), i.q. vēñ^ūr^ū-mot^ū, q.v., s.v. vēñ^ūrun.

wāñuth वाञ्जुथ् । वाणिज्यम्, साधुवृत्तम् m. (sg. dat. wāñētas वाञ्जतस्), the profession of shopkeeping, trade (esp. as a grocer, or the like) (cf. puy-w^o, p. 813a, l. 18); the conduct of a decent, respectable man. Cf. wōñ^ū 2.

wōñōv वोञोव्, see wōnun.

vēpi वेपि, vīpⁱ वीपि, see vyūp^ū.

wupa वुप । अन्तर्दाहः m. (of something inanimate) inward burning or heat, internal smouldering; inward rotting (due to fermentation and consequent heat); (of a human being) inward anger, resentment; cf. wupun. —khasun —खसुन् । दाहोज्ज्वः m.inf. spontaneous internal combustion or rotting to occur (e.g. in a pile of grain, or a heap of wood, a pile of uncared-for garments). -hot^ū -हन्तु । दाहविकृतः adj. (f. -hüñ^ū -हञ्च), burnt or rotted internally, as ab.; full of resentment. —hyon^ū —ह्यनु । अन्तर्दाहोज्ज्वतिः m.inf. (of a heap of grain, a pile of wood, or the like which has been allowed to become damp) to begin to rot or burn from internal heat; (of a human being) to begin to feel resentment.

vēpadā व्यपदा । विपत् f. a calamity, misfortune, adversity, distress.

vēpod^ū व्यपदु । विपदाक्रान्तः adj. (f. vēpüz^ū व्यपञ्ज्),

subject to calamity, unfortunate, afflicted, distressed, fallen into adversity.

wōpad 1 वपद् । उत्पत्तिः f. (sg. dat. wōpüz^u वपञ्जू), birth; creation, production; origin, rise.

wōpad 2 वपद् or wōpād वपाद् । दोषः f. (sg. dat. wōpüz^u वपञ्जू or wōpōz^u वपाञ्जू), a personal defect (such as disease, debauchery, making false charges, or other criminality) which is contagious, or which infests others by association (Śiv. 1441, 1746, 1764). —yiñ^u —यिञ् । दोषापत्तिः f.inf. such a defect to taint or contaminate (a person, dat.).

wōpadun वपदुन् or (q.v.) wōpazun वपजुन् । उद्भवतिः conj. 2 (1 p.p. wōpod^u वपदु; f. wōpüz^u वपञ्जू), to arise, spring up, come into existence, be born, come into being, be produced (Gr.M.; L.V. 56; Śiv. 1230, 1559; K. 878); to occur, take place; cf. wōpanun, wōpazun. wōpod^u-mot^u वपदु-मत् । समुद्भूतः perf. part. (f. wōpüz^u-müts^u वपञ्जू-मत्), sprung up, come into existence; occurred, happened. Cf. wōpüz^u-müts^u, f. of wōpoz^u-mot^u, s.v. wōpazun.

wōpadrav वपद्रव् । उपस्रवः m. widespread misfortune, a general calamity (such as famine, lawlessness, drought, floods, epidemic, pillage, conflagrations, etc.), national distress, national disturbance, insurrection.

wōpadravī वपद्रवी । उपद्रवकृत् adj. e.g. (any man or beast) that causes such widespread calamity as in the preceding.

wōpadīsh वपदीश् m. instruction, advice (Gr.M., Śiv. 23, Rām. 1171); esp. true instruction, right teaching (L.V. 1, 2, 51-4, 66, 80, wōpadēsh; Śiv. 1704; Rām. 41, 171).

wōpadāwun वपदावुन् । उत्पादनम् conj. 1 (1 p.p. wōpadōw^u वपदोवु), to cause to spring up or come into existence, to bring into existence, be the producer of, to create (El. wopūdāwun, who says the word is peculiar to remote mountain districts; Śiv. 33, 59, 60, 99, 100, 582, 803, 1241; K. 131, 618); to cause to occur or happen. Cf. wōpazāwun.

wōpadāwawun^u वपदाववुनु, n.ag. (f. wōpadāwavūñ^u वपदाववञ्जू), one who causes (something) to come into existence (Śiv. 854).

wapha वफ (=وقف). धर्मार्थम् m. a place where (in accordance with a religious endowment) food is distributed free, an almshouse; cf. wōpha. -bata -वत । धर्मार्थान्नवृत्तिः m. 'almshouse rice', the practice of living on food distributed at almshouses (a lazy, heedless, life).

wāph वाफ् । उप्तिः, उप्तिकालः m. (sg. dat. wāpas वाप्स्), sowing (seed, etc.) (cf. bēlⁱ-w^o and byōlⁱ-w^o, p. 150b, l. 10; dā-w^o, p. 231a, l. 18; har^a-da-w^o,

p. 348a, l. 16) (Śiv. 1291); sowing-time, seed-time, the sowing season, the proper time for sowing any particular seed (L. 463). —yun^u —यिनु । उप्तियोग्यीभवनम् m.inf. 'sowing to come', i.e. (of a field) to become prepared and ready for sowing.

wāpa nērun वाप नेरुन् । बीजोप्तिकर्मणा संपन्नीभवनम् m.inf. 'to issue from sowing', i.e. (of a field or the like) to have been completely sown. —yun^u —यिनु । बीजोप्तिमनु तदुद्भिन्तिः m.inf. 'to come from sowing', i.e. (of a field or the like) the seeds to sprout (after sowing).

waphā वफा ٧, or wōphā वफा ? f. observation of good faith, faithfulness, fidelity (cf. bē-wafā, p. 147a, l. 18; bē-wōphā, p. 148a, l. 1) (El., K.Pr. 72). —karan-wōl^u —करन्-वोलु n.ag. (f. —karan-wājēñ —करन्-वाज्यञ्), one who is faithful (El.).

wōph वफ् f. in hūnⁱ-wōph, p. 337a, l. 23, i.q. wuph, q.v. wōpha वफ । भिक्षा m. the making a livelihood by begging food and clothing from others, professional begging; a professional beggar; cf. wapha. -bata -वत । परान्नम् m. rice obtained in this way; hence, plenty of food obtained regularly from others. -bata lagun -वत लगुन् । परान्नेन पुष्ट्याप्तिः m.inf. such food to be obtained, to become fat on the obtainment of easy and regular food from others, and hence to become audacious and insolent. -bata pyon^u -वत प्यनु । परान्नावाप्तिः m.inf. such rice to fall to a person, i.e. food in plenty to be regularly received from others. —pyon^u —प्यनु । भिक्षान्नावाप्तिः m.inf. the proceeds of begging to fall (to a person), i.e. to get a living by professional begging (and so to be comfortable, happy, without care, audacious and insolent).

wuph वुफ् (occasionally spelt wōph वफ्, q.v.) । विहायसा गतिः f. (sg. dat. wuphi वुफि), the act of flying or soaring, flight (Gr.Gr. 127; Śiv. 1052, 1607); met. moving, or going, rapidly or quickly. —tulūñ^u —तुलञ्जू f.inf. to fly up (Rām. 531). wuphi वुफि । अतिशीघ्रम् adv. very quickly, speedily (u.w. vbs. of going, coming, seeing, beginning, completing, or the like).

waphādār वफादार وفادار, or wōphādār वफादार adj. e.g. faithful, trustworthy (El., K.Pr. 101); faithful (to), devoted (to), loyal (Rām. 773).

waphādōrī वफादारी وفاداری, or wō^o व^o f. fidelity, loyalty, faithfulness (El. (wa^o); H. (wō^o) ii, 2-7, 10, 12).

vēphol^u व्यफलु adj. (f. vēphūj^u व्यफजू), fruitless, bearing no, or imperfect, fruit (L.V. 55).

wuphal वुफल् in wuphal-wāl वुफल्-वाल । अतिचञ्चलः m. i.q. wōphar-wāl, s.v. wōphur^u, q.v.

wuphalun वुफलुन । प्रोत्साहनम् conj. 3 (2 p.p. wuphalyōv वुफल्योव्) (of some ignorant boy or the like) to be, or become, persevering or energetic (by continual practice).

wuphalāwun वुफलावुन् । प्रोत्साहनम् conj. 1 (1 p.p. wuphalōw^u वुफलोव्), to encourage (an ignorant child or the like) to persevere (in acquiring skill), incite (Gr.Gr. 170). wuphalōw^u-mot^u वुफलोवु-मंतु । प्रोत्साहितः perf. part. (f. wuphalōv^u-müts^u वुफलोवू-मत्तू), encouraged in perseverance, as ab. See wuphun. wuphāún m. a bird (El. uphāún, ? wuphawun^u, q.v.).

wuphun वुफुन् । उड्डयनम् conj. 3 (2 p.p. wuphyōv वुफ्योव्), to fly, soar, go flying (Gr.Gr. 15, 127; conjugated, 224, 234, 237, 239, 240-1, 245-6; Gr.M.; Śiv. 1516, 1694, 1811); to go, or move, rapidly or quickly; (of a human being or the like) to become intoxicated (by drugs, or pride, or the like).

wuphān वुफान् । अतिशीघ्रम् pres. part. used as adv. flying; hence, as adv., very quickly or rapidly (u.w. vbs. of going, arranging, eating, and so on).

The causal of this verb is either wuphanāwun वुफनावुन्, which means 'to cause to fly', or wuphalāwun वुफलावुन् which means 'to incite' (Gr.Gr. 170).

wuphanāwun वुफनावुन् । खगल्यभ्यासनम्, शीघ्रयापनम् conj. 1 (1 p.p. wuphanōw^u वुफनोव्), to cause to fly (Gr.Gr. 170; Śiv. 351, 1064, 1396, 1693, 1783, 1811); (of a mother-bird) to teach (her chicks) to fly; to fly (a kite, etc.) (Gr.M.); to drive (a horse or vehicle) at great speed. wuphanōw^u-mot^u वुफनोवु-मंतु । खेगमितः, शीघ्रं यापितः perf. part. (f. wuphanōv^u-müts^u वुफनोवू-मत्तू), taught to fly, as ab.; driven very fast, as ab.

vēphar वफर् m.pl. a jingle of phēphar in ph^o-v^o (p. 700b, l. 35).

wōphur^u वफुर् । शिथिलः adj. (f. wōphūr^u वफूरू), loose, insecure, not firmly fixed. —lagun —लगुन् । उद्धारावाप्तिः m.inf. to become loose, to become insecure in its place, to have (its) foundations loosened (lit. and fig.).

wōphar-dünj^u वफर-डंजू । शिथिलता f. looseness, instability (of something that should be firmly fixed, e.g. a stone in a wall, or pillar); cf. dünd^u and wōphara-danjē, bel. -wāl-वाल । अनवस्थितचित्तवृत्तिः adj. c.g. unsteady-minded, (of one engaged in any duty) not persevering, one whose attention is readily distracted, unsteadfast, capricious; cf. wuphal-wāl, p. 1130b, l. 49, and wōpharun. -wōñⁱ -वाञि । अनवस्थितः adj. c.g. not firmly fixed in its place,

insecure. -vūñ^u -वञू । अनवस्थानः adj. c.g. not ha^eve, a secure foundation, fixed to something insecure.

wōphara-danjē वफर-डंज्य । अस्थिराश्रयः adj. c.g. not firmly fixed in its seat or foundation, loose, unsteady. Cf. wōphar-dünj^u, ab.

wōphīr वाफीर् (for वाफ़र) adj. c.g. abundant, plentiful, copious (H. vi, 14).

wōpharun वफरुन् । शिथिलीभवनम् conj. 3 (2 p.p. wōpharyōv वफर्योव्) (of some stone, column, brick) to become loose in its position (e.g. by pulling or by digging round the base, etc.); similarly, fig. of a secret, a disease, a bad habit, or the like. wōpharyō-mot^u वफर्यो-मंतु । शिथिलीभूतः perf. part. (f. wōpharyē-müts^u वफर्ये-मत्तू), loosened, as ab.

wōpharāwun वफरावुन् । उद्धरणम् conj. 1 (1 p.p. wōpharōw^u वफरोव्), to loosen the foundations of anything, make loose (lit. and fig., as in wōpharun, q.v.).

wuphawun^u वुफवुन् । खगमनवृत्तिः n.ag. (f. wuphavūñ^u वुफवञू), one who flies, (a bird or the like) which habitually flies (K. 922; K.Pr. 235, m.pl.nom. wufawane); (a man, horse, vehicle, or the like) which moves with great rapidity.

wuphavūñ^u वुफवञू f. the act of flying, or going swiftly in wuphawañēy raṭañē वुफवञय् रटञ । असंभवसंभावना f.pl. (with emph. y) (simultaneous) flyings and stoppages, i.e. imagining impossibilities, describing or asking someone to believe an impossibility, attempting an impossible task.

waphōyī वफायी فَايِي, or wōphōyī वफायी f. fidelity, loyalty, sincerity (cf. bē-w^o, p. 148a, l. 4); trustworthiness, dependableness (K.Pr. 5, wafāt). —karūñ^u —करञू f.inf. to make firm friendship (with, sūty), become a faithful ally (Rām. 94).

wōpājī वपजि । लताविशेषः f. a certain wild shrub, the long dagger-shaped sub-acid leaves of which are used as a vegetable. Cf. wōpal-hākh, s.v. wōpal.

wōpakār वपकार् m. a kindly action, benefit, assistance, help (Gr.M.; Śiv. 236; K. 578, 1120; K.Pr. 219).

sarwa-wō^o सर्व-वो adj. c.g. one who grants help or benefits to all (Śiv. 4, 39; K. sarō wō^o, 2, 21, etc.).

wōpakōrī वपकारी adj. c.g. helping, serving, kindly (cf. par-w^o, p. 751a, l. 27) (Śiv. 587, 1051). sarwa-wō^o सर्व-वो adj. c.g. one who grants help or benefits to all (Śiv. 194, 1510, 1886).

wōpal वपल् (cf. wōpājī), in the following:— wōpal bāū वपल् बाऊ । ऊकारः m. the name used in schools for the Śāradā character corresponding to the Nāgarī letter ऊ ū. -gōñdi-wāv -गन्दि-वाव । अतीषद्वाधा m. 'the wind of a wōpal-posy', i.e. a very slight im-

sediment, a mere nothing of an impediment (cf. the fa^lext). -hākh -हाख । कालशाकः (sg. dat. -hākas w^y-हाकस), a certain wild vegetable leaf (eaten on the occasion of an obsequial fast or the like) (L. 347, *Dipsacus inermis*; Rām. 766, 1283). —wō —वो । उकारः m. the name used in schools for the Śārādā character corresponding to the Nāgarī letter उ u.

vīp^lad वीपिलद् । उदीपोपसृतः adj. c.g. (as subst., f. vīp^ladiñ वीपिलदिन्), inundated, flooded; (of a human being) ruined by flood, one whose entire property, house, land, or the like, has been destroyed by flood. Cf. vyūp^u.

wupalad वुपलद् । दाहविकृतः adj. c.g. (as subst., f. wupaladiñ वुपलदिन्) (of a pile of paddy or the like) gone bad by internal fermentation or internal spontaneous combustion. Cf. wupa.

wapl^{nu} (? spelling and gend.) a kind of large pear (L. 350, note).

wāpun वापुन् । उप्तिः conj. 1 (1 p.p. wōp^u वोप्), to sow (a field), to plant (a field) with seed (Gr.M.); to sow (seed) in a field, to scatter seed; cf. wawun. wōp^u-mot^u वोप्-मंतु । विहितवापः perf. part. (f. wōp^u-müts^u वाप्-मंतू) (of a field) sown; (of seed) sown (in a field).

vēpun व्यपुन् । संमितिः conj. 3 (2 p.p. vēpyōv व्यप्योव्), (of anything rational or irrational) to be firmly situated in some place, and yet to have no definite location, to be diffused through, pervade, permeate, fill up, fill exactly; (of something such as a command, conversation, circumstance) to be firmly fixed in the mind. Cf. vyāpun 1.

vēpan - bāna व्यपन् - वान । सविकासाशयत्वम् (महापावता) m. large-mindedness, the having a capacious intellect; (of a vessel or the like) the being sufficiently large to contain some specified substance.

vēpana-gatā व्यपन-गता । विनाशमापन्नः adj. c.g. (of a man or rational being) gone away never to return (lit. or fig. 'dead'). Cf. gata.

vēpyō-mot^u व्यप्यो-मंतु । संमितः perf. part. (f. vēpyē-müts^u व्यप्ये-मंतू), that which has pervaded, etc., as ab., pervading, etc.

wupun वुपुन् । अन्तर्दाहोद्भवः conj. 2 or 3 (see Gr.Gr. 204-5) (1 p.p. wup^u वुप्, 2 p.p. wupyōv वुप्योव्), (of a heap of dried cowdung, a pile of wood, straw, paddy, clothes, or the like) to burn internally (by spontaneous combustion, or otherwise), to smoulder internally, ferment internally (Gr.Gr. 120, 204-5); met. to rot, or decay internally (owing to fermentation and consequent heat); (of a human being) to feel inward wrath, to

be filled with resentment; cf. wupa. wupyō-mot^u वुप्यो-मंतु । दाहविकृतिमुपपन्नः perf. part. (f. wupyē-müts^u वुप्ये-मंतू), internally burnt or fermented, as ab.; filled with resentment, as ab.

wōpanun वपनुन् । उद्भवः conj. 2 (1 p.p. wōpon^u वपनु, f. wōpūñ^u वपन्नु), to arise, spring up, come into existence, be born; to occur, take place; cf. wōpadun, wōpazun. wōpon^u-mot^u वपनु-मंतु । उत्पन्नः perf. part. (f. wōpūñ^u-müts^u वपन्नु-मंतू), sprung up, born; occurred.

wupanishēd उपनिषद् m. N. of certain mystic writings of the Hindūs (Śiv. 21). Borrowed from Skt. *upanishad*.

wupīñ वुपिन् । दाहः f. (of a heap of dried cowdung, wood, grain, or the like) internal combustion, internal fermentation, or the like (i.q. wupa, q.v.) (Gr.Gr. 120); (of dried cowdung on a hearth) taking fire (from contact with the burning coals). —bhunūñ^u —कुनन्तू । दाहप्रवर्तनम् f.inf. to set burning internally (a pile of dried cowdung, straw, or the like, or fuel on a hearth).

wōpar वपर । अपरः adj. c.g. another (H. v, 4, *kus-tāñ wō*, someone else); other, different, alien (Rām. 732); not one's own, others' (Śiv. 341, 624, 1172, 1862); jealous (El.); (as subst. m.) a foreigner, stranger (El.; Gr.M.; K.Pr. 119, 236). —bēha

—ब्यह । अपराश्रयः m. an alien residence (e.g. among strangers or people of a different caste). —ganz^arun

—गंज्रन् । परबुद्ध्या संकलनम् m.inf. to look upon or consider (someone, esp. one of one's own kin) as alien.

-bōpar -वुपर् । अपरादिः adj. c.g. other, different, alien (or something of the sort). (A jingle.)

wupar वुपर् adv. above, up. -cūṭī -चूटी । उपर्युपर्येव adv. superficially, without going into (a matter) thoroughly, skimming over the surface, cursorily. (Said not to be a genuine Ksh. word, but to be borrowed from India.)

wuprīd वुप्रीद् । सप्रेमगौरवम् m. affectionate respect (such as might be paid to an elder, a friend, or relation). —barun —वरन् । सस्नेहसभाजनादि समाचरणम् m.inf. to show such respect (by appropriate conduct).

wuprīda-vyot^u वुप्रीद-व्यंतु । गौरवसंभावनीयः, संमाननादिशीलः adj. (f. -vēts^u -व्यंतू), one who is the worthy object of such respect; one who habitually shows such respect.

wōparāla वपराल । उपकारः m. help, assistance, kindness, favour (shown to a person).

vēp^aran व्यपरन् । उपगुप्तिः f. (sg. dat. vēp^arūñ^u व्यपरन्तू), hiding (something), concealing.

vēp^arun व्यपरन् । संमाननम्, उपगूहनम् conj. 1 (1 p.p. vēp^or^u व्यपरन्), to cause to find room in anything, to

cause to pervade, permeate; to hide, conceal (a thing, a person, conduct, or the like). See **vēpun**.

viparīth विपरीथ adj. c.g. reversed. —**hāwun** —हावुन् m.inf. to show reversed, to misrepresent (Gr.M.).

vēp^arāwun व्यपरावुन् । उपगूहनम् conj. 1 (1 p.p. **vēp^arōw^u** व्यपरोवु), i.q. **vēp^arun**, q.v.

wōparōz^u वपराञ्ज । परत्वम् f. alienness, the condition of being foreign or alien (e.g. belonging to a different caste).

wāpas वापस् वाप्, adv. back, back again. —**dyun^u** —दिनु m.inf. to give back, return (K.Pr. 106).

vīpis वीपिस्, see **vyūp^u**.

wōpas वपस् । अनशनम् m. not getting food, not eating food, fasting, famishment, starvation (W. 111).

—**dyun^u** —दिनु । उपवासाचरणम् m.inf. to fast, abstain from food (owing to obstinacy, parsimony, or the like, and even when food is available). —**gaṣhun** —गह्नुन् । उपवासापातः m.inf. famishment, as ab., to occur. —**rōchⁱ** -राहि । उपवासोपकारकः c.g. something which relieves famishment (such as a little fruit, a scrap of bread, etc.).

wōpaslad वपसलद् । समनुभूतोपवासः adj. c.g. (as subst., f. **wōpasladiñ** वपसलदिन्), hungry, famishing, starving (W. 111, K.Pr. 236).

wōpāsanā वपासना । परिचर्या f. service, attention, attendance, waiting on; adoration, worship (Śiv. 1620, 1655).

wāpātⁱ वापति । विस्फोटरोगविशेषः m.pl. a certain pox, principally affecting children, ? measles.

vēpot^u व्यपट् । उपद्रवी adj. (f. **vēpūt^u** व्यपट्, sg. dat. **vēpacē** व्यपच्य), oppressive, tyrannical, irritating, infuriating; contaminating, debasing (by association).

wāpaṭh वापट् । पटोत्पवनम् m. (sg. dat. **wāpaṭas** वापटस), cleansing a large quantity of winnowed paddy by shaking it up in a sheet.

vēpath व्यपथ् । आपत् f. (sg. dat. **vēpūṣ^u** व्यपचू, but cf. **vēpūṣh^ulad** व्यपकूलद् bel.), a calamity, misfortune, adversity, distress.

vēpūṣ^u wol^u-mot^u व्यपचू वलु-मंतु । विपदावृतः perf. part. (f. —**vūj^u-mūṣ^u** —वजू-मचू), enveloped in misfortunes, surrounded by misfortunes. **vēpūṣ^u-wōl^u** व्यपचू-वोलु । आपद्युक्तः m. (f. —**wājēñ** -वाज्यञ्), involved in calamity (and by contact, etc.) causing calamity to others.

wōpaṭh वपथ् । बहला उत्पत्तिः f. (sg. dat. **wōpūṣ^u** वपचू), profuse production, great fruitfulness, great fecundity, pullulation.

vēpoṣh^u व्यपक् । प्रतीतिहीनः adj. (f. **vēpūṣh^u** व्यपक्), incredulous, unbelieving, sceptical; untrustworthy,

not to be relied on, unreliable; hard to believe, incredible.

vēpūṣh^ulad व्यपकूलद् । आपद्याप्तः adj. c.g. (as subst., f. **vēpūṣh^uladiñ** व्यपकूलदिन्), full of, or pervaded by calamity, in evil plight; calamitous, disastrous. See **vēpath**.

vēpawun^u व्यपवुनु । संमान् n.ag. (f. **vēpavūñ^u** व्यपवचू), (of anything inanimate) that which fits into or finds room in a receptacle; (of instruction, command, or the like) that which is firmly fixed in the mind; (of a human being) he who finds a place in any society, position, or locality (even if not originally suitable for it).

wōpawās वपवास । उपवासः m. fasting (the religious discipline) (Śiv. 595, 1351, 1449, 1713; Rām. 7).

wōpawōsⁱ वपवासि । अनशनव्रती m. one who fasts (as a religious discipline).

wōpay वपय् । लताविशेषः f. a certain shrub, the juice and leaves of which are used for healing wounds or the like.

wōpāy वपाय् । उपायः m. a means, expedient (Śiv. 17, 42, 110, 1242, 1299, 1472, 1478, 1488, 1743; Rām. 475; K. 576, 875, 1019); mode, way, device (for doing something) (Gr.M.; Śiv. 1516; Rām. 300, 1767); a remedy, cure (El. *wapāi*, *wōpāi* f.; *wapāi karinyi*, to cure) (Śiv. 1758).

wōpōz^ulad वपाञ्जलद् । दोषलिप्तः adj. c.g. (as subst., **wōpōz^uladiñ** वपाञ्जलदिन्), possessing a defect (as described s.v. **wōpad** or **wōpād**, q.v.).

wōpazun वपजुन् । उद्भवः conj. 2 (1 p.p. **wōpoz^u** वपञ्जु), to arise, spring up, come into existence, be born, become (Gr.Gr. 28, 128, 171, 204, 212; YZ. 397); to occur, take place; cf. **wōpadun**, **wōpanun**. **wōpoz^u-mot^u** वपञ्जु-मंतु । उद्भूतः perf. part. (f. **wōpūz^u-mūṣ^u** वपञ्जु-मचू), sprung up, come into existence; occurred, happened. **wōpūz^u-mūṣ^u** is also f. of **wōpod^u-mot^u**, q.v. s.v. **wōpadun**.

wōpazath वपजथ् f. (sg. dat. **wōpazūṣ^u** वपजचू), coming into existence, birth, springing up (Gr.Gr. 128).

wōpazāwun वपजावुन् । उत्पादनम् conj. 1 (1 p.p. **wōpazōw^u** वपजोवु) to cause to spring up or come into existence, to bring into existence, to be the producer of (Gr.Gr. 171); to cause to occur, to cause to happen. Cf. **wōpadāwun**.

war 1 वर् । वेष्टना m. twisting (as in twisting together the strands of a string between the palms of the hands) (cf. *atha-w^o*, p. 64b, l. 21; *khōshⁱ-w^o*, p. 418b, l. 40; *khōshⁱ-wārⁱ*, id., l. 44; *mūṣaran-w^o*, p. 610b, l. 25) (Śiv. 1014, 1217 (pun on *war 2*), 1643, 1646, 1872; K.Pr. 219, *gōṣhan war*, twisting, or twirling, the moustaches).

war 2 वर् । वरः m. a boon, blessing, favour (cf. *pīra-w°*, p. 753*a*, l. 11) (Śiv. 448, 851, 934, 1166, 1173, 1217 (pun on *war* 1), 1219, 1651, 1697, 1738, 1761; Rām. 565; K. 16, 67, 268, 278, 330, 423-4, 537, 574, 577, 604, 606, 611-2, 620-1, 625, 655, 705, 739, 792, 795-6, 876-7, 965, 1029); used —° to indicate the excellence of anything, esp. as an indication of respect, as in *gōra-war*, a revered preceptor (Śiv. 1022).

war 3 वर् । रोषः m. inward anger (due to wishes being thwarted), resentment, displeasure, umbrage, dudgeon (cf. *būta-w°*, p. 141*b*, l. 18).

war 4 वर् । लीला m. pretended reluctance, coquetry, coquettish behaviour (cf. *gōñ^u-w°*, p. 294*a*, l. 2).

war 5 वर् m. in *war-kul^u* वर्-कुलु । वटवृक्षः the banyan or Indian fig-tree, *Ficus indica*.

war 6 वर् , a suff. borrowed from Persian (*āwar*, *war*, or *wār*) implying possession, as in *nāma-war* (= نام وار, or نام ور, or نام وار), possessing a name, famous, p. 636*b*, l. 23. See *warī*.

wār, see *wōr^u* 3.

wār 1 वार । अवसरः, सूर्यादिवासरः m. a time, occasion, opportunity (cf. *angālⁱ-w°*, p. 33*b*, l. 47; *yīshēr-w°*, s.v. *yīshōr*); esp. a favourable opportunity, the right, or propitious, time (for something) (Śiv. 1790, K.Pr. 102); a day of the week, a week day (including Sunday. They are *āth-w°*, Sunday, p. 67*b*, l. 13; *śandra-w°*, Monday, p. 1074*b*, l. 14; *bōm-w°*, p. 107*b*, l. 2, or *mangal-w°*, p. 578*b*, l. 50, Tuesday; *bōd-w°*, Wednesday, p. 83*b*, l. 3, and K. 57; *gōra-w°*, p. 297*b*, l. 7, or *bras-w°*, p. 127*a*, l. 42, Thursday; *shōk^ar-w°*, Friday, p. 879*a*, l. 36; and *baṭa-w°*, Saturday, p. 145*b*, l. 36) (cf. *zā-wār*, s.v. *zā*; *zāhna-wār*); a flock, herd, troop (cf. *sēnda-w°*, p. 918*b*, l. 29).

wāra-phyur^u वार-फिर । सप्ताहात्मवारवृत्तिः m. the passage of time (counted in days of the week). —*wāra* —वार adv. over and over again, repeatedly (K. 474).

wār 2 वार । उपर्युपरि योजना m. putting or piling things over each other (e.g. courses of bricks in building a wall, or pieces of material or embroideries on cloth, etc.) (cf. *hanga-w°*, p. 338*b*, l. 50; *kāmbⁱ-w°*, p. 444*a*, l. 35; *nārⁱ-w°*, p. 649*a*, l. 30; *phālⁱ-w°*, p. 694*b*, l. 28; *palang-w°*, p. 731*b*, l. 17; *tōpi-w°*, p. 1014*a*, l. 25; *śōkⁱ-w°*, p. 1067*b*, l. 22; *zamba-wār*) (Rām. 1301, a pile of bones); winding or twisting a string, or the like, over and over into a ball. —*anun* —अनुन । उपरि निर्मितिः m.inf. to build (as ab.) in courses, one above the other; to

wind up string, etc., into a ball, as ab. —*thawun* —थवुन m.inf. to keep, retain (K.Pr. 206).

—*trāwun* —त्रावुन m.inf. to throw away (K.Pr. 206).

wār 3 वार । प्राचीनम् m. a hedge (of thorns or the like round a garden, etc.) (El. *wār*, or towards Islāmābād, *wād*).

wār 4 वार । वेतसादिवृक्षपूर्णदीर्घभूखण्डः m. a long strip of land (generally near a lake or the like) grown over with willows and similar shrubs (cf. *vīri-w°*, p. 1136*a*, l. 16).

wār 5 वार m. in *gar-wār*, a taste for housekeeping (p. 236*a*, l. 32).

wār 6 वार f. a sacrificial rite, used —° in *māsa-w°*, p. 596*a*, l. 3; *pacha-w°*, p. 679*a*, l. 12.

wār 7 वार adj. e.g. fitting, suitable; fitting accurately together, intimately united; (as subst.) fitness, suitability, accurate fitting together; a fitting result, satisfactory condition (Śiv. 1795, 1797); cf. *wār* 8 and *wāra*. —*gathun* —गठुन । यथेष्टयोगः m.inf. to be, or become fitting or suitable, to fit into place, to fit conveniently in with some work. —*wath gathun* —वथ गठुन । सम्यगिष्टानुकूलीभवनम् m.inf. (circumstances, e.g. relations, residence, worldly condition, or the like) to become suitable, or as one would wish; cf. *wāra wati*, etc., p. 1135*a*, l. 25. —*yun^u* —यिनु । सुसंयोगाधिगमः m.inf. suitability, or fitness, to occur; fitness for union (or friendship, etc.) to occur (Rām. 327); (of two things) fitting together accurately, or suitably, to occur.

wār 8 वार , a Persian suffix used in revenue terms, as in *asōmī-wār*, p. 50*a*, l. 18, and here meaning 'after, or according to, the details of'. This suffix also indicates suitability or fitness. Cf. *wār* 7.

wār 9 वार m. i.q. *wōr^u* 2 or *wōr^u* 1, in *śākⁱ-wār*, p. 1067*b*, l. 4.

wara 1 वर in *ad-wara*, middle-aged (p. 10*b*, l. 18), q.v.

wara 2 वर in *āra-wara*, like a hill-stream (*āra*), p. 41*b*, l. 2; *kō-wara*, in a bad way, by a wrong method, p. 496*a*, l. 36.

wara 3 वर, an adjectival form, based on *war* 2 (q.v.), in *pīra-wara*, p. 753*a*, l. 13.

wara 4, in *wara-kūr* (El.), see *wōra-kūr^u*, p. 1136*b*, l. 17.

warā वरा, in *ti warā karith*, p. 967*b*, l. 5; i.q. *warōy*, q.v.

wāra वार । स्वस्थः, योग्यतया adj. e.g. and adv. in good condition, doing well (Rām. 1423, 1443); comfortable, at ease; healthy, well; (adv.) easily, comfortably (K. 1120, YZ. 21); fittingly, suitably, thoroughly, completely (El.; Gr.M.; Śiv. 23, 26, 159, 369, 481, 675, 752, 906, 1073, 1304, 1307, 1655; Rām. 386,

527, 707, 1170, 1511; K. 36, 122; H. vii, 24; YZ. 35, 128, 206, 236, 262, 269); excellently, in an excellent manner (El.; Gr.M.; W. 96; Śiv. 1638, 1859); attentively (El.; Śiv. 113, 157; Rām. 797, 806); carefully, properly (Rām. 625-6); skilfully (El., W. 96); cf. **wār 7** and **wārāh**. —**āsun** —आसुन् । स्वास्थ्ययुक्तता m.inf. to be comfortable and in good health, to thrive in health and circumstances or in either; to be in good spiritual health, to be piously disposed (Śiv. 375). —**kāra** —कार । निरन्तरायतया adv. prosperously, continually and steadily without opposition or impediment, steadily and securely, in good condition, safe and sound (H. x, 8); auspiciously (Gr.M.; Śiv. 1080, 1097); cf. **wāray**, bel. —**pōṭhī** —पाँठि or —**pōṭhin** —पाँठिन् । स्वस्थतया adv. correctly, well and thoroughly, carefully and effectively (Śiv. 70, Rām. 1292, K. 645). —**rōzun** —रोजुन् । स्वस्थासिका m.inf. to be and continue right, in good condition, prosperous, etc., as ab. —**wāra** —वार । शनैः शनैः adv. without undue haste, gently, slowly, gradually, by slow degrees (El. *warawara*, slowly; W. 96, 151; Śiv. 394, 1081, 1097, 1686; Rām. 800, 1183, 1568, 1624, 1676, 1731; YZ. 100; K.Pr. 262); over and over again, repeatedly; gently, softly (Rām. 102). —**wati** —वति । स्वस्थः adv. on the prosperous road, prosperously, thrivingly, happily flourishing; cf. **wār 7**. —**wati rōzun** —वति रोजुन् । सुस्थितिः m.inf. to be and continue on the prosperous way, to prosper, thrive, flourish in happiness.

wāray वारय् । सम्यक्स्वास्थ्ययुक्तः adj. e.g. prosperous indeed, very happily thriving (Śiv. 578, 949, 1074); adv. thoroughly, completely (Śiv. 13, 1533 (*kāray* is a misprint), 1898; Rām. 957); very attentively (Śiv. 954, Rām. 1108a); comfortably, happily (Rām. 1632). **wāray-kāray** वारय्-कारय् adv. very auspiciously (Śiv. 55, 392).

wārā वारा, see **wārāh**.

warāí, verāí, see **waröy**.

wāreo, see **wöryuw^u**.

warí 1 वरि, see not only **wor^u**, but also **wur^u**.

warí 2 वरि (K. 173), for **warē**, see **warē ta wadavē karañě**, s.v. **vür^u 1**.

warí, see **warih**.

warī वरी **وري** f. (1) in **nām-warī**, reputation, p. 636b, l. 10, Persian termination indicating possession, formed from **war 6**, q.v.

(2) in **nāma-warī**, reputation, p. 636b, l. 25, a corruption of the Persian *āwarī* **آوري**, also indicating possession.

wári (L. 260), see **vür^u 1**.

waröi वराइ, see **waröy**.

wair वैर् or **wör** वार् । विद्वेषः, विरोधः m. enmity, hatred, animosity, hostility, rancour (El. *rār*, spiteful; Gr.Gr. 22; Śiv. 338 *wör*, 1806 *wair*; Rām. 1146, 1361 *wör*; K. 240, 897, 1051, 1061-3; K.Pr. 187).

wair, see **vür^u 1**.

wairi वैरी । विद्वेषवृत्तिः m. an enemy, a hater (either by nature, or due to some cause).

vēr 1 वेर् in **ṣēra-vēr**, p. 1079a, l. 13, very late. Cf. **vēla** and **vēra**.

vēr 2 वेर् । अभीप्सा f. loving desire, desire on account of affection, loving motive (e.g. when one wishes to give something desired to a beloved friend, child, wife, or the like) (Śiv. 1024); cf. **vīr^u 2**. **vēri 1** वेरि । निमित्तम् postpos. (used —°) for, for the sake of, on account of (e.g. when one gives or places something, or goes somewhere, merely for the sake of some loved person) (cf. **ṣ^ahan-v^o**, p. 1058b, l. 26) (Rām. 1484, *cyāñě v^o*, on thy account; 1577, *tāmⁱ-sanzi v^o*, for his sake; 1591, in exchange for, in place of, instead of).

vēra वेर or (q.v.) **vēla** वेल् f. a time, season, etc., as s.v. **vēla**, q.v. (Rām. 986, sg. obl. *vēri*). Cf. also **vēr 1**.

weri, see **warih**.

vēri 2 वेरि, see **vēra**, **vīr^u 2, 3**, and **vyūr^u**.

vir विर् (? gend.) a fine (in money). Noted only in H. v, 7.

vīr 1 वीर् । पराक्रमी, भैरवः, a hero, one who is brave, bold, valiant, courageous (cf. **bala-v^o**, p. 103a, l. 41; **dīra-v^o**, p. 236b, l. 38) (Gr.M.; Śiv. 1062, 1487, 1673, 1675, 1694, 1819; Rām. 43, 119, 122, 511, 620, 882, 1299, 1360, 1399, 1401; K. 34, 360, 376, 430, 436, 441, 625, 720, 797-8, 1024); one who is strong, muscular, brawny, stalwart (K. 367); a kind of Bhairava (see **bōrav**) who is the local godling of a cemetery or place for burning corpses.

vīra-bad^ar वीर-बद्धर् or -भद्धर् । गम्भीरसामर्थ्यः m. N. of a powerful hero created by Shiva (Śiva) from his matted hair (Skt. *Virabhadra*) for the destruction of Daksh's (*Dakṣa*'s) sacrifice (Śiv. 106, 118 ff., 1120, 1562); (in Ksh.) a great hero, champion, mighty man. **-pōrush** -प्वरुश् । अतिसमर्थः m. a stalwart man of great strength and determination, a hero (K. 360, 751).

vīrānⁱ kār वीरनि कार् । वीरचर्या m.pl. a champion's deeds (arduous, formidable, and completely carried through).

vīr 2 वीर् or **vīr^u 1** वीरू । वेतसी f. (sg. dat. **vīrē** वीर्य), the white willow (see El., s.v. *rār* for its varieties and

the uses to which it is put in Kashmīr) (cf. *bōṭa-v°*, p. 138*b*, l. 48; *mushka-v°*, p. 597*b*, l. 27) (El. *salix alba*; Gr.Gr. 15; L. 68, 70, 79 (*Salix tetrasperma*); W. 7, 149; Śiv. 1013, 1039, 1553, 1573; Rām. 1634; K.Pr. 7, 257, 260).

vīri-bāman वीरि-वामन् । वेतसीपुष्पाणि m.pl. the flowers of the willow. *-kuj^ū* -कुजू । वेतसीवृक्षः f. a willow tree. *-mōṇḍ^ū* -मंडु । वेतसस्थानुः m. the thick, bare, trunk of the willow tree. *-māv* -माव् । वेतसीलता f. a large branch of the willow tree (suitable for planting as a cutting) (Śiv. 1819, *vīrē*). *-pan* -पन् । वेतसीपत्रसमूहः m.pl. willow leaves (used medicinally for heart-disease, etc., and as a sudorific). *-tīl* -तील् । वेतसीशाखोज्ज्वलतैलम् m. oil extracted from burnt fresh willow twigs (used medicinally for skin diseases). *-wār* -वार् । वेतसीपूर्णप्रदेशः m. a willow grove, a piece of ground planted with lines of willows. *-zyun^ū* -ज़िनु । वेतसेन्धनम् m. willow firewood.

vīr^ū 2 वीरू । रागः f. (sg. dat. *vēri* वेरि), great liking, enthusiasm, or love (for any thing or work) (Śiv. 1039, K.Pr. 139). Cf. *vēr 2*.

vīr^ū 3 वीरू f. (sg. obl. *vēri*) (?) a time, occasion; in *duka vīr^ū*, a twofold occasion; hence, a twin birth (p. 207*a*, l. 25), so *duka-vēri*, adv. (id., l. 25).

vīr^ū 4 वीरू f. in *gar-vīr^ū*, a house-lizard (p. 296*a*, l. 34), q.v.

vīr^ū 5 वीरू f. in *yāwan-vīrē* (s.v. *yāwun*) f.pl. a group of small pimples on the face in the time of youth.

wōra वोर । अरिचविशेषः m. a kind of long heavy oar, used for propelling large heavy boats in turning them, or against wind or stream. —*dyun^ū* —दिनु । बलान्नीसंचालनम् m.inf. to ply such a heavy oar (which requires considerable force). —*wāyun* —वायुन् । बलान्नीसंचालनम् m.inf., id.

wōra वोर । विमातृसंबन्धी adj. e.g. 'step' (cf. *ōr 2*), i.e. of, or belonging to, a stepmother or stepfather (K.Pr. 203). Used in the following:— *wōra-bab* वोर-बव् । मातृदिधिषुः m. a stepfather, i.e. a mother's second husband. *-bēñē* -व्यञ् । (विमात्रेयी) विमातृजातभगिनी f. a stepsister. *-bāpār* -बापार् । विमात्रेयव्यापारः m. the conduct or attitude of a stepmother to her stepchildren, or of stepchildren to their stepmother. *-bōy^ū* -बोयु । विमात्रेयः m. a stepbrother (YZ. 84, 97–8, 103, 138, 452) (so *wōra-bāpath^{ar}*, the son of a stepbrother; *wōra-bāpath-nōsh*, his (the son's) wife; *wōra-bāw^aza*, the daughter of a stepbrother; and *wōra-bāyⁱ-kākañ*, the wife of a stepbrother). *-dor^ū* -दरु । विमात्रेयपक्षः m. the relations or family of a co-wife (from the point of view of the other wife); the relations or

family of a stepmother (from the point of view of the stepson). *-dyārath-nōsh* -दार्थ-न्वश् । विमात्रेयदेवसुषा f. the daughter-in-law of a husband's stepbrother, the wife of a husband's stepbrother's son. *-dyārath^{ar}* -दार्थर् । विमात्रेयदेवसुतः m. the son of a husband's stepbrother. *-dyār^aza* -दार्ज । विमात्रेयदेवकन्या f. the daughter of a husband's stepbrother. *-dryuy^ū* -द्रियु । विमात्रेयदेवरः m. a woman's husband's stepbrother. *-gōbur* -ग्वबुर् । सापन्नः m. (sg. dat. *gōb^aras* ग्वव्रस्), the son of a co-wife, a stepson (esp. when beloved) (K.Pr. 236, *wurah-g°*); (in the case of a woman who has married a second time, from the point of the second husband) her son by her first marriage, a man's stepson (esp. when beloved); cf. *-nēc^yuw^ū*, bel. *-hahar* -हहर् । विमात्रेयस्वालः m. a wife's stepbrother. *-hash* -हश् । अश्रूसपत्नी f. the co-wife of a mother-in-law. *-kūr^ū* -कूरु । सपत्नीपुत्री f. (sg. dat. *-kōrē* -कोर्य), the daughter of a co-wife, a woman's stepdaughter; a daughter by a husband's first wife (El. *wara-k°*). *-mōj^ū* -माजू । विमाता f. a stepmother (H. viii, 1, 11; K.Pr. 181, *wurah-m°*). *-mōl^ū* -मोलु । सपत्नीपिता m. the father of a co-wife (K.Pr. 144, *worah-m°*; 236, *wurah-m°*). *-mālyun^ū* -मालिनु । अश्रूसपत्नीपितृगृहम् m. the original home of a woman's mother-in-law's co-wife, i.e. of a husband's stepmother. *-mātāmāl* -मातामाल् । विमातृपितृगृहम् m. the original home of a stepmother, i.e. the home of a stepmother's father. *-nēc^yuw^ū* -न्यचिवु । सपत्नीतनयः a stepson (i.e. the son of a co-wife, or the son of a wife by her former marriage) (cf. *-gōbur*, ab.) (H. viii, 3). *-nōsh* -न्वश् । विमात्रेयसुषा f. the wife of a woman's stepson, a stepdaughter-in-law. *-pēcēñ* -प्यच्यञ् । पितृविमात्रेयपत्नी f. the wife of a father's stepbrother, a step-aunt. *-pokh^ū* -पखु । विमात्रेयपक्षः m. the family or relations of a stepmother. *-pakhy* -पख्य । विमात्रेयपक्षसंबन्धी adj. e.g. of, or belonging to, the relations or family of a stepmother (e.g. those members who should be invited to a festivity, or their profession, etc.). *-pēth^{ar}* -प्यथर् or *pēth^{ar}* प्यथर् । पितृविमात्रेयः m. a father's stepbrother, a step-uncle on the father's side. *-rag* -रग् । विमात्रेयसापिण्डसंबन्धः f. the consanguinity or kindred between step-relations, step-relationship (as affecting funeral rites or the like). *-r^ash* -रश् । विमात्रेयत्ववैरम् f. the mutual enmity between stepbrothers or between their descendants. —*zām* —जाम् । विमात्रेयननन्दा f. (sg. dat. *zōm^ū* जामू or (among Pandits) *-zōm^ū* -जोमू), a stepsister-in-law, the stepsister of a woman's husband. (So *wōra-zōmith-nōsh*, the daughter-in-law of a husband's stepsister; *wōra-zōmiyē*, the husband of a husband's

stepsister; wōra-zōmiza, the daughter of a husband's stepsister.) -zāmatur^u -जामतुरु । सपत्नीजामाता m. the son-in-law of a co-wife, a co-wife's daughter's husband.

wor^u 1 वरु (for 2, see warun) । वटकः m. a kind of spiced cake (cf. batās-w^o, p. 145b, l. 15; kōkañē-w^o, p. 431b, l. 41; kulicē-w^o, p. 439a, l. 27; kōm^u-w^o, p. 443b, l. 21; krāṣhⁱ-w^o, p. 478a, l. 33; mahā-w^o, p. 553a, l. 15; makāyi-w^o, p. 563b, l. 11; mōnga-w^o, p. 578b, l. 39; maṣhi-w^o, p. 609b, l. 6; pakhyāg-w^o, p. 727b, l. 41; patrakh-w^o, p. 804b, l. 13; shōṭh-w^o, p. 899b, l. 40; tēl-w^o, p. 998a, l. 12; tōm^ala-w^o, p. 1006b, l. 35; ṣōcē-w^o, p. 1085b, ll. 25 ff.; yāji-w^o, s.v. yōj^u) (Gr.M.). Cf. vür^u 1.

wārⁱ-babar वरि-बवर । भक्ष्यविशेषसमुदायः m.pl. the whole collection of small cakes, etc., of various kinds prepared for a religious offering. -poj^u -पञ्जु । वटिकाकरण्डवाहः m. (f. -pūj^u -पञ्जु) (on the occasion of a marriage) the person employed to carry a large basket (pūj^u) filled with varieties of spiced cakes from the bridegroom's people to the house of the bride's father. He precedes the bridegroom's procession. -pūj^u -पञ्जु । वटिकाकरण्डः (कण्डोलः) f. the ab. mentioned large basket. -rōch^u -रोक्षु । विशिष्टवटिका (at a marriage, among all the other cakes) one very large (thick and wide) cake of special shape (like our wedding-cake).

wor^u 3 वरु in sánzi-wor^u सञ्जि-वरु, a certain large box for holding smaller caskets, p. 924a, l. 35, q.v. Cf. wör^u 2 and vür^u 2.

wor^u 4 वरु, see wur^u 1.

wör^u 1 वोरु । स्थितिः m. the being firmly fixed in position, fixed dwelling, the having a permanent residence, the having a permanent post (cf. wāgāji-w^o, p. 1101b, l. 31; wājⁱ-w^o, p. 1107a, l. 20; wōka-w^o, p. 1108a, l. 15; wōṭa-w^o, s.v. wōṭh). —karun —करुन् । स्थिराश्रयावलम्बनम् m.inf. to adopt some position or residence permanently.

wör^u 2 वोरु m. a jar, bucket (the m. form of wör^u 1, q.v.), used —°, as in māṭⁱ-w^o, p. 603a, l. 13; naṭa-w^o, p. 663a, l. 38; saga-w^o, p. 867a, l. 7; tōla-w^o, p. 999b, l. 30; tumba-w^o, p. 1005b, l. 1; ṭinda-w^o, p. 1009b, l. 11; ṣada-w^o, p. 1054a, l. 3); (Śiv. 1368, wārē for wāri, m.c.; 1502 wōrīyē for wōrⁱ, m.c.); a kind of covered box or receptacle, used —° (cf. wor^u 3), as in kranda-w^o, p. 474a, l. 21.

wör^u 3 वोरु । पशुसमाश्रयः m. an enclosed space, garden (m. form of wör^u 2, q.v.) used —° as in rūnⁱ-wör^u or -wör^u, N. of a place (p. 835b, l. 40), sānⁱ-wör^u

(p. 918a, l. 31); a place where cattle, etc., congregate, a fold, cattle-yard (cf. dāda-w^o, p. 187b, l. 28; tīr-w^o, p. 1018b, l. 40).

wör^u 4 वोरु m. a paper, document, used —°, as in khalās-w^o, p. 399b, l. 7. ? Cf. wath^{ar}, s.v. path^{ar}.

wör^u 5 वोरु m. in naka-wör^u, a nostril, p. 627a, l. 38. Cf. wōl^u 1, a ring.

wör^u 6 वोरु adj. in prāna-wör^u, old, worn out (p. 761b, l. 45).

wör^u 7 वोरु m. in tōraṣh-wör^u, a narrow chisel (p. 1032b, l. 42).

wör^u 8 वोरु adj. possessing coverings, used —°, as in pōṣa-w^o, p. 743b, l. 16.

wör^u 9 वोरु adj. occurring (so many) times (cf. wār 1), used —°, as in pōṣa-w^o, p. 743b, l. 17. Cf. ṣ^ahan-wāri, by gradual tastes, p. 1058b, l. 24.

wör^u 10 वोरु adj. having (so many) twists or folds (cf. wār 2), used —°, as in ok^u-wör^u (p. 19b, l. 5); ok^u-wāri ok^u-wāri (id., l. 7); shē-wör^u (p. 874a, l. 30).

wör वारु, see wair.

wörⁱ वारि adj. c.g. a secondary suffix indicating 'belonging to', 'having such-and-such an origin,' i.q. wōl^u 2, q.v., in añēch-wörⁱ, p. 37a, l. 33.

wör^u 1 वारु । मृत्कृषिका m. an earthenware jar or pot (the m. form of this word is wör^u 2, q.v.) (cf. dōda-w^o, p. 190b, l. 6; diwata-w^o or diwaṣa-w^o, p. 265a, l. 41; dōyēn-w^o, p. 269b, l. 49; graka-w^o, p. 301b, l. 44; guras-w^o, p. 304a, l. 7; kalashē-w^o, p. 441a, l. 49; kōlaṣh-w^o, p. 441b, l. 19; mīli-w^o, p. 566a, l. 4; mila-w^o or mil^ari-w^o, p. 569a, l. 41; macē-w^o, p. 603b, l. 5; namūna-w^o, p. 638a, l. 47; phira-w^o, p. 702a, ll. 22 ff.; parmāna-w^o, p. 760a, l. 34; ranga-w^o, p. 837a, l. 49; tīla-w^o, p. 999a, l. 29; tumba-w^o, p. 1005b, l. 3; ṣārⁱ-w^o, pp. 738b, l. 50; 769b, l. 37; 891a, l. 37, and 1080a, l. 3; wah^ara-w^o, p. 1105a, l. 17; zūgⁱ-w^o) (El. wār; W. 13, rōr; K. 425, wōrāh, with suff. of indef. art.; H. xi, 13).

wāri-dān वारि-दान । चुल्लीविशेषः m. a kind of cooking-stove (dān), for preparing oblations for several deities at the same ceremony. (It has several openings, for several pots, each for cooking a separate oblation.) -krond^u -क्रंडु । तैलोद्धरणोपकरणम् m. a kind of ladle with a deep cup and a long handle, used for ladling oil in cooking. -tīl -तील् । तैलविशेषः m. oil in a jar kept ready for constant use near a cooking-stove (as distinct from the main store of oil kept elsewhere).

wör^u 2 वारु । वाटिका f. a plot of ground near a house,

a garden (the m. form of this word is wōr^u 3, q.v.) (cf. ala-w^o, p. 22b, l. 43; ār^am-w^o, p. 43b, l. 33; gōg^aji-w^o, p. 279a, l. 36; gāda-w^o, p. 289b, l. 20; khōda-w^o, p. 392b, l. 30; kōng-w^o, p. 456b, l. 32; māishēr-w^o, p. 598b, l. 2; pīra-w^o, p. 753a, l. 15; pōshē-w^o, p. 779a, l. 42; pot^u w^o, p. 788b, l. 26; rūnⁱ-w^o or rūnⁱ-wōr^u, p. 835b, l. 40) (El. wār, m. and f., or, towards Islāmābād, wād, m.; Gr.Gr. 13, 72, 161; L.V. 63; Śiv. 132, 255, 1028, 1363, 1782; H. v, 7).

wāri-gōg^aji वारि-खगजि or -gōg^uji -खगजू । मूलकविशेषः f. a garden turnip (i.e. one which is well-flavoured, etc., and carefully cultivated in a garden). -hākh -हाख । उद्यानशाकः m. (sg. dat. -hākas -हाकस्), green-vegetables grown in a garden close to the house. -muṭh^u -मुठु । वनमुद्रविशेषः m. garden pulse (*Phaseolus*). -wasath -वसथ । संततिमूलभूमिः f. (sg. dat. -wasüṭh^u -वसत्तू), 'a garden-home', a home in which religious duties are carried out and from which many descendants come; hence, a family containing a virtuous wife and daughter-in-law; met. the complete and satisfactory accomplishment of any work; the becoming well-established in any position (? cf. wāra).

wör^u 3 वारु f. a kind of boat, a sort of small barge (cf. dakha-w^o, p. 205b, l. 5; dā-w^o, p. 231a, l. 20; gāda-w^o, p. 276b, l. 33; ṭhaṭa-w^o, p. 1062b, l. 26; ṭāka-w^o, p. 1068a, l. 31) (L. 313, 381, 458, wār).

wör^u 4 वारु f. in hīta-wör^u, a slight pretext (hīth, a pretext), p. 358b, l. 11.

wör^u 5 वारु f. in pakha-wör^u, the plump part of a fowl's wing (pakh), p. 725a, l. 38, q.v.

wör^u 6 वारु f. of wōr^u 8-10. Also, in makh^ar-wör^u, a coquette, where it is f. of *wōr^u, i.q., wōl^u 2.

wūr ऊर् or वूर in wūr-taishūr (Śiv. 871), see wūr^u shūr^u, s.v. wūr^u 2, bel. The words should probably be written wūr^u tay shūr^u, in which tay is the conjunction 'and'.

wura 1 वुर । स्थूलदेहमूर्खः m. a big, fat, fool, an oaf. -kath -कठ । पौरुषोपेतमेषः m. (sg. dat. -kaṭas -कटस्), an entire (uncastrated) ram (as distinct from bāla-kath, a castrated ram) (L. 463, wūr).

wura 2 वुर । चुल्लीविशेषः f. a kind of large, long, cooking-stove, with many openings (usually set up temporarily on the occasion of feasts or the like, when much cooking is necessary) (cf. nāra-w^o, p. 648b, l. 19) (Gr.Gr. 165 wūr, K.Pr. 85). -bal -बल् । महाचुल्लीसमाश्रयस्थानम्, महोत्सवसुदायः m. the place where this long cooking-stove is set up (Gr.Gr. 165); the presents given by the guests at such a festival as

a wedding, boy's tonsure, or the like. —diñ^u —दिञ् । दीर्घचुल्लीप्रतिष्ठापनम् f.inf. to set up such a long cooking-stove; (met.) (in complimentary speech to the host or the like) to give a large dinner party. -tāv -ताव् । साहसवृत्तिः m. the intense heat of such a cooking-stove; hence, enthusiasm, zeal, ardour, or vehemence (which after a while quickly cools down).

wura 3, see wur^u 2.

wūrⁱ वूरि or ऊरि, see wūry.

wur^u 1 वुरू, or (sometimes, as bel.) wor^u 4 वरु । पुष्टः adj. (m. abl. sg. wari वरि; f. nom. wur^u वुरू), thriving, stout, flourishing, in good state, well (cf. or^u wur^u, p. 42a, l. 21); (of metal, wood, cloth, or the like) stout, strong. —khur^u —खुरू । अयुक्तः, अशोभनः, निन्दादिजनककर्म adj. (f. wur^u khur^u वुरू खुरू), (of something, such as a rope or cloth, made of thread) badly put together (i.e. badly twisted or woven, or sewn together) and hence useless; met. an action which gives rise to objectionable results (such as agitation, some accusation, or scandal).

wurⁱ-kyul^u वुरि-किलु । अतिचापल्यम् m. (sg. dat. -kilis -किलिस्), inconsiderate boldness, disobedient audacity, audacious mischievousness.

wari gōmot^u वरि गोमंतु । अवाप्तपुष्टिः perf. part. (f. —gōmüṭh^u —गोमत्तू), (of some one formerly emaciated, or of some work or business formerly failing) become stout and sturdy, become flourishing. —gathun —गहुन् । पुष्ट्याप्तिः m.inf. to become flourishing, as ab. (cf. thari-pōsh wari gathānⁱ, p. 983b, l. 16) (Śiv. 1061, K.Pr. 215). —karun —करुन् । पोषणम् m.inf. to cause to flourish, to make stout and well.

wor^u nor^u 1 वरु नरु (for wor^unor^u 2, see s.v.) । शोभनाशोभनः adj. (f. vūr^u nūr^u वूरु नूरु), good in some particulars and not good in others, of mixed or varying quality (e.g. a garment, a coverlet, or a house). wur^u 2 वुरू m. rice boiled dry (cf. vūr^u 1) (Gr.Gr. 17). —bata —बत । असंश्लिष्टभक्तम् m. well-cooked rice (in which the grains are separate, and not clotted together) (K.Pr. 205, wura bata).

wūr^u 1 वूरु । चुल्लीस्कन्धः m. the small shoulder round the open mouth of a cooking-stove, on which the cooking-vessel rests (made of half-baked earth).

wūr^u 2 वूरु, also written ऊर्, in the following:—wūr^u shūl^u वूरु शूलु । चुञ्चलितः adj. agitated, distracted, overwhelmed by trouble (esp. used of some person not grown up, under the influence of anger, grief, sickness, rash conduct, or the like). —shūr^u —शूरु । अस्वस्थचित्तः adj. one who is agitated, distracted, talking incoherently, etc., as ab. (esp. used as ab.);

cf. wūr taishur (probably wūr^ū tay shūr^ū, tay being the conj. 'and') in Śiv. 871, where it means 'incoherent speech', 'nonsense'. Cf. wūry na yūry, s.v. wūry.

wūr^ū वूरू । मलपटः f. (sg. dat. wōrē वोर्य), a washable cover put outside a wadded (and hence unwashable) quilt to keep it clean (cf. lēphi-w^o, p. 528b, l. 29). wōri-tol^ū वोरि-तलु । नीशारपटः m. a wadded quilt (protected as ab.).

vūr^ū 1 or wūr^ū 1 वूरू । वेसवारवटकः, भक्तविशेषः f. of wor^ū 1, q.v. a small lump of pulse, beans, or the like, pounded, fried in oil or clarified butter, spiced, and used as a condiment to season cooked food (cf. ünz^ū-w^o, p. 36b, l. 23; khal-w^o, p. 397a, l. 38; mahā-v^o, p. 553a, l. 18; masāla-v^o, p. 599b, l. 15) (El. wair; Gr.Gr. 10; L. 260, wari, describes three varieties; K.Pr. 66, 220); a ball of rice (like a rissole) fried in grease, and eaten on festive occasions (cf. zanga-v^o, s.v. zang 2). In these senses, the word is naturally mostly used in the plural (warē); cf. wor^ū 1. —bazūn^ū —वज़नू । स्वातन्त्र्येण प्रवर्तनम् f.inf. to fry one of these lumps; met. to busy oneself in helping on another's work.

warē-āra वर्य-आर । वटकमाला m. a number of these fried lumps strung together like a necklace. -bata -वत । ओदनविशेषः m. rice-rissoles prepared as ab. -phol^ū -फोलु । वटकः m. a single one of these lumps. warē ta wadavē karañē वर्य त वदव्य करञ । अत्यभ्युदयप्रकाशनम् f.pl.inf. 'to make rissoles and festivities', to make great rejoicings (e.g. on the reappearance or regainment of something destroyed, or the like) (K. 173, wari for warē).

vūr^ū 2 or wūr^ū 2 वूरू f. a small receptacle, box, jar, in tēkⁱ-vūr^ū, p. 1049b, l. 4, q.v. Cf. wor^ū 3, the m. form. vūr^ū or wūr^ū 3 वूरू a jingle of lūr^ū in lūr^ū-wūr^ū, p. 531a, l. 32, q.v.

warch, Acorus calamus (El.).

warcakh वर्चख् m. (? f.) the zodiacal sign Scorpio (El. warchak m.). Cf. vrushcikh.

vrād (? vrēd वृद) m. an old man (El.), i.q. vrēdd, q.v. wardā वदर् in wardā-budav वदर्-बुदव । धृष्टमतिः m. a man (esp. an impudent young fellow) who, for his own purposes, habitually swindles others, a regular swindler, a dishonest fellow.

waradā वरदा । वरदः m. one who grants boons, a bestower of boons (K. 705).

vird विर्द ۛ, or (H.) virⁱd विरिद्, or virud विरुद् । अभ्यासः m. (pl. nom. virdⁱ विर्दि, Rām. 557), habitual practice, regular drill (in any particular subject) (Rām. as ab.); magic skill, magic power (H. ii, 3, 4).

wōrādⁱ 1 वरदि । दिधिपुकुच्यः adj. c.g. born of a woman who has married a second time.

wōrud^ū 1 वरुदु । दिधिषुः m. (sg. ag. wōrādⁱ 2 वरदि, for 1, see s.v.), the second husband of a woman who has married twice (Gr.Gr. 37, K.Pr. 191); cf. wōr^ūz^ū. —karun —करुन् । द्वितीयभर्तृधारणम् m.inf. to take a second husband.

wōrādⁱ-bāpār वरदि-बापार । पौनर्भववृत्तिः m. (when a woman has married a second time) the mutual relations of the spouses, and their general conduct (esp. in regard to religious duties). -gāth -गाथ् । पौनर्भवकलङ्कः m. (sg. dat. -gātas -गातस्), the disgrace to a family in which a female member has contracted a second marriage. -kūt^ū -कूटू । पौनर्भवा f. (sg. dat. -kacē -कच्य), a daughter of a woman who has contracted a second marriage. -kath -कठ । पौनर्भवः m. (sg. dat. kaṭas कटस्), the son of such a woman. -nēth^{ar} -नेथर् । दिधिष्वा सह विवाहकर्म m. the marriage rite joining a man to a woman who is taking him as a second husband. -pōth^{ar} -पोथर् । पौनर्भवव्यापारः m. the conduct (esp. in regard to religious duties) of one or other of the spouses of such a marriage; similar conduct by another person not so married.

wōrud^ū 2 वरुदु in wōzum^ū wōrud^ū, s.v. wōzum^ū.

wōrud^ū वोरुदु । स्थिराश्रयनिष्ठः m. a man who is in a permanent post or situation (as distinct from one in temporary service). Cf. wōr^ū 1.

wōrdūch^ū वर्दूछ, see wōrdukh^ū.

vrēdd वृद (वृद्ध) adj. c.g. old, aged, advanced in years (El. vrād, an old man; Rām. 548).

wōrādⁱgī वरदिगी । दिधिषू(-षु)त्वसमाचारः f. the condition and conduct of either of the spouses or of both of them, in the case of a woman having been married a second time. This state of affairs is condemned among high-caste Hindūs, is looked upon as disgraceful, and involves expulsion from caste.

wūrdhwa-gaman ऊर्ध्व-गमन् m. (a borrowed Skt. expression) the act of going upwards, ascending into the sky (L.V. 38).

wōrdukh^ū वर्दूखु । जारजः m. (f. wōrdūch^ū वर्दूछ), a child of adultery, an illegitimate child.

wardan वर्दन । वैवाहिकवस्त्रम् m. a bridal garment (worn by the bride at the ceremony, and provided by her parents) (cf. maṭsa-w^o, p. 602b, l. 18) (Śiv. 996, 1219, 1651; Rām. 763, 1591); handsome garments given by the bridegroom's relations after the wedding.

wardār वदर् । सवेष्टनः m. (of a stick, rope, or the like) wrapped round, lapped round; (of some incident) puzzling, complicated; (of some work or business) in

which obstacles are apprehended, expected to be difficult. Cf. **war** 1.

wardish वर्दिश । युक्तिः m. a contrivance, plan, device (for carrying out some very difficult work).

wōridāth वारिदाथ् (= واریدات) (? gend.) an incident, occurrence; a catastrophe (H. xii, 19).

warg वर्ग । रीतिः, विनयः, कर्मव्यापारः m. usage, custom, established practice (as handed down from former times), approved moral conduct (cf. **rūnⁱ-w^o**, p. 835b, l. 46); polite and virtuous conduct, good manners; the intelligent carrying out of any work or business (by one who understands it thoroughly). —**raṭun**

—रटुन् । सद्वृत्तशीलादानम् m.inf. to adopt established practice, to take to polite and virtuous conduct.

—**rāwarun** —रावरुन् । रीत्याचारोपेक्षणम् m.inf. (of some respected and reverend person) to abandon customary politeness (for some temporary reason).

warga bēhun वर्ग व्यङ्ग्य । सदाचरणादौ स्थितिः m.inf. (of one formerly leading an irregular habit) to adopt and continue in established and virtuous customs, to lead a reformed life. —**dapun** —दपुन् ।

भङ्ग्या संज्ञापनम् m.inf. to give advice to another in a circumlocutory manner, e.g. to advise in parables, or by talking to a third person on some apparently different matter. —**raṭun** —रटुन् । विनयग्रहणार्थं स्वायत्तीकरणम् m.inf. to take, or make obedient, a person, that he may receive moral training. —**rōzun** —रोजुन् ।

क्रमे आस्थानम् m.inf. (after receiving good moral instruction) to continue in good conduct. —**thawun** —थवुन् । नियम्य (क्रमे) प्रतिष्ठापनम् m.inf. to put (a pupil, servant, or the like) in the proper line of conduct for the performance of any task; to fix anything in its right order or position.

wargas abun वर्गस् अचुन् । कार्यव्यापारे प्रसङ्गनम् m.inf. (when one has come to full age and years of discretion) to take or engage in a livelihood by carrying on some business.

wōrāg वाराग् or वैराग् । वैराग्यम् m. absence of worldly desires or passions, indifference to the world, asceticism (Śiv. 587, 735, 1268, 1532, 1573, 1744, 1753, 1797, 1803, 1829; Rām. 37).

wōrōgⁱ वारागि or वैरागि । वैराग्ययुक्तः m. one who has abandoned all worldly passions or desires (Śiv. 1507, 1523; Rām. 352).

warāh वराह । सूकरः m. a boar, pig (wild or domesticated); the third, or boar, incarnation of Vishnu (Śiv. 856).

wārāh वाराह (also written **wārā** वारा) । वङ्गलः adj. c.g. abundant, copious, plentiful, numerous, much, many (*wārāh*, Rām. 157–8, 198, 221, 229, 253, 261, 265, 267, 358, 611, 630, 641, 866–7, 1045, 1048, 1219,

1385; *wārā*, Rām. 881, 885, 946, 949, 1056, 1150, 1168, 1416, 1503, 1544). Cf. **wārayāh**.

warih वरिह् or **warihy** वरिह्य or **wārⁱhy** वरिह्य । वत्सरः m. (sg. dat. **wārⁱhis** वरिहिस or **warihēs** वरिह्यस्), a year (cf. **aki warihē aki**, p. 20b, l. 30; **dahi dōhⁱ warihē pētha**, p. 200b, l. 11; **drāga-w^o**, p. 241b, l. 26; **nīla-w^o**, p. 634a, l. 28; **prath warihē**, p. 769a, l. 47) (El. *weri*; Gr.Gr. *warihy*, 148, 158; *warihē path warihē*, year by year, 158; Gr.M.; Rām. 7, 466–7, 787; H. xii, 20; YZ. 394, 402, 406; K.Pr. 176, *warih*, 231 *wari*). Cf. **wahar**.

wārⁱhi-bata वरिहि-वत् । वार्षिकान्नम् m. a year's food, all the food-grain grown or stored in a particular year. —**sōw^u** —सोवु । सत्फलोद्भववत्सरः m. a prosperous year (with abounding crops, free from disease or other calamities, and with a happy prosperous people).

wārⁱhyuk^u वरिहिकु । वार्षिकः adj. gen. (f. **wārⁱhic^u** वरिहिचू), of, belonging to, born in, or produced in (such-and-such) a year (cf. **drāga-w^o**, p. 241b, l. 32); taking a year to grow, accomplished in a year, or taking a year for accomplishment.

warhūj^u वर्हजू, see the next.

warhol^u वर्हलु । वक्रान्तरः adj. (f. **warhūj^u** वर्हजू), crooked, bent, or distorted inside (e.g. a sheaf, or a cloth, tightly wrapped up) (K.Pr. 231, of a log); (of a man, met.) having the heart or inner feelings awry (owing to anger or the like).

warahmul वरहमुल् m. N. of an important town at the west end of the Valley of Kashmir, called *Bārāmūlā* by foreigners. Its Sanskrit name was *Varāha-mūla* (El. *Waramūl*, K.Pr. 229). See RT.Tr. II, 482.

wārujāh, see **wārayāh**.

warukh वरुख् (= ورق) । पत्रम् m. (sg. dat. **warakas** वरकस्), a leaf (of a tree, or of a book, or of silver, or gold, etc.) (cf. **dyāna-w^o**, p. 268b, l. 18; **nēchapatri-w^o**, p. 621a, l. 36; **sōna-w^o**, p. 917b, l. 10) (El., Gr.M.). —**phērun** —फेरुन् । परिवर्तापत्तिः m.inf. 'the leaf to be turned over', i.e. when just on the point of success to meet unsuccess. —**phirun** —फिरुन् । परिवर्तनम् m.inf. 'to turn over a leaf', i.e. to cause unsuccess to one who is on the point of success.

vērakh व्यरख् । वैराग्यवृत्तिः m. (sg. dat. **vērakas** व्यरकस्), one who has subdued all his passions and desires, and has taken to an ascetic life. Cf. **virakth**.

virkum विर्कुम् in **virkum-pōsh** विर्कुम्-पोश् or **virⁱkimⁱ-pōsh** विरिक्मि-पोश् । पुष्पविशेषः m. a certain sweet-smelling yellow flower appearing in early spring on the joints of the hollow stems of a certain creeping plant before the leaves have sprouted. The plant

is found on the *wudars* or high plateaux of the Valley.

vruksh वृक्ष m. a tree, in **kalpa-vruksh**, p. 440b, l. 39. It is a borrowed Skt. (*vrkṣa*) word (Śiv. 1013, 1213, 1553).

virakth विरक्थ subst. and adj. c.g. (sg. obl. **virakta** विरक्त), one who is free from passion, or worldly attachment (Śiv. 58, 819, 889, 1021, 1540, 1568). Cf. **vērakh**.

waral वरल । लीलाचारिणी f. a coquette, flirt. Cf. **war** 4.

wāruḷ वारुल । गोभनः, स्वस्थः adj. (f. **wārūj** वारजू, **wārūj** वारजू), (of anything animate or inanimate) in sound condition, strong, and of good quality or virtuous.

vērala वरल । कादाचित्कः, ईषन्मात्रः adj. c.g. incidental, occasional; in small quantity, a little.

waralad 1 वरलद । आवेष्टनवक्रः adj. c.g. twisted (and so no longer straight). Cf. **war** 1.

waralad 2 वरलद । आविष्टरोषः one who readily takes umbrage, resentful, irascible, irritable. Cf. **war** 3.

warm , m. a swelling (such as a tumour, etc.) (El.).

virām विराम । पटलाधारदारु f. a roof beam, a ceiling rafter (El. a beam).

virāma-god विराम-गदु । पटलदार्ढ्यवकाशः m. the empty space between such beams or rafters. -**tāh** -ताह । पटलाधारदारुपङ्क्तिः m. a row or series of these beams or rafters.

wōrma वर्म । सूतिचित्रविशेषः m. an awl or needle for piercing leather for embroidery; patterned embroidery on leather or the like (sewn on the leather through holes previously made with the above awl). -**gor** -गर्ह । सूचीचित्रशिल्पी m. one who does such embroidery, an embroiderer on leather. —**tārun** —तारुन् ।

सूचीचित्रकर्मप्रवर्तनम् m.inf. to sew such embroidery.

warn वर्न् or **warⁿ** वरन् । वर्णः m. (sg. dat. **warnas** वर्नस्), a colour, hue (L.V. 15, Śiv. 1558); a caste (among Hindūs), a class, race, tribe (cf. **rāza-w**, p. 857b, l. 9; **trī-warna**, p. 1035b, l. 14) (Rām. 1261); the general appearance of a person (other than the speaker) (Śiv. 600, 840, 1266, 1386; Rām. 223, 369, 861); nature, character (Rām. 25, 109). —**dārun** —दारुन् । वेशधारणम् m.inf. to assume a certain general appearance (Śiv. 840); to assume the general appearance of another, to disguise oneself.

warnā वर्ना f. condition, state, in **nānā-warnā**, a condition of diversity, a condition of varying existence (Śiv. 1492). Cf. **warn**.

warun 1 वरुन्, also written **warun** वरुन्, and, by Pandits, **वरुण** m. N. of a certain deity; the regent of

the ocean and of the western quarter (Skt. *Varuṇa*) (Śiv. 1154; Rām. 583, 780-4, 792; K. 335-6, 591); met. water generally (L.V. 53). **waruna lūkapāl** वरुन लूकपाल । वरुणाख्यदिक्पालः m. the regent of the western quarter. Cf. **worⁿnorⁿ** 2.

warun 2 वरुन् । वरणम् conj. 1 (1 p.p. **worⁿ** 2 वरु, for 1, see s.v.), to choose, select (esp. a husband, a wife, a friend, or a servant) (Śiv. 45, 114, 413, 629, 635, 661, 668, 711, 714, 995, 1128, 1135-6, 1218, 1491, 1608, 1722, 1727, 1740, 1752, 1760, 1772, 1809; Rām. 326, 328; K. 206, 268, 613, 655, 705, 730, 766, 768, 778, 781, 807, 918); to choose (a person as the recipient, acc., of a boon, abl.), grant a boon (to), to put (a person) in receipt of a boon (K. 206, 521, 1029); to accept, (graciously) to deign to accept (Śiv. 1534, 1851); to ask a boon, petition for (K. 422). **worⁿ-motⁿ** वरु-मंतु । वृतः perf. part. (f. **vūrⁿ-mūṭⁿ** वरु-मंतू), chosen, selected, as ab.

wārun 1 वारुन् । अपवारणम् conj. 1 (1 p.p. **wōrⁿ** वोरु), to move out of the way, put aside; to drive away (e.g. flies with a fan); to wipe off, erase (writing, a picture, design, or the like). **wōrⁿ-motⁿ** वोरु-मंतु । निवारितः perf. part. (f. **wōrⁿ-mūṭⁿ** वारु-मंतू), put aside, etc., as ab.

wārun 2 वारुन्, another form of **wālun**, q.v. (Gr.Gr. 175).

wairān वैरान ویران, or **wairāna** वैरान ویرانه, adj. c.g. waste, laid waste, desolate (El.). —**karun** —करुन् m.inf. to lay waste, ruin (El.).

wōrun वोरुन् । भषणम्, विसृत्यालापः conj. 1 (1 p.p. **wūrⁿ** वूरु). This verb is impers. in the tenses formed from the p.p.) to bark (as a dog) (Gr.M. ; K.Pr. 84, 171); to talk disconnectedly in one's sleep, to babble or utter inarticulate sounds in a fit of insensibility; to talk inarticulately, utter words without sense; prate, chatter, jabber, make inarticulate noises, howl (Gr.M. ; K. 907, 1051).

wūrⁱ wūrⁱ wōthun वूरि वूरि वृथुन् । असह्यीतिस्मरणम् m.inf. (whenever remembrance of some former terror, pain, injury, or the like recurs) the terror, etc., to be experienced afresh over and over again.

wōran-gāth वोरन्-गाथ । निन्द्यप्रवृत्तिः m. (sg. dat. -**gātas** -गतस्), shameful, abusive, or unworthy speech; (of anything inanimate) worthless, uncommendable, useless. -**gāth** -गाठ । अयोम्यभाषणम् m. (sg. dat. **gāthas** गाठस्) or अयुक्तः adj. c.g. (of speech, esp. where public) shameful, abusive, improper; (of something inanimate) worthless, useless.

wurun 1 वुरुन् । उन्ननम्, संकटे निपातनम् conj. 1 (1 p.p. **wurⁿ** वुरु), to thread or string (beads or the like) (Śiv. 338); to thread (a needle or the like); to thrust

(⁸ person, etc.) into a hollow or narrow space (lit. or met.). **wur^u-mot^u** 1 वुरु-मंतु । उभितः, संनिपातितः perf. part. (f. **wur^u-müts^u** वुरु-मंतू), (of a bead or the like) threaded, strung; (of a needle, etc.) threaded; (of a person, etc.) thrust into a narrow space (lit. or met.).

wurun 2 वुरुन । उपर्याच्छादनम् conj. 1 (1 p.p. **wur^u** वुरु) (of a person lying on a bed) to cover with bed-clothes, to pull up the bed-clothes, wrap oneself up in bed-clothes (cf. **phakas wurun tulun** and **thunun**, p. 689a, ll. 30, 33) (El. *wurun*, m. bed-clothes; K.Pr. 155, 205, 236); cf. Hindī *ōṛhūā*. **wur^u-mot^u** 2 वुरु-मंतु । प्रच्छादितः perf. part. (f. **wur^u-müts^u** वुरु-मंतू), having the whole body covered, or wrapped up, in bed-clothes.

wurun^u 1 वुरुनु । प्रच्छादनपटः m. (sg. dat. **wuranis** वुरनिस), bed-covering, bed-clothes, a quilt, blanket.

wurānⁱ-palav वुरनि-पलव । लघुनीशारादिपटः m. a light bed-blanket (or the like). **-züṭ^u** -ज़टू । जीर्णशीर्णनीशारादिः f. (sg. dat. **-zacě** -ज़च्च), an old ragged blanket (or the like).

wurun^u 2 वुरुनु । विथ्रान्तिदण्डः m. (sg. dat. **wuranis** वुरनिस), a kind of prop carried on a long journey by a laden coolie on which, when resting, he supports the weight of the load on his back without removing it. **wurānⁱ-mānzil** वुरनि-मंज़िल् । विथ्रामाथयप्रयाणकम् m. a stage, or the length of a journey, between two such rests.

vrundāwan वृन्दावन m. N. of a forest in India, one of the scenes of the youthful exploits of Krushn (Kṛṣṇa) (Śiv. 1375, 1440; K. 182).

warnan वर्नन् or **warnanā** वर्नना । वर्णनम् f. description, representation (K. 920, °n; 589, 1153, °nā).

wor^unor^u 2 वरुनरु (for 1, see **wur^u** 1) N. of a certain deity, the regent of the western quarter. See **warun** 1.

wārānasī वारानसी । विशिष्टविशालगृहादिः f. a fine, handsome, house, a mansion, palace.

wuranāwun वुरनावुन्, conj. 1 (1 p.p. **wuranōw^u** वुरनोवु), to cause (beads, etc.) to be strung (on a thread, etc.) (K. 954). Causal of **wurun** 1, q.v.

wārēñ वार्यञ् । उपसूतिका f. a midwife (cf. **māra-w^o**, p. 587a, l. 5) (El. *wāryin*; L. *wārin*, 270, 462; K.Pr. 231, sg. obl. *wārinī*).

virin विरिञ् or **wurin** वुरिञ् । इङ्गदी f. a certain forest tree, the hazel (*Corylus Columna*, L. 74, 79); its nut (L. 460).

virinē-(wurinē)-hüt^u विरिञ्-(वुरिञ्)-हंटू । आरख-काष्ठविशेषः f. (sg. dat. **-hacě** -हच्च), the wood of the hazel (noted for its hardness, and used for making household articles, esp. pattens and spoons, see L. 81).

-kul^u -कुलु । इङ्गदीवृक्षः m. the hazel-tree. **-til** -तील् । फलसारविशेषस्नेहः m. the oil of the hazel-nut (used as an embrocation for rheumatism, etc.).

virinuw^u विरिञ्जुवु or **wurⁱnuw^u** वुरिञ्जुवु । आरखदार-विशेषमयः adj. (f. **viriniv^u** विरिञ्जिवू or **wurⁱniv^u** वुरिञ्जिवू), made of the (hard) wood of the *virin*-tree (used for making caskets, stools, or the like).

vēros^u व्यरसु । नीरसः adj. (f. **vērüs^u** व्यरसू), sapless, without juice; tasteless, flavourless; (met.) insipid, without charm.

viris वीरिस्, see **vyūr^u**.

wōrsa बर्स (= عرس) । उत्सवविशेषः m. a certain Moslem religious ceremony celebrating the union of the soul of a deceased with the Supreme Spirit (cf. *urs nabi* in L. 268); met. (sarcastically) a competition in telling lying stories, practised on certain occasions by dyers (cf. **rang^{ar}-w^o**, p. 838a, l. 35) (K.Pr. 177).

wōris वारिस् (وارث), m. an heir.

wurūsī वुरुसी । वृत्तिविशेषः f. a kind of light movable partition for dividing up a room into sections as required.

vrēsh वृश् or (Śiv., Rām. 1108g, and K.) **vrush** वृश् f. the zodiacal sign Taurus (El. *warish*; Śiv. 475; Rām. 1108g, 1280; K. 57, 130).

warsh वर्श । वत्सरः m. a year (Śiv. 924, YZ. 190). **warshē-phal** वर्श-फल । वर्षपत्रिका m. the fruit of the year, i.e. a kind of horoscope, or paper showing a man's fate during the current year.

warshā m. the rainy season (El.).

warish 1, see **vrēsh**.

warish 2 वरिश् । उताहो conjunct. a particle indicating an option or alternative, as in **bata nay khēkh, tōcě warish khēh**, if thou wilt not eat boiled rice, as an alternative eat bread; **t^ah nay gathakh, suh warish gathin**, if you will not go, let him go instead.

wārish^u वरिश् f. of **wahor^u**, q.v. Cf. **ok^u-wārish^u**, p. 19b, l. 8; **sata-wārⁱshiy**, Śiv. 578.

vrēshēb वृश्ब, or (Śiv.) **vrushēb** वृश्ब m. a bull (El. *vrēshib*; Śiv. 394, 409, 618, 817, 894, 1188, 1564, 1877).

vrēshēbāsan वृश्बासन or (Śiv.) **vrushēbāsan** वृश्बासन m. he who is seated on, or rides upon, a bull (Skt. *Vṛṣabhāsana*), a N. of Shiv (Śiva) (Śiv. 160, 193, 363, 975, 1040, 1407).

vrushēbāsōr वृश्बाखर् m. N. of a demon in the form of a bull, who was killed by Krushn (Kṛṣṇa), in Skt. *Vṛṣabhāsura* (K. 350).

vrushcikh वृश्चिख f. (sg. dat. **vrushciki** वृश्चिकि), the zodiacal sign Scorpio (Skt. *Vṛścika*) (K. 132). I.q. **warcakh**, q.v.

warshun 1 वर्शुन् or **warshun^u** वर्शुनु । वर्षणम् m. (sg. dat. **warshēnas** वर्शनस्), raining, rain, showering (cf. **akōlⁱ-w^o**, p. 21a, l. 36; **kō-kōlⁱ-w^o**, p. 431b, l. 5; **pōshē-w^o**, p. 779a, l. 43) (El. also gives the meaning 'rest') (Śiv. 167, 345, 508, 903, 1038, 1146, 1243, 1252-3, 1410, 1550, 1913; Rām. 1714, 1723, 1777; K. 56, 451, 567, 771, 874).

warshun 2 वर्शुन् । वर्षणम् conj. 1 (1 p.p. **worsh^u** वर्शु), to rain down (something), to shower (something) down (cf. **pōsh w^o**, p. 778b, l. 10) (K. 196, 255). Cf. **washun**.

wörshun^u वार्शुनु (also written **wörshyun^u** वार्शुनु) or **wörⁱshun^u** वारिशुनु । ऐकवार्षिकः adj. (f. **wörshin^u** वार्शिन्) (also written वार्शिन्) or **wörⁱshün^u** वारिशुन् of, or belonging to, the past year, one year old (cf. **ok^u-wörshin^u**, p. 19b, l. 9) (Gr.Gr. 148, *wörshyun^u*).

vērost^u व्यरस्तु । कुटुम्बहीनः adj. (c.g. **vērūsh^u** व्यरकु), one who has lost all his relations (without father, wife, or children, etc.), one who is alone in the world.

wārtā वार्ता । वृत्तान्तः f. tidings, news, intelligence.

wairat, see **waharāth**.

warōṭa वर्वट । वृद्धपणमुद्रादिसमुदायः m. the small coins given in exchange for (and equivalent in value to) a coin or coins of large value, small change.

vrath व्रथ् m. (sg. dat. **vratas** व्रतस्), a religious act of devotion or austerity (esp. a vow of fasting), a vowed observance (Śiv. 285, 526, 758-9, 1168, 1408, 1583, 1905; Rām. 7; K. 274). —**dārun** —**दाहन्** m.inf. to take or keep a vow (of fasting, etc.) (K. 266, 1168).

vruth वृथ् f. (sg. dat. **vrēsh^u** वृश्चू), conduct, behaviour (which may be either active, see **pravruth**, or inactive, see **nivruth**) (Śiv. 1022, 1048, 1054, 1057, 1369, 1427 (the *vruth* which is *nivruth*, contrasted with *pravruth*), 1437, 1469, 1753, 1821, 1860, 1864).

vērth or **v^oērth** व्यर्थ । निष्प्रयोजनः adj. c.g. useless, vain, fruitless, unprofitable.

virāth विराट् m. (sg. dat. **virāṭas** विराटस्) (in Hindū philosophy) N. of a mystic Being, looked upon as the Supreme Intellect pervading the aggregate of created beings (Skt. *Virāj-*, sg. nom. *Virāt*).

vīruth वीरुथ् । पराक्रमः m. (sg. dat. **vīratas** वीरतस्), heroism, valour, courage (Śiv. 1819); muscularity, stalwartness, virility.

wōrath वोरथ् f. (sg. dat. **wōrūsh^u** वोरश्चू), a cloth or other covering of the body or part of the body, etc. (cf. **mātⁱ-w^o**, p. 603a, l. 15; **saṭ^ara-w^o**, p. 948b, l. 9). Cf. **wurun 2**.

wurāth वुराट् in **wurāth purāth na bōzun** वुराट् पुराट् न बोजुन् । पूर्वापरानवेक्षणम् m.inf. not to consider the beginning and the end, not to consider the past

and the future, to show rashness, to act precipitately or without discrimination (cf. **rāth wurāth bōzun**, p. 848b, ll. 45 ff.).

wartan वर्तन् । अभ्यासः, परस्परसंवन्धः m. repeated practice or exercise (in order to become perfect in any act or business) (Śiv. 1218); occupation, profession; manner of living, mode of life (Śiv. 1619, 1649); mutual close association or fellowship between two persons; earnings, hire, wages. —**āsun** —**आसुन्** । स्वभ्यासः m.inf. full and complete practice to be acquired. —**thawun** —**थवुन्** । संवन्धरक्षणम् m.inf. to set up a close fellowship (with some person) (e.g. with some influential person in the hope of future profit). —**müsh^u** -मश्चू । नीचचर्याचरणा f. a woman who (after falling from a high station) has taken to humble work (e.g. the wife of a great man who for some cause has sunk to being a maidservant).

wartanas bēhun वर्तनस् व्यङ्गन् । नीचकर्माचरणम् m.inf. to sit at earning, i.e. (of some well-to-do person, compelled by some misfortune) to take to a humble occupation (such as household service). —**rōzun** —**रोजुन्** । नीचवृत्त्या प्रवर्तनम् m.inf. (of some well-to-do person, as ab.) to carry on such a humble occupation. —**thawun** —**थवुन्** । नीचकर्मणि नियोजनम् m.inf. to compel some person (esp. one of a status equal to one's own, such as a wife, son, parent, or brother) to take a humble occupation.

wartun वर्तुन् । अभ्यासः, प्रवर्तनम् conj. 1 (1 p.p. **wort^u** वर्तु, f. **vürsh^u** वर्श्चू; 2 p.p. **warshōv** वर्शोव्), to practise, repeatedly exercise oneself in (any act or business); to use, apply, occupy oneself in (any thing or work). —**bartun** —**बर्तुन्** । संवन्धवृत्तिः m.inf. (a jingle of **wartun**), to practise close association or fellowship with (another).

wort^u-mot^u वर्तु-मंतु । परिचितः perf. part. (f. **vürsh^u-müsh^u** वर्श्चू-मश्चू), used, employed (for its proper purpose), practised.

wartani bēhun वर्तनि व्यङ्गन् । विभाजने प्रवृत्तिः m.inf. (when a quantity of anything has to be distributed) to set to work at distributing the respective shares (to the recipients).

vruttī वृत्ती f. (sg. dat. **vruttiyē** वृत्तिय), noted only in Śiv. 1694, where it is translated by the Skt. *taralavāsana*, i.e. transient emotion or transient desire. It seems, however, merely to be another form of **vruth**, q.v.

vrēttanth वृत्तांथ् m. (sg. dat. **vrēttāntas** वृत्तांतस्), a topic, subject (Gr.M.); condition, state (Gr.M.); a story, tale, narrative (Gr.M.).

wartāv वर्ताव् m. use, custom (Gr.M.); conduct,

behaviour (Gr.M.); circulation or currency (of a coin) (Gr.M.).

wartāwun वर्तावुन् । वर्तनम्, संबन्धयोजनम्, विभज्य वितरणम् conj. 1 (1 p.p. **wartōw**^u वर्तोवु), to use, employ, apply, put (something) to use, occupy oneself in (some work) (Gr.M., Śiv. 1211); to enter into close association or fellowship with (another); (of some quantity of anything that has to be distributed) to distribute the respective shares (to the recipients) (H. xi, 7); to dispense, expend (an allotted sum, such as household expenses) (Gr.M.). **wartōw**^u-**mot**^u वर्तोवु-मत् । प्रवर्तितः, विभज्य वितर्णः perf. part. (f. **wartōv**^ū-**müṣ**^ū वर्तोवू-मञ्जू), put to its proper use, employed; distributed (as ab.).

vürṣ^ū वूर्श्, see **wartun**.

vērūṣh^ū व्हरकु, see **vērost**^u.

vēraṣhar व्हरकर् । कुटुम्बहीनता m. the condition of one who has lost all his relations, the condition of being alone in the world. Cf. **vērost**^u.

vürṣ^ū-**müṣ**^ū वूर्श्-मञ्जू, **warṣōv** वर्रोव्, see **wartun**.

warawun^u वरवुन् n.ag. (f. **waravün**^ū वरवञ्जू), one who chooses or selects (see **warun** 2) (Śiv. 850, K. 705).

wōrawun^u वोरवुन् । भषमाणः n.ag. (f. **wōravün**^ū वोरवञ्जू), a barker, a dog which is given to barking; (a human being) who prates, chatters, jabbers; one who keeps on wailing without cessation (in order to obtain some thing or attain some object). —**rōzun** —रोजुन् । प्रलपने समास्था m.inf. to keep on wailing or talking (in the hope of obtaining some thing, or attaining some object). —**thawun** —थवुन् । आशया प्रलपने समासञ्जनम् m.inf. to set a person wailing (at the disappointment of his hopes) or speaking incoherently (by more than satisfying his hopes).

wōrawōray वोरवोरय् । परितः श्वभषणप्रवृत्तिः f. a general chorus of barking (by dogs) (as when they are warning against some calamity about to happen, or giving warning about thieves).

wurvüsh^ū उर्वशू f. N. of a famous Apsaras or nymph of Indra's heaven (Skt. *Uraśī*) (Śiv. 1454).

warōyⁱ वरायि, **warōi** वराइ, **warōyi** वरायि, or **warā** वरा । विना postpos. governing abl., without, bereft of (cf. **atha-w**^o, p. 64b, l. 23; **kharca-w**^o, p. 413a, l. 36; **mōta-w**^o, p. 604b, l. 6; **ti warā karith**, p. 967b, l. 5) (El. *verāi*, *warāi*; W. 113, *warōi*); except (El., Gr.M., W. 97). In **wōda-barōy**ⁱ (p. 1097a, l. 10) and **wanga-barōy**ⁱ (p. 1124a, l. 37) this word is spelt with an initial b instead of w.

wōray वोरय् । श्वभषणम् f. the barking of a dog (cf. **hūn**ⁱ-**w**^o, p. 337a, l. 25); a similar sound made by a human being.

wūry वूर्य, or ऊर्य, also written **wūr**ⁱ वूरि or ऊरि । अत्रैव, पराक् adv. even there (Gr.Gr. 156); to or at some indicated place, here, there, hither, thither (as in **wūry yima**, we shall come here; **wūry gaṣhav**, we shall go there); there (in the sense of 'back again') (u.w. vbs. of bringing, and the like); cf. **ōr** 1 and Gr.Gr. 156. **wūry na yūry** वूर्य न यूर्य (with variant spellings as ab.) । विचित्रचित्तः adj. e.g. '(neither) there nor here'; hence, one who is bewildered, distracted, unable to make up his mind.

wārayāh वारयाह । अत्यधिकः adj. e.g. very much, excessive (L. 462 *warujāh*; Śiv. 33, 423, 877; Rām. 101, 459, 497; H. iii, 1; viii, 2); (as adv.) excessively, exceedingly (Śiv. 656, 696, 714, 728, 784, 873, 1294; Rām. 226, 350, 1020). Cf. **wārāh**.

wāryul^u वारिलु । पक्षिविशेषः m. a certain bird of prey (like a kite or falcon. It is said to kill smaller birds, such as crows, starlings, or sparrows, in a single swoop).

vīryuw^u वीरिवु । वितसदारुमयः adj. (f. **vīriv**^ū वीरिवू), made of willow-wood (e.g. a stool or casket). Cf. **vīr** 2.

wōryuw^u वारिवु । भर्तृगृहम् m. (sg. dat. **wōrivis** वारिविस्), a husband's father's house, the home of a woman's father-in-law (cf. **baḍa-w**^o, p. 82b, ll. 32, 35) (L. 458, *wāreo*; H. x, 3, where the vocabulary wrongly refers it to a man's father-in-law's house); pl. (**wōriv**ⁱ) the people of this house, a husband's relations (Rām. 1620).

wōrivⁱ-**bōṣ**^ū वारिवि-वाञ्जू । भर्तृगेहजनः m. a relation in the house of a husband's father (such as her husband's brother, that brother's wife, or the husband's sister). —**dor**^u -दरु । भर्तृपक्षः m. a woman's husband's relations (spoken of as a whole group of people). —**krôn**^u -क्रोनु । भर्तृसंबन्धिवर्गः m., id.

wōrivyuk^u वारिविकु । भर्तृगेहसंबन्धी adj. gen. (f. **wōrivic**^ū वारिविचू), of, or belonging to, a husband's family (Śiv. 1233, Rām. 764).

warza वर्ज ३, m. a cultivator, in **warza-bāgay** वर्ज-बागय् । फलविभाजना f. (at a harvest-home, when the entire crop has been collected) the apportionment of their shares among the owner of the field and the cultivators.

wör^{ūz} वरञ्ज (or **wörüz**^ū वरञ्जू) । पुनर्भूः f. (sg. dat. **wör^{azē}** वरञ्ज्य; pl. nom. **wör^{aza}** वरञ्ज, Gr.Gr. 63), a woman who has married a second husband, after losing her first (Gr.Gr. 37, 63); the second wife of a widower (H. viii, 1, 11); cf. **wōrud**^u. **wör^{aza}-pōth^{ar}** वरञ्ज-पाथर् । दिधिषूसमाचरणम् m. the conduct of a woman who has made a second marriage (condemned among respectable Hindūs); conduct resembling the

above, the conduct of a woman who is unchaste, shameless, etc.

warzukh वर्जुख् । आवर्जकः m. (sg. dat. warzakas वर्जकस्; f. warzüc^ü वर्जचू), he (or she) who provides all the necessities for carrying on a household, a housewife, housekeeper, the earning member of a house (cf. gar-w^o, p. 296a, l. 38; pāna-w^o, p. 736a, l. 9; par-w^o, p. 751a, l. 29).

warzan वर्जन् f. (sg. dat. warzüñ^ü वर्जन्), leaving, giving up, abandoning (cf. pāpa-w^o, p. 749a, l. 15).

warzun वर्जन् । वर्जनम् conj. 1 (1 p.p. worz^u वर्जु), to leave, relinquish, give up, abandon (cf. pāph w^o, p. 748b, l. 43).

worz^u-mot^u वर्जु-मत्तु । परिवर्जितः perf. part. (f. vürz^ü-müts^ü वर्जु-मत्तू), given up, abandoned, as ab.

warzith वर्जिथ् conj. part. having abandoned; hence, as adj. free from, devoid of, as in pāph w^o, sinless (Rām. 1620). Cf. pāpa-warzan, p. 749a, l. 15.

warzun^u वर्जुनु in warzun^u wāv वर्जुनु वाव् । दारिद्र्यम् m. poverty, neediness, destitution. -wāv pyon^u -वाव् प्यनु । दुर्गत्यापातः m.inf. poverty to fall (on someone rich).

warzath वर्जथ् । वर्जना f. (sg. dat. warzüts^ü वर्जचू), putting away, expelling, banishment (of a thing, work, etc.); ostracizing, excommunicating (a person).

was 1 वस् । वसा f. marrow (Śiv. 191, 316); brain (El.).

wasi āsun वसि आसुन् । हृदाविष्टीभवनम् m.inf. 'to be in the marrow'; hence, (of some work) to have a place in the heart, to be cherished, be loved, prized. —nūn pyon^u —नून प्यनु । अत्युपतापावेशः m.inf. 'salt to fall on the marrow', great distress to be experienced (e.g. by the loss or destruction of some cherished object, or by the receipt of bad news). -pēth -पथ् । आसत्त्या साध्यम् adv. 'on the marrow', (something that should be carried out) voluntarily, eagerly, ardently, with all one's heart.

was 2 वस् । चित्रितकाष्ठपटविशेषः f. a board or panel with a carved pattern, used in the ceiling of a room between each joist (Rām. 577).

wasā-püt^ü वस-पटू । चित्रितदारुपट्टिका f. (sg. dat. -pacē -पच्य), a single one of these boards. -tālāv -तालव् । चित्रितदारुखण्डयोगिपटलः m. a ceiling ornamented with these boards (K. 922). -tān -तान् । पटलस्तम्बविशेषः a joist supporting these boards.

was 3 वस् f. in wasa-khas वस-खस् । आरोहावरोहः, निम्नोन्नतत्वम् f. descent and ascent, falling and rising (e.g. of the breath, or of the vital airs going upwards and downwards) (Śiv. 1027, 1682); fluctuations (in prosperity), vicissitudes; (in comparing two similar objects) unevenness, lowness and height; cf. khasa-

was, p. 417a, l. 8. wasa-was वस-वस् । अवतरण-नृवृत्तिः f. gradual descent (from a high position, lit. and met.).

was 4 वस् in was-vihur^u वस-विहर् । भूषणसमुदायः m. the whole collection of a person's ornaments, *bijouterie*, jewelry.

wās 1 वास् m. dwelling, resting, living, residing (cf. wan-wās, p. 1120a, l. 20) (L.V. 55; Śiv. 818, 1432, 1439, 1452, 1472, 1713; K. 1115); pressing, grasping, holding (in atha-wās, p. 64b, ll. 23 ff.) (L.V. 92; Śiv. 956, 1010, 1432, 1441, 1442 (athav-w^o, mutual hand-grasping), 1460, 1467, 1676; Rām. 737, 1779–80; K. 400, 666, 1130); one who dwells, inhabits (i.q. wösⁱ, in sörge-wās or -wösī, p. 934a, l. 26) (Śiv. 1257, 1354). —hyon^u —ह्यनु m.inf. to take up an abode (L.V. 18, Śiv. 955).

wās 2 वास् m. dress, clothes, a garment (mal-wās, p. 564a, l. 42; was^atra-w^o, s.v. was^atr^a).

wasā, m. *Adhatoda vasica* (El.).

wāsⁱ वसि in wāsⁱ pyōmot^u वसि प्योमत्तु । अधः पतितः perf. part. (f. —pyōmüts^ü —प्योमत्तू or —pyēmüts^ü —प्येमत्तू), fallen down (from a height) (lit. and met.). pyon^u प्यनु or wāstⁱ pyon^u वसि प्यनु । अधः पातः m.inf. to fall down (from a height) (lit. and met.) (Śiv. 967, 1778, wāsⁱ). Cf. wasun and wāstⁱ.

waīs वैस् or wös वैस् (also written wōms वांस) । वयः f. age, time or period of life (El. *vāns*, *wāns*, *wens* in which *ā* = *ō*; Gr.Gr. 22, 137; Gr.M.; Rām. 535, 1780; YZ. 7, 510); (with suff. of indef. art.) wāisāh (night will be long as) a whole lifetime (Rām. 196). —barūñ^ü —वरञ्चू । आयुर्निर्वाहः f.inf. to live (all) one's life (in some place or condition) (Śiv. 1730). —thavüñ^ü —थवञ्चू । पूर्णायुरनुभवः f.inf. to enjoy a full (i.e. long) life (a phrase used in blessings or the like).

waīsi (wōsi) āmot^u वैसि(वांसि) आमत्तु । जीर्णतामुपपन्नः perf. part. (f. —āmüts^ü —आमत्तू), come into (old) age, become old and decrepit. —bod^u —बड् । वयोवृद्धः adj. (f. būd^ü बड्), an elder, one who is venerable on account of age, a grey beard; but waīsi bajē, (lived) to a great age (K. 604). —gathun —गह्नुन् m.inf. in idioms such as hath waīsi gav, in age he went a hundred (years), i.e. he lived for a hundred years (H. ii, 12). —pūr^u —पूरु । पूर्णायुः adj. (f. —pūr^ü —पूरू), one who has lived a full lifetime, a centenarian. —som^u —सम् । समवयस्कः adj. (f. süm^ü सम्), equal in age, of equal age (e.g. two friends, a bride and bridegroom, and so on); one who is not yet adult, not fully grown up. —sörun —सरुन् m.inf. to remember all one's life, never to forget (K. 1062). —yun^u

—यिनु । स्याविराधिगमः m.inf. to come into (old) age, to become old and decrepit.

waīsa वैस, a jingle of paīsa in paīsa-waīsa, p. 777a, l. 12, q.v.

vēs व्यस् । वयस्या f. (sg. voc. vēsī व्यसी, H. ix, 1; visⁱiyi विसियि, H. ix, 11) a girl's female friend (of the same age), crony, close companion, comrade, play-fellow, chum, *confidante* (cf. ganga-v°, p. 292a, l. 8) (El.; Gr.Gr. 25, 144; Rām. 1778; K. 803; H. ix, 1, 11; xii, 14; K.Pr. 167, 194); cf. vyos^u. —sōdr^u —खद्रू । संबन्धिनी सखी (सखीत्वेन स्वीकृता) f. such a companion who is also related by blood and has been a play-fellow and comrade from childhood; a woman who has been admitted to close friendship like the above (whether by another woman or by a man).

vēsa-pôn^u व्यस-पोनु । वयस्यात्वम् m. close comradeship (between women, as ab.) (Gr.Gr. 144, K.Pr. 102); met. similar close friendship or comradeship (between other female creatures) (Rām. 95). —pôn^u lāgun -पोनु लागुन् । वयस्यात्वसंबन्धनम् m.inf. to form such a comradeship.

vis, see viz.

wōsī वसि in the following:— wōsī anun वसि अनुन् । अत्यामोदेनोच्छृङ्खलीकरणम् m.inf. to spoil (a child or the like) so as to cause it to be disobedient, unruly, impatient of restraint, self-willed, etc.; cf. wōsun. —yun^u —यिनु । अतिहर्षेणोच्छृङ्खलीभवनम् m.inf. to become disobedient, etc., through spoiling.

wōsⁱ वासि or wōsī वासी । वास्तव्यः adj. c.g. (as subst., f. wāsēñ वास्यन्), one who inhabits (some country or other place), a dweller, inhabitant, resident (cf. naraka-wōsⁱ, p. 651a, l. 13; sōrga-wōsī, p. 934a, l. 27; wan-wōsⁱ, p. 1120a, l. 25) (Śiv. 195, 529, 779, 1435). Cf. wās 1.

wus, in wus-gagar (El. and W. us°) for wuṣha-gagur, q.v., s.v. wuṣha.

wasudēv वसुदेव् m. N. of the father of Krushn (Kṛṣṇa) (Skt. Vasudēva) (Śiv. 1385; K. 1, 17, 23-5, 28, 33, 37, 44, 50, 53, 75, 127, 356, et passim).

wāsudēv वासुदेव् m. a N. of Krushn (Kṛṣṇa) as the son of Wasudēv (q.v.) (Śiv. 1325, 1369, 1472, 1850).

wash 1 वश् f. the making (a person) subject to influence, bringing under subjection, used —°, as in būta-wash, p. 141b, l. 20.

wash 2 वश् adj. c.g. obedient (to), submissive (to), under the influence or control (of), under the power (of) (Gr.M.); charmed, fascinated; subdued by charms, incantations, or the like. —gaṣhun —गकुन् । वशीभवनम् m.inf. to become subject to the influence (of), to become fascinated by (esp. used of a woman

becoming subject to love) (Śiv. 1454). —karun —करुन् । वशीकरणम् m.inf. to make subject, to bring under subjection, bring under one's influence (e.g. by persuasion, conciliation, or by charms, etc.).

washē-wō वश्-वा । वकारः m. the term used in schools for the Śāradā character corresponding to the Nāgarī व ita.

wāsh 1 वाश् । वक्रता, वलिः m. (of a cloth, sheet of paper, or the like) unevenness, the being crushed or crumpled; a crease caused by crushing or crumpling, as ab. —gaṣhun —गकुन् । अमर्षोद्भवः m.inf. crumpling to occur; met. impatience, indignation, or grudging to be felt (esp., at a meal, of anger felt against the server when one does not get served as one wishes). —kaḍun —कडुन् । प्रसारणम् m.inf. to smooth out creases, etc., as ab., to spread out straight, stretch out (Rām. 531, where kor^u is for kod^u); to rub down or massage (a wearied leg or other member). —karun —करुन् m.inf. (Rām. 531), see the preceding (kor^u, here being a vill. form of kod^u). —nērun —नेरुन् । वक्रतापयानम् m.inf. crushing or creases to be smoothed out.

wāsh 2 वाश्, wōshⁱ वांशि, or wōsh^u वांशू, in wāla-w°, p. 1112a, l. 3, q.v.

vēshē वैश । उपरि postpos. governing dat. on, upon (El. vēshih); (in special meanings) in, as in strī-lingas vēshē, (of some word) in the feminine (it means so-and-so); nākaḥ ākāshēs-vēshē, (the Sanskrit word) nākaḥ (is used) in (the meaning of) 'the sky'.

vīsh वीश् । वैशः m. dress, apparel (Rām. 323).

wōsh वश् or (H.) wōsh वोश् । निःश्वासः m. sighing, a sigh (El., Gr.M.) (El. adds wosh, as an interj. meaning 'Oh!'. Cf. wush). —kaḍun —कडुन् m.inf. to sigh (El., W. 88). —trāwun —चावुन् । निःश्सनम् m.inf., id. (Gr.M.; K. 502, 998; H. i, 5, wōsh, probably m.c.).

wosh^u वंशु । वृष्टिः m. a shower of rain (esp. when light or gentle) (cf. wāwa-w°, s.v. wāv 1). Cf. washun.

wōsh^u वोशु in wāla-w°, p. 1112a, l. 8, q.v.

wush वुश् । व्यथोक्तिः m. a slight cry of pain (esp. when uttered by a woman on receiving a minor injury such as a scratch or a light blow) (cf. El. wosh, interj., Oh!); cf. wōsh. El. also gives ush, tears; ush pakun, tears to flow; and ush trāwun, to weep.

vēshād व्यशाद् । शोकखेदः m. dejection, sadness, grief, sorrow. —ṣhunun —कुनुन् । खेदोद्भावनम् m.inf. to cause dejection (to another). —yun^u —यिनु । शोकोद्भवः m.inf. dejection or grief to come (to a person from some cause).

wushka वुश्क । यवाः f.pl. barley, a collection of grains of barley (cf. hūnⁱ-w° 1 and 2, p. 337a, ll. 28 ff.)

(El. m. oats, barley. It is mostly eaten by Moslems. Kāshmīrī Hindūs eat the grain only in times of scarcity; W. 114, 115 *wushuk*; L. *wiska*, 330, *Hordeum vulgare*, 458; K.Pr. 84, 251).

wushki-ôṭ^u वुश्कि-ओट् । यवपिष्टम् m. barley meal. **-phol^u** -फोल । यवफलम् m. a single grain of barley; a few grains of barley. **-prōjⁱ** -प्राजि or **-prōj^u** -प्राजू । यवनृणचूर्णसमुच्चयः f. chopped-up barley straw and chaff (used as an ingredient of wall-plaster, etc.). **-ṣōṭ^u** -छोट् । यवपिष्टकः f. (sg. dat. **-ṣōcē** -चूच्य), barley bread (used as a remedy for rheumatism or pain in the side) (Gr.Gr. 74). **-wāth** -वाट् । यवागूः m. (sg. dat. **-wāṭas** -वाटस), barley porridge or gruel; coarsely ground barley (W. 115, *wushuk wat*, where *wat* is wrongly translated 'seam'). Cf. **wāth 2**.

vēshākh व्यशाख । नक्षत्रविशेषः f. (sg. dat. **vēshākhi** व्यशाखि), N. of a certain constellation, the 16th lunar mansion (in Skt. *viśākhā*).

vishōkam विश्वकम् or **vishōkarm** विश्वकर्म m. (in Hindū mythology) N. of the architect of the gods (in Skt. *Viśvakarman*) (Rām. 572, 593, °kam; K. 589, 1149, °karm).

wāshēkāph वाशकाफ् (? cf. وا شکافتن) । गूढप्रकाशः m. (? dat.) the divulging of some secret (occurrence, secret formula, thing, action, or the like) (? with شکافتن, cf. the slang English, 'to split'). — **gaṣhun** — गहून् । सुगूढप्रकटीभवनम् m.inf. sudden or unexpected divulging (as ab.) to occur.

washīkaran वशीकरण । वशक्रिया m. bringing (a person) under one's own influence, subduing, subjugating. Cf. **wash 1**.

wāshēlad वाशलद् । वक्रतोपेतः adj. e.g. (of a cloth, sheet of paper, or the like) uneven, crushed, crumpled, creased; (of a human being) impatient, indignant, having a grudge.

wōshēlun 1 वृशलुन् । विकारलोहित्यम् m. (sg. dat. **wōshēlanas** वृशलनस) (of the complexion, etc.) becoming red, flushing (as in **wō 2**, bel.). — **khasun** — खसुन् । लोहित्योद्भूतिः m.inf. flushing to mount, i.e. occur, as ab.

wōshēlun 2 वृशलुन् । लोहित्यापत्तिः conj. 3 (2 p.p. **wōshēlyōv** वृशल्योव्) (of the complexion, etc.) to become red, flushed (from anger, fever, exposure to heat, or the like); (of a fruit or the like) to become red (owing to ripeness or the like). **wōshēlyō-mot^u** वृशल्यो-मन्तु । लोहित्यमुपपन्नः perf. part. (f. **wōshēlyē-mūt^u** वृशल्ये-मन्तु) (of the complexion) flushed, as ab.; (of a fruit or the like) reddened (by ripeness).

wōshēlāwun 1 वृशलानुन् । लोहित्यम् m. (sg. dat. **wōshēlāwanas** वृशलाननस), the being caused to

flush, flushing, reddening of the complexion (see the next).

wōshēlāwun 2 वृशलानुन् । लोहितीकरणम् conj. 1 (1 p.p. **wōshēlōw^u** वृशलौव्), to cause a person to flush (from anger, etc.).

vishom^u विशम् adj. (f. **vishūm^u** विश्मू), uneven, not level; tangled, complicated (L.V. 6).

vishōmbar or **vishwambar** विश्वम्बर m. 'He who sustains the universe', a title given to Shiv (Śiva) (Śiv. 1021, 1162); a title given to Vishnu (Viṣṇu) (Śiv. 1334, 1400). Skt. *Viśvambhara*.

vēshēmot^u व्यशमन्तु in **vēshēmatyun^u** सौर्ग व्यशमन्तु स्वर्ग । क्षणिकसुखसंभवः m. a fleeting heaven, momentary bliss, wealth, or the like (disappearing almost at once, as if it were in a dream). Cf. **vēshēy**.

vishāmith^{ar} विशामिथर् or **vishwāmith^{ar}** विश्वामिथर् m. (sg. dat. **vishāmitras** विशामित्रस), N. of a celebrated Hindū sage (in Skt. *Viśvāmitra*). He was the companion and counsellor of the youthful Rāma, and secured his marriage with Sitā (Rām. 101, 110-1, 124, 135, 1247, 1589, *vishā°*; K. 1039, *vishwā°*; K.Pr. 233, *wēshāmitar*).

washān m. *Adiantum caudatum*, *venustum* (El.).

washun वशुन् । वृष्टिपातः conj. 1 (1 p.p. **wosh^u** वंशु), to rain (water from the clouds), drizzle, shower. Cf. **warshun 2**.

vishn विश् (but usually spelt **vishn** विष्ण्), m. (sg. dat. **vishn(n)as** विष्णस, Śiv. 71, 697; ag. **vishn(n)an** विष्णन्, Śiv. 5, 46, 131); i.q. **vishnu**, q.v. (Śiv. 48, 59, 213, 519, 1147, 1357, 1399, 1548; Rām. 64-6; K. 59, 138, 321-2, 397, 828).

vishnu विश्नु (but usually spelt **vishnu** विष्णु), or (q.v.) **vishn** विश् (विष्ण्) m. (sg. gen. **vishn(n)un^u** विष्णुन्, Śiv. 1200, but **vishn(n)u-sond^u** विष्णु-सन्दु, Rām. 23) the second deity of the Hindū Triad, Brahmā, Vishnu (Skt. Viṣṇu), and Shiv (Śiva). His duty is that of the preservation of the universe, Brahmā being the Creator, and Shiv (Śiva) the Destroyer. He had ten incarnations, the most celebrated being those of Rām (Rāma-candra) and Krushn (Kṛṣṇa) (Śiv. 6, 31, 77, 96-7, 127, 159, 188, 236, 421, 447, 581, 625, 699, 716, 778, 851, 863, 977, 1141, 1200, 1299, 1433, 1487, 1762; Rām. 23, 47, 368, 589, 1759; K. 4, 10-1, 21, 49, 78, 92, 320, *et passim*). See also **vishn**.

wushun^u वुशुन् or **wushyun^u** वुश्युन् । उष्णः adj. (f. **wushūn^u** वुश्नू or **wushiñ^u** वुशिञ्), warm, hot (cf. **ada-w^o**, p. 12b, l. 4; **sōkha-w^o**, p. 905b, l. 30) (El. *wushun*; Gr.Gr. 94; Gr.M.; K.Pr. 236, f. sg. voc. *wushini*).

wush^ñnun वुश्नुन । उष्णीभवनम् conj. 3 (2 p.p. wush^ñnyōv वुश्न्योव), to become warm, to be warm, be hot (El. wushnūn). The causal of this verb is wush^ñnāwun, q.v. (Gr.Gr. 171). wush^ñnyō-mot^u वुश्न्यो-मत् । उष्णीभूतः perf. part. (f. wush^ñnyē-miṣ^u वुश्न्ये-मिचू), become warm.

wushnēr or wush^ñnēr वुश्नेर् or wush^ñnēr वुश्नेर् । औष्ण्यम् m. heat, warmth, warmness (cf. atha-w^o, p. 64b, l. 33; sōkha-w^o, p. 905b, l. 33) (K.Pr. 51, 237).

vishn(n)ōrpan or vishn(n)warpan (usually spelt विष्ण्वर्पण or विष्ण्वर्पन) m. an offering made to Vishnu (q.v.) (Śiv. 1069, 1378, 1431, 1635, 1668, 1697).

vishōnāth or vishwanāth विश्वनाथ m. 'the Lord of the Universe', a title of Shiv (Śiva) (Śiv. 153, 1410).

wush^ñnāwun वुश्नावुन । उष्णीकरणम् conj. 1 (1 p.p. wush^ñnōw^u वुश्नोव), to heat, make hot, to warm, make warm (cf. atha w^o, p. 64b, l. 36) (El., Gr.Gr. 171, K.Pr. 9). wush^ñnōw^u-mot^u वुश्नोव-मत् । उष्णीकृतः perf. part. (f. wush^ñnōv^u-miṣ^u वुश्नोव-मिचू), heated, warmed (by someone or something).

washaph वशप् । विस्मृतिः m. (sg. dat. washapas वशप्स), forgetfulness, heedlessness, carelessness, inattention (e.g. when one carelessly drops something, so that it breaks, or, when doing some work, carelessly neglects some important action, so that the result is not what is wanted).

vēsh^ñrām व्यश्राम । विश्रान्तिः m. taking rest, resting oneself (esp. after a long and tiring journey, labour, or the like).

vishōrūph or vishwarūph विश्वरूप m. 'He whose form is the universe', He who is omnipresent, a title given to Shiv (Śiva) (Śiv. 903, 1021, 1177, 1622); a title given to Vishnu (Viṣṇu) (Śiv. 1399, 1492); the entire universe in manifest form (K. 159, 160, 411).

waish^ñrawan(n) वैश्वरवण (Rām.) or wōshrawan वाश्वरवण m. a N. of Kubēra, the god of wealth and Guardian of the North (Skt. Vaiśravaṇa) (cf. dana-w^o, p. 222a, l. 21, q.v.) (Rām. 637, K. 172).

vēshīsh व्यशीश् । उत्तमः adj. c.g. peculiar, special (Gr.M. vishēsh, Śiv. 1725); excellent, distinguished, pre-eminent, choice. —karith —करिष् adv. especially, specially, only (for this purpose) (Gr.M.) so, L.V. 54, kari vishēsh, she has a special character.

vēsh^ñtā व्यश्ता । विष्टा f. excrement, faeces, ordure.

wushōtⁱ वुशोति । निमित्तम् postpos. (governing abl., and used with pronouns) for (such-and-such) a reason, for (such-and-such) a cause (cf. ami-w^o, p. 55a, l. 17; tami-w^o, p. 968a, l. 28; tawa-w^o, p. 969b, l. 23).

Occasionally when added to a noun it forms an

adj. c.g. as in sōkha-w^o, causing happiness, p. 905b, l. 34.

vēsh^ñtur^u व्यश्तुर् । विष्टरः m. a seat, a mat for sitting or sleeping on, esp. the seat of the presiding priest at a Hindū sacrifice; (in Hindū worship) a wisp of kush-grass (see p. 480a, l. 47) used as a substitute to represent a god or a Brāhman. —wahārun —वहारुन् । अन्वाश्रयणम् m.inf. to spread out one's mat-seat; met. to settle oneself tenaciously near another (for the sake of protection or to obtain some object).

vēsh^ñśakā व्यश्चका । विषूचिकारोगः f. cholera; met. fainting or swoon with symptoms resembling those of cholera.

wōsh^ñsār वश्चार् m. pronunciation, utterance (Gr.M.). I.q. wōsh^ñsār, q.v.

vishwa^o विश्व^o, for words beginning thus, see under vishō^o.

wōshēv वश्व । अमखेदः, भयचिन्ता m. fatigue, exhaustion, depression (due to heavy labour, suffering, or the like); inward anxiety, apprehension (of outrage, tyranny, riot, rebellion, or the like). —kaḍun —कडुन् । अमखेदत्यागः, भयचिन्तात्यागः m.inf. to obtain relief from such fatigue or depression (e.g. by success, joining in festivity, being praised for one's work, or so on); to become relieved from such apprehension (by the removal of its cause, etc.).

vishwāmith^ar विश्वामिथर्, see vishāmith^ar.

washwun^u वश्वुनु or washēwun^u वश्वुनु । वर्षणावसरः m. the occurrence of long-continued gentle rain, a long gentle shower. Cf. wosh^u.

vaishwānar वैश्वानर् m. (in Hindū tradition) 'common to all mankind', a title of fire; esp. the fire of digestion (in the stomach) (Śiv. 306).

vishwōsī विश्वासी adj. c.g. one who has trust or faith, confiding, trustful (Śiv. 1759).

wōshwās वश्वास m. breathing out, expiration (as opp. to shwās, inspiration, q.v.) (Śiv. 1437).

vishvēshōr विश्वेश्वर् m. 'the Lord of the universe', a title given to Shiv (Śiva) (Śiv. 858, 936, 1177, 1400; K. 876).

vaishy वैश्य m. (of the four main Hindū castes) a Vaiśya, or man of the third caste, whose business is agriculture or trade (K. 982).

vēshēy व्यश् or (Śiv.) vi^o वि^o । विषयः (उपभोगः), व्यसनम्, आकस्मिकहानिः m. scene of action, ground of action, basis (L.V. 71, vishēy); worldly enjoyment, the pleasures of sense, worldly prosperity and ease of life (Śiv. 339, 1082, 1351); debauchery, sensuality, evil habit; sudden, or unexpected, loss or destruction (of a thing, of the results of work, of an occupation,

or the like). —**gaṭhun** — गह्नुन् । आकस्मिकहान्युद्भवः m.inf. such sudden, or unexpected loss to occur.

vēshēyē-būg व्यशय-बूग । पदार्थोपभोगः m. devotion to the enjoyment of earthly pleasures, worldly-mindedness.

vēshēyī व्यशयी । व्यसनासक्तः m. a debauchee, voluptuary, sensualist.

wiska, see **wushka**.

wāsukh वासुख् or **wāsakh-nāg** वासख्-नाग् । वासुकिः m. (sg. dat. **wāsakas** वासकस्), N. of a celebrated serpent, the king of snakes (in Skt. *Vāsuki*) (Śiv. 169, 360, 504, 1040, 1153, 1170, 1557); (in Ksh.) N. of site in Kashmīr where there is a spring sacred to Vāsuki (cf. RT.Tr. II, 470).

wasl واصل, m. (in Ksh.) a meeting, interview (El., YZ. 524).

was^ala वसल । वस्तु m. a thing, article, esp. such a thing as an ornament, a vessel, a spade or other tool (cf. **dōbⁱ-w^o**, p. 182*b*, l. 42).

wasīla वसील وسیله, m. support, prop, help, aid, resource (Rām. 1425); as postpos. governing gen., by means of (W. 98). —**sūty** — सूत्य, as postpos., id. (W. 98).

wasūl وصول, m. arrival (El.); a kind of drum (Śiv. 1729).

wasma वस्म وسمه, लतापत्रचूर्णविशेषः m. a powder made from the leaf of a certain shrub, and used as a hair dye.

vēsom^u व्यसम् । विषमः adj. (f. **vēsūm^u** व्यसमू), uneven, rough, rugged (lit. and met.) (Gr.Gr. 139, *visom^u*); difficult, hard to understand or to carry out.

vēsmar 1 व्यस्मर् । अपमृतिः f. unconsciousness, oblivion, loss of memory or of consciousness, insensibility (e.g. from intoxication, possession by a demon, epilepsy, fainting, grief, or the like) (Śiv. 937).

vēsmar 2 व्यस्मर्, **vēsmrath** व्यस्मर्थ, or **vismrēth** विस्मर्थ । नष्टमृतिः adj. e.g. one who has lost memory or consciousness, unconscious, insensible (as in **vēsmar 1**).

vēsmar gaṭhun व्यस्मर् गह्नुन् । विस्मृत्यापातः m.inf. to become unconscious or insensible, as ab., so **vismrēth gaṭhun** (K. 505).

vēsamer व्यसम्यर् । वैषम्यम् m. unevenness, roughness, ruggedness (lit. and met.) (Gr.Gr. 139, *visamer*).

wasamath वसमथ् । सर्वस्वम् f. (sg. dat. **wasamūts^u** वसमत्सू), the entire property (of a wealthy person) (K.Pr. 80). —**khēñ^u** — ख्यञ् । सर्वस्वापहरणम् f.inf. (under the guise of friendship) to steal or misappropriate the entire property (of some one).

wāsan वासन् or **wāsanā** वासना । वासना f. (sg. dat. **wāsanāyē** वासनाय), fancy, imagination, idea (Rām. (-nā) 315, 682, 847); expectation, inclination; intention, determination (to accomplish something) (cf. **rākhēs-w^o**, p. 832*a*, l. 3) (Śiv. (-nā) 182, 237,

239, 371, 755, 984, 1421, 1524, 1811; Rām. (-nā) 38, 52); wish, desire (generally) (Śiv. (-nā) 158, 165, 452, 1311, 1341, 1472, 1655, 1677, 1815, 1833; Rām. (-nā) 100, 1660, 1776, 1779). —**gaṭhūñ^u** — गह्नुञ् । इच्छोद्भवः f.inf. longing or desire (esp. for something unobtainable, or when inopportune) to occur.

wasun वसुन् । अवतरणम् conj. 2 (1 p.p. **woth^u** 1 वथु, f. (Rām. 10, 111) **vūth^u** 1 वूथ, for 2, 3, see **woth^u** 2, 3, for 4, see s.v.; 2 p.p. **waṭhōv** वक्कोव्. The 1 p.p. should be distinguished from **wōth^u** वथु, 1 p.p. of **wōthun**, to rise, q.v. The two words are almost identical in sound, but have opposed meanings. The causal of this verb is **wālun** वालुन्, to bring down, q.v. sometimes written **wārun** वारुन् (Gr.Gr. 175). The opposites of this verb are **khasun** and **wōthun**, qq.v. both meaning 'to rise'); to descend, come down, dismount (cf. **bōn w^o**, p. 110*b*, l. 14; **bēli w^o**, p. 150*b*, l. 23; **dōbas w^o**, p. 182*b*, l. 3; **guri w^o**, p. 299*a*, l. 28; **hātⁱ woth^u**, p. 356*a*, l. 35; **hātⁱ w^o**, p. 356*b*, l. 14; **phīrith w^o**, p. 706*b*, l. 28; **wōl wasūñ^u**, p. 1112*b*, l. 12) (El.; Gr.Gr. 175, 205, 210; Gr.M.; L.V. 69; Śiv. 182, 509, 788, 966, 1074, 1300, 1664, 1686, 1874; Rām. 10, 111, 280, 1055, 1078, 1461, 1713, 1716; K. 278, 335, 396, 411, 656, 851; H. iii, 2, 5, 9; v, 7, 9; vi, 16; viii, 4, 6, 13; ix, 4, 6; x, 5; xii, 2, 6, 7, 11, 14–5; K.Pr. 72, 82, 87, 158, 252); (of some condition or season) to come down upon (a person), to be very near (cf. **lōn^u w^o**, p. 525*b*, l. 10); to come down (from a boat), to land (Gr.M.);

to become lowered, abased, to fall (in price, value, estimation, dignity) (cf. **dēmāg w^o**, p. 219*a*, l. 39; **drōbas w^o**, p. 239*b*, l. 49; **phūd^ar w^o**, p. 685*a*, l. 45; **yēth wasūñ^u**, s.v. **yēth 1**); to become taken down, lowered, reduced, disgraced, degraded (cf. **mada w^o**, p. 548*b*, l. 7; **mōda w^o**, p. 549*a*, l. 30; **pāvi w^o**, p. 810*a*, l. 45; **tama w^o**, -**woth^u**, **woth^u-mot^u**, p. 1005*a*, ll. 17, 20; **tāwa w^o**, p. 1047*a*, l. 7);

to be dropped, let fall, (of rain) to fall, to be showered or scattered (cf. **arshē w^o**, p. 44*b*, l. 21; **brōṭⁱ wasānⁱ**, p. 127*b*, l. 12; **lānath wasūñ^u**, p. 528*a*, l. 11; **pathar w^o**, p. 798*b*, l. 39; **tāli tāli w^o**, p. 997*b*, l. 24; **woj^u w^o**, p. 1107*a*, l. 10) (Śiv. 501, 1532); to fall suddenly or *en masse*, to fall in overwhelming quantity (e.g. an avalanche) (cf. **lam wasith yun^u**, p. 524*a*, l. 15; **mātⁱ-wōñ^u w^o**, p. 602*b*, l. 5; **raḍa w^o**, p. 825*a*, l. 50; **wōbⁱ wasānⁱ**, p. 1093*a*, l. 1) (Rām. 402); (of a liquid) to flow down, or out (cf. **dōd w^o**, p. 188*a*, l. 50; **dāri dāri w^o**, p. 235*b*, l. 1; **rath ṭhīca w^o**, p. 845*b*, l. 29; **t^ayē w^o**,

p. 1048b, l. 28) (Śiv. 618, 1212, 1588; Rām. 1587, 1616); (of food) to go down (the throat), be swallowed (K. 213, 1101; K.Pr. 250);

(of disease, defect, injury, or the like) to come down (on a person or thing), to attack (cf. **bōchi-gaṭa wasiñ^ū**, p. 80a, l. 24; **brikh wasiñ^ū**, p. 122b, l. 11; **br^{as} wasiñ^ū**, p. 126a, l. 43; **khōla wasañē**, p. 398a, l. 4; **khraś wasiñ^ū**, p. 416a, l. 1; **myond^u w^o**, p. 613b, l. 39; **phsara wasañē**, p. 714a, l. 15; **parkōlⁱ wasānⁱ**, p. 758a, l. 45; **tranga wasañē**, p. 1028a, l. 11; **trōngⁱ wasānⁱ**, p. 1028a, l. 19; **tr^{ath} w^o**, p. 1032a, l. 24; **wuka wasiñ^ū**, p. 1108a, l. 20; **wuna wasiñ^ū**, p. 1122a, l. 43) (Śiv. 1296, 1752; K.Pr. 99, 167);

to go down (from the shore to a boat), to embark, go aboard, to go down (into the water, to bathe) (cf. **nāvi w^o**, p. 667a, l. 17) (K. 270-1, 971);

(of a tool or the like) to come down (on to something, in order to be brought into action), to begin to be worked or to be set working (on something), to begin to work (on) (cf. **nēndi w^o**, p. 641b, l. 50); to come down (upon), meddle (with); hence, pilfer (from) (K.Pr. 246);

to be taken down (from), to be taken off, put away (cf. **nakha w^o**, p. 629a, l. 1, and Śiv. 1562); (of a debt) to be paid off (K. 460); to be torn off, stripped off, peeled off (cf. **drūr^u w^o**, p. 248a, l. 19; **t^{ar} wasiñ^ū**, p. 1017a, l. 20; **t^{ara} wasañē**, ib., l. 25) (Rām. 603, K.Pr. 213);

to be ruined, made useless, worn out, brought to a bad condition (cf. **bāna w^o**, p. 110a, l. 12; **nakh wasānⁱ**, p. 628a, l. 38; **nala-nakha w^o**, p. 632a, l. 27; **pōd^u w^o**, p. 682a, l. 3; **phēkⁱ wasānⁱ**, p. 721a, l. 3; **pōth wasiñ^ū**, p. 796b, l. 22; **rās w^o**, p. 842b, l. 3; **yēd wasiñ^ū**); to wane, fade, become wasted, decline, (of a heavenly body) to set (cf. **buthi w^o**, p. 143b, l. 17; **dōh w^o**, p. 200a, l. 4; **drēth w^o**, p. 249b, l. 21; **rasa w^o**, and **-woth^u**, p. 842a, ll. 18, 23; **sūrē w^o**, p. 933a, l. 12; **thras wasiñ^ū**, p. 984b, l. 11); to go down, subside (e.g. something swollen) (cf. **lal wasiñ^ū**, p. 521b, l. 36); (of a door or the like) to be opened, unlocked (Śiv. 340).

wāsⁱ wāsⁱ gaṭhun वसि वसि गह्नुन् । क्रमशो भयाविष्टीभवनम् m.inf. to keep descending little by little; to become gradually subject to ever-increasing fear; to become gradually weaker and weaker owing to increasing hunger or starvation. **wāsⁱ wāsⁱ pyon^u**, see **wasith pyon^u**, bel. See also **wāsⁱ** and **wāstⁱ**, s.vv.

wasith bata वसिथ बत । तरलौदनः m. soft boiled rice in which (owing to the water not being carefully

poured away) the grains are clotted together and not separate (cf. **phali w^o b^o**, p. 694b, l. 33). —**gaṭhun** —**गह्नुन् । युगपदवतरणम्** m.inf. to descend, or drop, in one single fall (and not in stages) (lit. and fig.) (Rām. 604, 1713, 1718-9); (the ground, etc.) to fall in, a cavity or crater to appear (in the ground) (K. 632); boiled rice to clot, as ab. —**pyon^u** —**प्यनु । अधो निपतनम्** m.inf. to fall down, tumble down, be knocked down (Gr.M.; Śiv. 1630; Rām. 156, 239, 287, 290, 322, 399, 454, 483, 500, 504, 518, 527, 712, 897, 916, 922, 933, 1111, 1115, 1201, 1309, 1352, 1354, 1401, 1578 (so **wāsⁱ wāsⁱ pyon^u**, 1180, 1252, to fall down again and again); K. 110, 212, 329, 798; H. ii, 3, 6; YZ. 194). —**yun^u** —**यिनु** m.inf. to come down, descend (Rām. 112).

woth^u-mot^u वथु-मत्तु । अवहटः perf. part. (f. **vūsh^ū-mūsh^ū वक्शू-मच्चू**, Śiv. 1752), descended, come down, etc., as ab. (cf. **rasa woth^u-mot^u**, p. 842a, l. 25; **vēgi woth^u-mot^u**, s.v. **vyūg^u**, to be compared with **vēgi-woth^u**, s.v. **woth^u** 3) (Rām. 400); (of hair) reaching down to (the knees) (Rām. 285).

vēsan व्यसन । अभ्यासप्रवृत्तिः m. assiduous practice in, or application to (an art, course of study, or the like); debauchery, dissipation, licentiousness. —**asun** —**असुन् । व्यसनासक्तीभवनम्** m.inf. to enter debauchery, become a debauchee, plunge into dissipation.

visun विसुन् । प्रसन्नीभवनम् conj. 3 (2 p.p. **visyōv** विस्थोव्), to become pleased, delighted (e.g. at obtaining something wished for, or at the successful accomplishment of something).

wōsun वसुन् । बहुलीभवनम् conj. 2 (1 p.p. **wōs^u वसु**) or (according to some) conj. 3 (2 p.p. **wōsyōv** वस्थोव्), to become redundant, to result in excess, to have lavish or extravagant outcome (e.g. of food being prepared for cooking, and turning out too much, or seed bearing an unexpectedly large crop). Cf. **wōsi**.

wōs^u-mot^u वसू-मत्तु । बहुलीभूतः perf. part. (f. **vūs^ū-mūsh^ū वसू-मच्चू**), become excessive or redundant, as ab.

wōsan-hār वसन-हार । बहुलीभवन n.ag. e.g. that which usually becomes excessive or too much (e.g. some particular rice which in cooking turns out to be more than is required or expected).

wasanth वसन्थ m. (sg. dat. **wasantas** वसन्तस्), the spring, the vernal season, the Skt. word corresponding to **sōth**, q.v. **-ādēkh** -आद्यख् m.pl. spring and the other (five seasons), all the six seasons (Rām. 573).

vēsar व्यसर or **vēs^ur^ū** 1 व्यस् । विशीर्णता f. slackness, feebleness (cf. **asara-vēsar**, p. 51a, l. 30; **mada-vēsar**, p. 584b, l. 9); instability, unsteadiness, precariousness (cf. **atha-vēsar**, p. 64b, l. 38).

vēsor^u व्यसर् or vēsur^u व्यसु । विस्त्रयः, विश्रारः adj. (f. vēsūr^u व्यसर् or vēsūr^u 2 व्यसर्), loose, relaxed, untied; slack, frail, feeble (cf. hātⁱ-v^o, p. 356a, l. 31); nervous, timid, timorous; unstable, unsteady (cf. mada-v^o, p. 548b, l. 14).

wusur^u वुसु । पुष्पमालाविशेषः m. a garland used at sacrifices on the occasion of various Hindū festivals. Such garlands are used for decorating the jars, dishes, etc., containing the offerings.

vēsarun व्यसरन् । विस्त्रसनम् conj. 3 (2 p.p. vēsaryōv व्यसर्योव्), to become loose, relaxed, untied (cf. dasta vēsarānⁱ, p. 256b, l. 1); to fade (as a flower); to become slack, frail, feeble, to fade (El., Śiv. 335); to waste away, vanish, disappear (Rām. 1579); to become unstable, unsteady (cf. atha v^o, p. 64b, l. 41); to fall down; to be nervous, timid, timorous. vēsaryō-mot^u व्यसर्यो-मंतु । विस्त्रस्तः perf. part. (f. vēsaryē-müts^u व्यसर्ये-मंतू), relaxed, fallen down, slackened, etc., as ab.

wusarun वुसरन् । उन्मोचनम् conj. 1 (1 p.p. wusor^u वुसर्), to open, untie (a tied-up load, parcel, or the like); cf. wusut^u. wusor^u-mot^u वुसर्-मंतु । उन्मोचितः perf. part. (f. wusūr^u-müts^u वुसर्-मंतू), untied, as ab. wusarana yun^u वुसरन यिनु । उन्मुक्तीभवनम् m.inf. pass. to become untied, as ab.

vēsarañ व्यसरञ् f. for vēsariñ^u, f. of vēsarun, to become slack, q.v. In dāl v^o, p. 210a, l. 28.

vēsarēr व्यसर्यर् । विभ्रंशित्वम् m. instability, unsteadiness.

wōsarāth वसराथ् । जागररात्रिः f. (sg. dat. wōsarōts^u वसरात्तू), a night passed in waking or sleeplessness (e.g. caused by amusement, worship, festivities, grief, fear, disturbing noise, or so on). —gaṭhūñ^u —गह्नुञ् । जागरापातः f.inf. such a waking or sleepless night to occur. —karūñ^u —करञ् । जाग्रत्प्रयोगः f.inf. to pass such a waking or sleepless night.

vēsarāwun व्यसरावुन् । विस्त्रसनम् conj. 1 (1 p.p. vēsarōw^u व्यसरोव्), to loosen, relax (something); to make frail, enfeeble (YZ. 72); to render unstable; to let fall; to terrify, fill with fear. vēsarōw^u-mot^u व्यसरोव्-मंतु । विस्त्रसितः perf. part. (f. vēsarōv^u-müts^u व्यसरावू-मंतू), loosened, relaxed, enfeebled, etc., as ab.

wusarāwun वुसरावुन् । उन्मोचनम् conj. 1 (1 p.p. wusarōw^u वुसरोव्), i.q. wusarun, q.v. wusarōw^u-mot^u वुसरोव्-मंतु । उन्मोचितः perf. part. (f. wusarōv^u-müts^u वुसरावू-मंतू), i.q. wusor^u-mot^u, q.v. under wusarun. wusarāwana yun^u वुसरावन यिनु । उन्मुक्तीभवनम् m.inf. pass. i.q. wusarana yun^u, under the same.

vēsarzan व्यसर्जन् m. casting off, quitting, abandoning.

—karun —करन् m.inf. to cause casting off, to destroy (gen. of obj.) (Śiv. 1431).

vēsarzun व्यसर्जुन् conj. 3, to take one's leave, depart (L.V. 9).

vēsis व्यसिस्, see vyos^u.

wasishth वसिष्ठ m. (sg. dat. wasishthas वसिष्ठस), N. of a celebrated Hindū sage, in Skt. *Vasiṣṭha* or *Vaṣiṣṭha*. He was the family priest of Dashērath (Daśaratha), Rāma's father, and of Rāma himself (Rām. 104, 222, 1109, 1140, 1143c, 1308, 1310, 1681).

wast वस्त्, see wasth.

wasta, see wōsta-hākh, s.v. wōsta.

wāsta वास्त واسطه m. motive, reason; account, sake; relationship, connexion. —thawun —थवुन् । संवन्धवृत्तिः m.inf. to have to do (with), to concern, to bear (upon).

wāstⁱ वस्ति in wāstⁱ pyon^u वस्ति प्यनु । निपतनम् m.inf. to fall down (from a height through the air), to drop. Cf. wāsⁱ.

wōsta वस्त (cf. استاد) । शिल्पशिचकः m. a master, esp. a craftsman, a teacher of some craft (El. a teacher; K.Pr. 131); a skilful craftsman, an adept (El. adj. skilful); esp. a barber. -bāy -बाय् । शिल्पशिचकपत्नी f. a wife of one of the ab. -hākh -हाख् । शाकविशेषः m. (sg. dat. -hākas -हाकस्), N. of a certain vegetable, described as growing in the spring, and as having long, delicate leaves (cf. nēndun-(or nēndan-)w^o-h^o, p. 642a, ll. 26, 31) (cf. El. wasta, a kind of vegetable; K.Pr. 41). -hāka-nal -हाक-नल् । शाकविशेषनालम् m. the stalk of the preceding (K.Pr. 41, where it is translated 'cabbage-stalk'). -kār -कार् । मुख्यकारः m. an expert master-craftsman (at the head of a number of others).

wusut^u वुसुट् । उन्मुक्तः adj. (f. wusūt^u वुसटू) (of a tied-up load, parcel, or the like) untied, loosened, opened, taken to pieces (El. *ucusut*, loose). Cf. wusarun.

wustād वुस्ताद् استاد m. a teacher, professor, master (Gr.M.; Rām. 1491; H. i, 13; ii, 1, 5, etc.; K.Pr. 170, 257); (in Ksh., esp.) a teacher of shawl-weaving apprentices (El.). Cf. wōsta.

wasth वस्थ, wast वस्त् or was^ath वसथ् । वस्तु, भूषणविशेषः, वासः m. (sg. dat. wastas वस्तस्), a thing, article, chattel (cf. banda-w^o, p. 111a, l. 41) (Gr.M.; K. 952; H. v, 1); a certain ornament (cf. haṭi-w^o, p. 356b, l. 18; sōna-(or sōnⁱ-)w^o, p. 917b, ll. 12, 27); a garment, (pl.) clothes genl. (cf. dōbⁱ-w^o, p. 182b, l. 45) (K.Pr. 231).

wasath वसथ् । निवासस्थानम्, संततिभूमिः f. (sg. dat. wasūts^u वसत्तू), a place of permanent abode, a home (cf. wāri-w^o, p. 1138a, l. 17); the locality in which

a man's ancestors have dwelt and in which his descendants are born, the family home (cf. **wāri-w°**, p. 1138a, l. 17).

waīsaṭh वैसट् or **wōsaṭh वौसट्** । दीर्घवयाः adj. c.g. (of a human being) of ripe age, aged (say, roughly, over sixty years of age).

vēsth व्यस्त् or **vēst व्यस्त्** adj. c.g. dispersed, scattered, in **asta-vēsth**, p. 52a, l. 8.

wusath वुसथ् । विसृतिः m. (sg. dat. **wusatas वुसतस्**), breadth, width, expanse, vastness (of surface, time, quality, action, etc.).

wustakhān (= **أستخوان**) m. a bone (El. *ustakhān*).

wōs^atil वसतिल् । कारुणैपुण्यम् f. expertness, or uncommon skill in craftsmanship; the livelihood earned by, or the occupation of, a skilled craftsman. Cf. **wōsta**.

wast^ar वस्त्र or **was^atar वसत्र** । वसनम् m. (sg. dat. **was^atras वसत्रस्**), a garment, clothes, raiment (Gr.M.; Śiv. 10, 58, 752, 801, 889-90, 1037, 1047, 1329, 1411; Rām. 784, 1087, 1189, 1758; K. 227, 418-9, 1046). —**pairun** — **पैरुन्** m.inf. to put on clothes, to dress oneself (Gr.M., Śiv. 1440); to put clothes on another, to dress a person (K. 422, 843). **was^atra-wās वसत्र-वास** । तरलवासः m. flimsy raiment. **was^atra-wan वसत्र-वन्** m. N. of a certain sacred site and grove (Śiv. 1037, 1411).

vēstār व्यस्तार (or **vi° वि°**) । विस्तारः m. extension, amplitude, breadth, expanse (of country, time, circumstance, action, sheet of cloth, etc.) (Śiv. 523, 1102); (of speech) prolixity, diffuseness, fullness of detail; the broad, or general, condition or arrangement of anything (Śiv. 18, 1158). —**anun** — **अनुन्** । उचिततया व्यवस्थापनम् m.inf. (of something disarranged) to put in proper order. —**bōzun** — **बोजुन्** । अवसरान्वीक्षणम् m.inf. to consider, or examine, an opportunity (as to whether it is suitable or not). —**dyun^a** — **दिनु** । उचितव्यवस्थापनम् m.inf. to explain fully or comment on (some concise statement or literary work); to put in order (something previously disarranged). —**wuchun** — **वुकुन्** । उचितयोगविवेचनम् m.inf. to examine, or deliberate upon, a state of affairs (as to its suitability in regard to place, time, availability of materials, or the like). —**yun^a** — **यिनु** । उचितयोगाधिगमः m.inf. a suitable state of affairs to present itself.

vēstārun व्यस्तारुन् (or **vi° वि°**) । विस्तारणम् conj. 1 (1 p.p. **vēstōr^a व्यस्तोरु**), to explain, comment upon, expand (some complicated or concise statement, treatise, or the like) (Śiv. 64, 1158, 1580); to expand, diffuse widely (Śiv. 9, 100). **vēstōr^a-mot^a व्यस्तोरु-मत्** ।

विस्तारितः perf. part. (f. **vēstōr^a-mūt^a व्यस्तोरु-मत्**), explained, commented upon (as ab.).

waswō (? spelling) (? **waswās**, q.v.) m. surprise (El. *waswā*). **waswa trāwun** (*sic*) m.inf. to surprise (El.).

was-wun^a वस्-वुनु । क्रमनिम्नः n.ag. (f. **was-vūn^a वस्-वञ्जू**), (of a road, sloping land, or the like) gradually descending, with a downward slope. Cf. the next.

wasawun^a वसवुनु । अवतरन् n.ag. (f. **wasavūn^a वसवञ्जू**), that which comes down, descends, falls (lit. and met.), and so on in all the meanings of **wasun**, q.v. (El.; Śiv. 499, 1560; YZ. 108); (of a road, ground, or the like) that which descends gradually, that which slopes down (cf. the preceding) (K.Pr. 72).

visawun^a विसवुनु । अतिप्रसन्नतायुक्तः n.ag. (f. **visavūn^a विसवञ्जू**), one who exhibits pleasure, one who becomes pleased or delighted, as in **visun**, q.v.

waswās वस्वास **وسواس** । हृत्कम्पः m. palpitation of the heart (from fear, apprehension, or the like), fluctuation of mind, wavering, nervousness, perturbation (El. *waswas*, sorrow; YZ. 93). ? Cf. **waswō**.

waswōsⁱ वस्वासि (= **وساسي**) । दुर्वलचित्तः adj. c.g. apprehensive, dreading, nervous, timorous.

wuswōsⁱ वुस्वासि । खेदस्वेदोद्भवः m.pl. sweatings, perspiration (due to excessive exertion, pain, weakness, fear, or the like) (El. *wūsawās*).

wōsiyēth वासियथ् (= **وصيت**) f. (sg. dat. **wōsiyūth^a वासियञ्जू**), a will, a testament (Gr.M. *wōsiat*).

visⁱiyi विसियि, see **vēs**.

wat, see **wath**.

wāt (i.e. **wāṭ**), a seam (W. 114), see **wāth** 1. In W. 115, **wāt**, a seam, is a mistake for **wāth** 2, q.v.

wata वट, a jingle of **bata**, in **bata-wata**, p. 137b, l. 15, q.v.

wata 1 वट । कलङ्कः m. a stain, stigma, disrepute (causing general censure, expulsion from society, or the like). —**dyun^a** — **दिनु** । लाञ्छितीकरणम् m.inf. to put a stigma (on a person or thing), to give a bad name (to). —**lagun** — **लगुन्** । कलङ्कितीभवनम् m.inf. a stigma to attach to a person or thing, (of a person) to get a bad character, (of a thing or action) to become considered useless or vile.

wata 2 वट । स्वरूपपूर्णः adj. o.g. in full original form (i.e. not divided up or incomplete) (e.g. a rupee which has not been changed into its equivalent in coins of smaller value). —**kor^a-mot^a** — **करु-मत्** । घनिकता-मापादितः perf. part. (f. —**kūr^a-mūt^a** — **करु-मञ्जू**), merged into one whole, as in the next. —**karun** — **करुन्** । विनिमयेन पूर्णकरूपापादनम् m.inf. to combine, merge, a number of parts into one whole (e.g. to exchange a number of small coins for one coin

corresponding to their total value, such as giving 16 annas for a rupee, or 12 pence for a shilling).

-pūnshuw^u -पून्हुवु । पणविशेषः m. N. of a certain copper coin, of the value of a quarter pice, see pūnshuw^u.

watⁱ-wata वटि-वट । पूर्णः adj. e.g. full, complete (genl. with reference to a silver or gold coin).

wata 3 वट, see wath.

watai (? spelling and gender), the first of the four *khushābas* or weedings by hand of a rice field, i.q. arīsar, kachh-nēnd, and pangrai, qq.v. (L. 463, cf. 327).

watⁱ वटि, see wata 2 and wot^u.

vēta व्यत । शान्तः adj. e.g. calm, quiet, of a tranquil disposition; free from passions; cool, free from heat, of low temperature. —gathun —गहुन् । शान्तीभवनम् m.inf. to become appeased, allayed, calmed; to become abated, put an end to, extinguished. —karun —करुन् । शमनम् m.inf. to calm, tranquillize, appease, allay; to abate, put an end to, extinguish; to cool (anger, pride, etc.).

viṭa विट in viṭa-viṭa विट-विट । विलम्ब्य विलम्ब्य adv. dilatorily, by slow degrees, little by little (u.w. vbs. of giving, taking, doing a task, and the like).

wōt^u वोटु । अधस्तनकोष्ठम् m. the room on the ground floor of a house, in which the tenants live in the winter for the sake of warmth (El. want, Śiv. 1567, Rām. 572). watⁱ-nakawōr^u वटि-नकवोरु । संकुचितकोष्ठविशेषः m. a narrow closet or small room on this ground floor.

wot^u 1 वटु । प्रक्षेपः m. casting, flinging, hurling (stones, dust, mud, or the like) at (someone or something animate or inanimate) (cf. kañi-w^o, p. 461b, l. 43). —karun 1 —करुन् । शिलादिप्रक्षेपेण विवाधनम् m.inf. to harass, torment, or damage (by flinging showers of such missiles, at someone, or something, as ab.). —gathun —गहुन् । प्रक्षेपाया बाधानुभवः m.inf. a flinging (of such missiles) to happen (to someone), to be tormented by a shower of such missiles; met. to be subjected to a torrent of abuse, etc.

wot^u 2 वटु । पटसंस्कारविशेषः m. a method of marking linear figures on silk or fine woollen cloth by impressing it with a heated sickle-shaped instrument of iron. —karun 2 —करुन् । पटसंस्कारविधानम् m.inf. to impress such figures.

watⁱ-gor^u वटि-गर्ह । पटसंस्कारविशेषकारुः m. a man whose profession it is to mark such figures. -tūpⁱ -टूपि । संस्कारविशिष्टशिरस्त्रम् f. (sg. dat. -tōpē -टोप्य), a cap ornamented with such figured silk or the like.

wot^u 3 वटु adj. (f. vūṭ^u वटू), having (so many) roads or ways of approach or exit, used —°, as in daha-w^o,

approached by ten roads, p. 199a, l. 24; sh^ēw^o, s.v.; sata-w^o, approached by seven roads, p. 944b, l. 50; ṣōwot^u, s.v. a place where four ways meet. Cf. wath 1.

wot^u 1 वटु m. a collection of things clustered together, a lump, pad, used —°, as in danda-w^o, p. 225a, l. 8; hirⁱ-w^o, p. 367a, l. 47; kana-w^o, p. 448a, l. 46; naka-w^o, p. 627a, l. 39; nal-w^o, p. 631b, l. 49; vīga-w^o, p. 1101a, l. 40; wal-w^o, p. 1111b, l. 16). Cf. vūṭ^u 1 (of which this is the masc. form) and watun.

wot^u 2 वटु adj. (f. vūṭ^u वटू), of (such-and-such) a weight used —°, as in raṭa-w^o, p. 847a, l. 1). Cf. vūṭ^u 2.

wot^u 3 वटु, see watun.

wōt^u वोटु । कर्मण्यतां प्राप्तः 1 p.p. of wātun, q.v. (f. wōṭ^u वाटू), as adj. arrived (cf. aza-w^o, p. 74a, l. 34; wati-w^o, s.v. wath 1); (met.) arrived at a condition of readiness for use, (of a man) one who has passed through childhood and is now able to make himself useful, (of a thing) ready for use after due preparation. —prōt^u —प्रोटु । कर्मण्यतां प्राप्तः adj. (f. wōṭ^u prōṭ^u वाटू प्राटू), become quite ready for use, as ab. wōt^u वोटु । संघोषितः 1 p.p. of wātun, q.v. (f. wōṭ^u वाटू), as adj. joined up, united (cf. phuṭa-w^o, p. 717a, l. 12; wōṭa-w^o, s.v. wōṭh); (added to a numeral) containing (so many) joins, as in duwōt^u, p. 264b, l. 35 (e.g. duwōt^u pīr, a stool with two joints, or joined in two places; tr^awōt^u bāna, a dish joined in three places; ṭuwōt^u phēran, a coat with four seams).

As subst. m. the act of joining, an agreement (cf. sata-w^o, p. 942b, l. 41; ṣot^u w^o, p. 1085a, l. 40); a person who joins pieces together, as in anga-w^o, a mender of a broken limb (cf. anga-wātukh, p. 33b, l. 2); bāna-w^o, a mender of dishes.

wōtⁱ-hāl वाटि-हाल । धान्यविशेषः f. N. of a certain kind of rice-plant, or paddy, with a large white grain in a thin husk (L. 463, watiha).

wōt^u वोटु । उत्तानता m. (of a river, lake, pit, or the like) shallowness (cf. ōt^u-w^o, p. 53a, l. 48) (Śiv. 1755). —hyon^u —ह्यनु । चित्ताशयाभिज्ञानम् m.inf. 'to take the shallowness'; hence, to find out (after enquiry) another's intentions. —wuchun —वुहुन् । आशयपरीक्षणम् m.inf. to sound the depth (of a body of water); to test (another's) intentions.

wōtⁱ-gāv 1 वाँति-गाव् or -gōv^u -गोवु । स्वेषां तिरस्कर्ता m. (f. -gōv^u -गावू), one who shows contempt for his own people (by the way he supports those whom he ought to support, or by the way he neglects to help those whom it is his duty to help); cf. gāv 1. -gāv 2

-गाव् f. a cow that gives milk (i.e. that is not dry) (K.Pr. 126, *wānti-g°*). Cf. *gāv* 2.

wōṭ^u वोट्ट । दुर्निःसारसारः, बुद्धचित्तः adj. (f. wōṭ^u वोट्ट, sg. dat. wācē वाच्च) (of a shell-fruit, such as the walnut) having the kernel hard and difficult to extract, close-shelled (cf. El. *wōnt dūn*, i.e. *wōṭ^u dūn^u*, a kind of walnut, s.v. *dun*; L. 352, *wāntu* and *wōnt*) (K.Pr. 229); as subst. m. and f. a mean miserly person from whom it is difficult to extract anything. Cf. wōth.

wōṭ^u वोट्ट f. the act of joining up, bringing close together, used —° in *saṭa-wōṭ^u*, p. 942b, l. 37. Cf. wōṭ^u.

wūṭa वूट etc., see wūth.

wūṭ^u वूट, in *mas-wūṭ^u*, etc., p. 595b, ll. 21–2, i.q. wūth^u, q.v.

vūṭ^u 1 or wūṭ^u 1 वट्ट । सख्यमञ्जरी f. (sg. dat. wacē वच्च), a collection of separate things brought together, an assemblage (of things), a lobulated mass (cf. *bōka-w°*, p. 99b, l. 46; *hirⁱ-w°*, p. 367a, l. 49; *phā-v°*, p. 698a, l. 15; *trika-v°*, p. 1023b, l. 10; *ṭākⁱ-v°*, p. 1067b, l. 5; esp. a cob of maize or the like (cf. *dōda-w°*, p. 190b, l. 8; *makāyi-w°*, p. 563b, l. 12); a bringing together, joining up (cf. *lata-w°*, p. 537a, l. 7); a groove (in a beam) into which other boards fit (cf. *kura-w°*, p. 467a, l. 40); (in a garment or the like) a gusset, slit (cf. *cāka-w°*, p. 169b, l. 13; *gal-w°*, p. 282b, l. 15; *kaṭha-w°*, p. 492b, l. 49).

wacē वच्च । कणिशसमुदायः, संमुखयोजितपट्टिकाचक्रम f.pl. an assembled group of distinct things (cf. *kōṭhⁱ-w°*, p. 489a, l. 30); esp. the total of the seeds in a cob of maize or the like; a wheel-like article with spokes united at the hub. -kōn^u -कोनु । सूत्रगुलिका f. the ball of thread as formed on a spinning wheel. -kāñ^ur^u -काञ्छ । सूत्रगुलिका f. id., but smaller than the preceding, and somewhat long. -yēnd^{ar} -यन्द्र । सूत्रवेष्टनयन्त्रविशेषः m. a machine for twisting two strands of thread (as formed on a spinning wheel) into one, and forming the doubled thread into a new ball.

vūṭ^u 2 or wūṭ^u 2 वट्ट । परिमाणविशेषः f. (sg. dat. wacē वच्च), a measure of weight, a weight weighing two seers (or four pounds) (cf. *Hindī bāt*); anything weighing two seers.

vūṭ^u 3 or wūṭ^u 3 वट्ट f. (sg. dat. -wacē -वच्च), a small round stone, a pebble (cf. *kaḥ-w°*, p. 425b, l. 36, and *Rām.* 1607, not 1609, as there misprinted; *nal-v°*, p. 632a, l. 3). Cf. wath.

vūṭ^u 4 or wūṭ^u 4, see wāṭun.

wāṭadār वाटदार् । विहितसंदानः adj. c.g. possessing

joins; hence (of something once broken or torn) pieced together, repaired, mended.

wōṭadār वाटदार् । अन्तःकठिनः adj. c.g. (of food badly cooked, fruit imperfectly ripened, or the like) hard inside, having a hard centre or kernel. Cf. wōṭ^u and wōth.

wūṭagī वूटगी । उद्ब्रव्यापारः f. the nature or condition of a camel, camelhood; (of a human being) acting like a camel (involving stupidity, and heedlessness in gait, eating, and general conduct). Cf. wūth.

wath 1 वथ् । मार्गः, उपायभूतशिक्षादिः f. (sg. dat. wati वति, Gr.Gr. 70), a road, way, track, path (cf. *ajē wati*, p. 13b, ll. 38 ff.; *ala-w°*, p. 23a, l. 37; *āndⁱ-wati*, etc., p. 31b, ll. 34 ff.; *bōlⁱ-w°*, p. 104a, l. 26; *drustē wati*, p. 249a, l. 26; *kō-w°*, p. 496b, l. 9; *maharājī w°*, p. 556a, l. 49; *nōrⁱ-w°*, p. 649b, l. 21; *nina-w°*, p. 672b, l. 43; *pā-w°*, p. 748a, l. 35; *pot^u w°*, p. 788b, l. 28; *rāza-w°*, p. 857b, l. 10; *sangar-w°*, p. 921a, l. 44; *sōñⁱ-w°*, p. 924b, l. 48; *sō-w°*, p. 955a, l. 36; *wānⁱ-w°*, p. 1121b, l. 3) (El. *wat*, *wath*; Gr.Gr. 66, 70; Gr.M.; L. 463; L.V. 41, 98; Śiv. 371, 535, 1067, 1247, 1253, 1312, 1450, 1626, 1824, 1861, 1895; *Rām.* 30, 48, 140, 181, 244, 337, 403, 1171, 1598 (voc.); K. 112, 195, 425, 1010–1, 1124; H. ii, 2; v, 7; vii, 17; x, 1; xii, 14, 15; YZ. 38, 279, 418; K.Pr. 1, 87, 91, 132, 232); route, course, way by which one travels (cf. *nāvi-w°*, p. 667a, l. 19) (Śiv. 1700, 1805; K. 75, 431, 1120, 1161–3; H. ii, 1; x, 4; K.Pr. 26); (met.) a way, manner of life, method, habit (cf. *hūnⁱ-w°* *brōrⁱ-w°*, p. 337a, l. 31; *prāñē wati pakun*, p. 762a, l. 7; *pata-w°*, p. 793b, ll. 3 ff.; *sēzi wati pakun*, p. 956b, l. 14; *wār wath gaṭhun*, p. 1134b, l. 21; *wāra wati*, p. 1135a, l. 25) (El. method, K.Pr. 77); a way, manner, means, cause (cf. *nina-w°*, p. 672b, l. 45; *sāsi-wati*, p. 941a, l. 44; *dōyē wati*, s.v. *z^{ah}*); teaching, instruction (which shows how to acquire some knowledge or carry out some act) (cf. *ath-wath*, p. 67b, l. 16) (Śiv. 16, 538). —*dīn^u* —दिञ् f.inf. to give a path, to make way (for a person), to allow to pass (K. 70); to give means (for accomplishing something) (K. 579). —*hēñ^u* —ह्यञ् f.inf. to take the road, set forth, depart (*Rām.* 680, 1598). —*hāvūñ^u* —हावञ् । सुमार्गप्रदर्शनम् f.inf. to show the way, point out the right course, to conduct, guide (lit. and fig.) (El.; Gr.M.; Śiv. 109, 236, 518, 623, 1625, 1759, 1885; *Rām.* 178, 989; K. 578; H. v, 9; K.Pr. 14, 165); (of one who has gone wrong) to direct (him) along the right way (lit. and fig.). —*karūñ^u* —करञ् । सहायमार्गणम् f.inf. 'to make a way', to search

for, and find, help for the successful accomplishment of any work. -pēth dyun^u -पथ् दिनु । धर्मार्थोत्सर्गः m.inf. 'to put upon the way', to dedicate, or devote, to public use (e.g. a private garden, tank, hospice, or the like). -pēth tōk^u trāwun -पथ् टोक् चावुन् । अतिनिन्दयाञ्जा m.inf. (of a respectable person) to solicit like a mean beggar (*quasi*, like a sorry mendicant seated at a cross-roads with a bowl before him, proclaiming his destitution, and accepting the most trivial charity). -pēth yōñē thunun -पथ् योञ् हुनुन् । उपवीतसंस्कारविशेषः m.inf. (amongst Brāhmaṇs) a fictitious investiture of the sacred thread, performed in some public place such as the bank of a river, or a place where four ways meet. It is performed when a Brāhmaṇ has died, and when his heir has not yet been so invested, in order to enable the latter to perform the funeral rites. —rāvūñ^u —रावञ् । मार्गात्पतनम् f.inf. a road to be lost; the way to be missed (Rām. 1222); to become hostile to proper knowledge, morality, conduct, or discrimination, and attach oneself to the opposite, to become immoral, etc., be led astray (Śiv. 553); cf. wati-rāwun, bel. —rāwarūñ^u —रावरञ् । मार्गान्निपातम् f.inf. to cause a way to be lost, to cause (a person, dat.) to lose (his) way (Śiv. 1625; Rām. 1362, 1616 (*rāwarāvūñ^u*), 1620 (id.); K.Pr. 226); to seduce into evil practices, mislead, as ab. —ṣaṭūñ^u —षट् । मार्गविध्वंसनम् f.inf. to cut, or break, a road; to break faith (with a creditor, an ally, and so on). —wuchūñ^u —वुच्ञ् । योग्यताविवेचनम् f.inf. to inspect a road; before beginning any work, to consider carefully its nature, propriety, results, etc. (Rām. 95, 1000); to watch the way, expect, wait for (a person) (Gr.M.; K. 643, 647, 1001, 1005; YZ. 253 (pl.)); to watch (a person's) way, to follow (his) footsteps (Rām. 1486). —wuchith pūr^u trāwun —वुच्छिथ् पूर् चावुन् । साह्यसामग्र्यन्वफलपर्यालोचनोत्तरं प्रवर्तनम् m.inf. 'to advance the foot after (first) inspecting the road', not to undertake a work without previous consideration, as ab. -walad -वलद् । सहायसंपत्तिः f. (sg. dat. -walüz^u -वलञ्), 'road-companionship', (in the carrying out of a work) a large number of friendly helpers. -vūñ^u -वञ् । पञ्चवलम् f. 'a road-grove', (in any work) a crowd of friends and relations, etc., to help; cf. wata-v^o, bel. -vūñ^u karūñ^u -वञ् करञ् । सहायसंपदनुवृत्तिः f.inf. to seek for a full supply of helpers for the successful completion of a work. —yiñ^u —यिञ् f.inf. a way to come, an opportunity to turn up, a method to present itself (Rām. 838, K. 242).

wata-gām वत-गाम् or -gōm^u -गोम् । मार्गग्रामः m.

a roadside village (esp. when existing only at rare intervals on a long lonely road). -gōmⁱ -गामि । मार्गग्रामीणः m. an inhabitant of such a village. -got^u -गंतु m. one who goes along a road, a wayfarer; one who travels, proceeds along (some route) (L.V. 57). -gath -गथ् । पथिकः m. (sg. dat. -gatas -गतस्), one who travels on a road, a wayfarer (Gr.M.; Śiv. 1485, 1829); a passenger (on a ship) (Gr.M.). -hāwukh -हावुक् । मार्गदर्शी m. (f. -hāvūc^u -हावच्), one who shows a road, a guide, a guide-post, any action or quality that guides (lit. and fig.) (El., Gr.M., YZ. 432). -kharc -खर्च् । मार्गव्ययः m. road-expense, the cost of a journey; money for a journey, provision (of funds) for a journey (Gr.M.). -kōl -क्कल् । मार्गकुल्या f. a stream or canal of running water met on a road (esp. in a forest or wild). -kul^u -कुलु । मार्गवृचः m. a shady tree, or tree with fruit (met on a desolate and usually treeless road). -kāman -कामन् । संचारनिरोधः f. (sg. dat. -kāmūñ^u -कामञ्), 'scarcity of road', inability to go to some place or house (owing to fear, anxiety, or some obstacle). -kōn^u -कोनु । मार्गविस्मारकः, कुमार्गः subst. m. and adj. (f. -kōñ^u -काञ्), 'one who is one-eyed on the road', i.e. who breaks the rules of good conduct (by misappropriating a deposit or the like), one who leads others astray (from virtue, etc.) (cf. K.Pr. 1); a bad or winding road, a road that is not straight (K.Pr. 1). -kāñēr -काञ् । मार्गभ्रंशः m. misappropriation of a loan or deposit, as ab.; leading others astray, as ab.; -krim (? spelling) m. a certain sweet pot-herb, *Lychnis* sp. (L. 72, cf. krim). -kōs -कोस् । मार्गवक्रता m. distortion of a road, crookedness of a road; crookedness of conduct, etc. -lūr^u -लर् । उपकारिका f. a road-house, an inn, a traveller's rest-house on a long road, a caravan-serai, a tent at a stage on a road (El. *catalur*, *icatalar*). -nōsh^u -नोशु m. a road-destroyer, a highway robber (L.V. 43). -pūr^u -पूर् । संकुचितमार्गः m. a footpath; a narrow path in the hills or cut through the snow, passable by only one person at a time; cf. wati-p^o, bel. -pūr^u kaḍun -पूर् कडुन् । ईषत्पक्रमारम्भः m.inf. (of one recovering from illness) to begin to attempt to walk, (of a baby) to begin to toddle. -pōthan -पौथन् । सुदूरपथिकः m. a traveller on the road, one who is travelling on a long journey (esp. when he is doing so against his will or under some necessity). -rōch^u -रोक् । मार्गरक्षकः m. a road guardian, a road watchman; anything which would help on a journey (such as money, food, dress, house), viaticum, travelling money, etc. -sāmāna -सामान, m. travelling expenses (El.). -sōthⁱ -सौथि । मार्गसहगामी m. a road com-

-*ṣaṇ*, a fellow-traveller. -*tör^u* -तारू । मार्गविलम्बः f. delay on the road. -*viñ^u* -विञ् । मार्गलताकदम्बम् f. a grove by a long dreary road (esp. one planted as a pious act for the use of the general public); cf. *wath-v^o*, ab. -*yār* -यार् । मार्गसखा m. a road-friend, a friend made in the course of a journey. -*yār^uz^u* -यार्ज्ज । मार्गसख्यम् f. such friendship; friendship caused by travelling on similar occupations.

watā-wath वता-वथ् । अन्यद्वारा पूर्तिः f. (sg. dat. -*wati* -वति), having something (which one should do himself) done by another.

wati āsun वति आसुन् । साह्यकर्तृत्वम् m.inf. to be, or become, a helper, to be of assistance, to show favour to another's efforts, to take his side. —*karun* -करुन् । स्वानुकूलिकरणम् m.inf. to make (some powerful person) show favour to oneself (in case of a dispute, quarrel, or some unpopular act or business), to bring a person over to one's own side. -*kōṣh^u* -क्कृ । साहाय्यार्थदानम् (उत्कोचः) m. a bribe to bring a person over to one's own side, a bribe (to a judge) to gain a favourable decision. —*lagun* -लगुन् । योग्यमार्गे स्थित्वाप्तिः m.inf. to get on the (right) way, to become confirmed in a worthy course (of conduct, courtesy, zeal in learning, or the like); (of a thing, quality, or action) to become established in a good condition. —*lāgun* -लागुन् । योग्यमार्गे योजनम् m.inf. to confirm, or establish, a person, thing, etc., as in the preceding. —*nērun* -नेरुन् m.inf. to emerge on (or from) a road, to approach, come near (Rām. 1143k). —*pakun* -पकुन् । मार्गगमनम् m.inf. to go along a road (Śiv. 1654; Rām. 42; K.Pr. 99, 232); to live a well-conducted life (in peace, contentment, affection, and the due carrying out of religious duties). -*pūr^u* -पूरु । लघुमार्गः, सन्मार्गगामी m. a footpath; one who leads a well-conducted life; cf. *wata-p^o*, ab. -*pēṭh* *anun* -पेट् अनुन् m.inf. to bring on to the (right) way, start (a person) in the right direction (Śiv. 154). -*pēṭh bēhun* -पेट् व्यङ्गन् । सर्वस्वनाशदुःखे मज्जनम् m.inf. to sit (as a beggar) on the road, to be plunged into sorrow by the loss of one's entire possessions. -*pēṭh* *bāna-khōr^u* *phuṭariñ^u* -पेट् बान-खारू फुटरञ्ज । रहस्योद्घाटनम् f.inf. to reveal one's own, or another's private character, or affairs, or secret (cf. *bāna-khōr^u* *phuṭariñ^u*, p. 109b, l. 39). -*pēṭh thawun* -पेट् थवुन् । साधारणभोगार्थोत्सर्गः m.inf. to dedicate property for the free use and enjoyment of the public. -*rost^u* -रस्तु adj. (f. -*rūṭh^u* -रूठ्), impassable (El.). -*rōw^u* -रोवु । मार्गभ्रष्टः adj. (f. -*rōv^u* -रावू), one who has lost his way, one who has deviated from the right road (lit. and fig. of morals, etc.). -*rāwul* -रावुल् ।

मार्गविभ्रंशी m. (f. -*rāvüj^u* -रावजू), one who causes another to lose his way, one who, or that which, misleads (lit. and fig., as ab.). —*rōw^u-mot^u* —रोवु-मंतु । मार्गत्रिपतितः perf. part. (f. —*rōv^u-müṣ^u* —रावू-मञ्जू), one who has lost his way, been misled (lit. and fig., as ab.). —*rāwun* —रावुन् । मार्गत्रिपतनम् m.inf. to lose one's way (lit. and fig. of morals, etc.); cf. *wath rāvüñ^u*, ab. -*rāwur^u* -रावुरू । मार्गभ्रंशकः m. (f. -*rāvür^u* -रावूरू), one who leads others on to the wrong way, one who misleads (lit. and fig., as ab.). —*rāwarun* —रावरुन् m.inf. to mislead (El.). —*rōzun* —रोजुन् । साह्ये समास्थितिः m.inf. to remain firm and persistent in helping or showing favour to another. —*thawun* —थवुन् । स्वानुकूल्यनिष्ठीकरणम् m.inf. (before beginning a dispute, some unpopular work, etc.) to bring over an influential person to one's own side. -*ṣol^u* -चलु । मार्गनिपतितः adj. (f. -*ṣüj^u* -चजू), one who, while *en route* with a number of companions or caravan, absconds from the company; one who has abandoned the rules of good conduct or education, and has taken to a disreputable life. -*wōl^u* -वोलु । साह्यसंपद्युक्तः, साह्यकृत् m. (f. -*wājēñ* -वाज्यञ्), one who has powerful help (in accomplishing some object); a powerful person who takes side with another and helps him. —*wati* —वति । उचितमार्गेण adv. along the proper road, in the right manner (the whole time), carefully and thoroughly (K.Pr. 232); along the whole way, continually as one goes along (Rām. 1766). -*wōt^u* -वोतु । निर्वाहितमार्गः adj. (f. -*wōṣ^u* -वाचू), one who has traversed the road and reached the end, one who has completed a journey; met. one who has gone through the whole course, one who has mastered all the rules (of good conduct, of some branch of learning, or the like). —*yun^u* —यिनु । सन्मार्गे निष्ठा m.inf. to come by, or along, a road (K.Pr. 18); to come on the way, to occur during a journey (K. 74, 729); to come on to the right way, to become a reformed character, (of a thing, work, or the like) to become in prosperous condition.

wath 2 वथ् adv. (borrowed from Skt. *vat*, and used as a suffix) like, as in *mastāna-wath*, like one who is drunk (Śiv. 1450).

wath 1 वट् । वर्तुलशिला m. (sg. dat. *waṭas* वटस), a stone (globular and smooth, such as is found in a river-bed), a large pebble, a boulder, rock (cf. *khāra-w^o*, p. 408a, l. 2; *kāji-w^o*, p. 430a, l. 31; *kañi-w^o*, p. 461b, l. 44; *kwōji-w^o*, p. 495b, l. 38; *nal-w^o*, p. 632a, l. 6; *nīla-w^o*, p. 634a, l. 29; *phāla-w^o*, p. 693a, l. 22) (L.V. 17, K.Pr. 190); met. any smooth globular object, like such a stone (cf. *khōna-w^o*, p. 402a, l. 43). Cf. *vüṭ^u* 3.

wāṭa-gōgul वट-खगुल् । गुलिकाकारः m. 'a sphere-turnip'; hence, some object globular in shape (esp. used with regard to the stone, etc., on a ring); hence, met. something thick, bulky, stout. —**khōr^u** —खर् ।
वारिपर्णीविशेषः m. the circular leaf (or a collection of leaves) of a certain aquatic plant (used as a food for horses). —**khūr^u** —खूर । **रोगविशेषः** f. N. of a certain disease in the heel, caused by a blow or the like, and involving painful internal gatherings difficult to cure; cf. **khūr^u** 1. —**khūr^u** —खर् । **लताविशेषः** f. a certain medicinal creeping plant with long delicate leaves, and growing in the ground at the foot of the hills. —**kram** —क्रम । **वन्यशाकभेदः** f. N. of a certain wild vegetable with long, thick, and closely packed leaves. —**r^akh** —रख् । **स्थिररेखा[तुल्या]** f. (sg. dat. —**r^akhi** —रखि), a line or mark deeply and permanently engraved or marked on a rock; met. anything (such as a condition, promise, or the like) which is fixed, irrevocable, absolutely unchangeable. —**thawun** —थवुन् । **गोपनम्** m.inf. to keep secret, hold one's tongue about, not to mention (something heard, known, secretly imparted, or the like). —**thow^u-mot^u** —थवु-मंतु । **गोपितः** perf. part. (f. —**thüv^u-müts^u** —थवु-मंतू), kept secret, or private, as ab. —**tövⁱ** —तावि । **अर्धभर्जितः** adj. e.g. (of chick pease or the like) only half-parched, parched only on one side, badly roasted (and hence hard as gravel). —**tövⁱ** **gaṣhun** —तावि गक्कुन् । **असम्यक्पाकाग्निः** m.inf. to be badly cooked, as ab.
wāṭh 2 वट् । **अतिघर्मः** m. the extreme, unbearable, heat experienced in the summer at midday.
wāṭha वट in **wāṭha-wadal** वट-वदल् । **तिरस्कृत्या वाधा** f. distress, fever, or the like caused to a respectable person by abuse publicly directed at him; cf. **wāṭhal** 1. —**wadal gaṣhün^u** —वदल् गक्कुन् । **तिरस्कारेण वाधानुभवः** f.inf. such distress or fever to be experienced. —**wadal kariün^u** —वदल् करंनु । **तिरस्कारेण वाधानुभावनम्** f.inf. to cause such distress, etc., by offering such abuse.
wāṭh 1 वाट् । **संयोगः** m. (sg. dat. **wāṭas** वाटस्), union, uniting, the act of joining up two separate things, tying up together, piecing together (cf. **atha-w^o**, p. 64b, l. 44; **bangā-dēli-w^o**, p. 112b, l. 49; **gandā-w^o**, p. 289b, l. 22; **hangā-w^o**, p. 339a, l. 2; **hōnza-w^o**, p. 341a, l. 20; **lara-w^o**, p. 529a, l. 42; **nakha-w^o**, p. 629a, l. 4; **phōda-w^o**, p. 685a, l. 23; **phēkⁱ-w^o**, p. 721a, l. 6; **pakh^aca-w^o**, p. 726a, l. 38; **pānⁱ-w^o**, p. 737b, l. 32; **rēla-w^o**, p. 832b, l. 41) (Gr.Gr. 123); a joining or joint (of limbs) (cf. **banda-w^o**, p. 111a, l. 28); joining together, construction; hence, the material of which a thing is

constructed (L.V. 17); a seam (W. 114, *icāt*); repairing (by joining broken pieces, uniting broken limbs, causing the edges of a wound to unite by a surgical operation, and so on) (cf. **diri-w^o**, p. 271a, l. 28; **ṣaṭh-w^o** (m.), **ṣaṭa-w^o** (f.), p. 1085b, ll. 39, 45); the union, or forming the union, of personal friendship or relationship with another. —**dyun^u** —दिनु । **संधापनम्** m.inf. to repair (by joining up broken pieces or the like). —**karun** —करुन् m.inf., id. (H. x, 12). —**sapadun** —सपदुन् m.inf. to cling (El., W. 88).

wāṭa-pūr^u वाट-पूर । **पादक्रमविशेषः** m. a certain method of walking (in which the toe of the hinder foot is placed against the heel of the foot in front,—foot throughout touching foot, as is done in measuring land). —**wāṭh** —वाट् । **संयुक्तसंबन्धः** f. (sg. dat. —**wāṭi** —वाटि), intimate union, close joining up, mutual exact fitting together.

wāṭuk^u 1 वाटुकु । **संधानसंबन्धी** adj. gen. (f. **wāṭuc^u** वाटचू), of, or belonging to, close union of two or more things or persons.

wāṭh 2 वाट् । **गवेष्ठादिभक्तम्** m. (sg. dat. **wāṭas** वाटस्), a lumpy kind of porridge of coarsely broken grain (such as maize, barley, etc.) (cf. **kaṇ^aka-w^o**, p. 457b, l. 40; **makāyi-w^o**, p. 563b, l. 14; **pingi-w^o**, p. 740a, l. 25; **shōli-w^o**, p. 880b, l. 38; **wushki-w^o**, p. 1147a, l. 12) (W. 115, *icāt*, mistranslated 'seam').

wāṭa-kosh^u वाट-कश् । **मद्यष्टकपिष्टवुसम्** m. the bran of pounded maize (as sifted from the broken grain). —**lōkh^ar** —लखर् or —**lōkhūr^u** —लखर् । **यवादिभक्त-श्चानमहागोलः** f. a large coagulated lump of the material of this porridge, when cold and stale. —**muj^u** —मुजू । **मूलिकाविशेषः** f. a certain kind of radish, small and pungent (El. *wāṭamūj*). —**phol^u** —फलु । **गूढसंचितधनम्** m. 'a grain in porridge', a hidden hoard (hitherto unknown and now discovered), treasure trove. —**tīr^u** —टीरु । **श्चानसंहतयवाद्यन्नगोलः** f. a large coagulated lump of the material of this porridge when cold and stale.

wāṭuk^u 2 वाटुकु adj. gen. (f. **wāṭuc^u** वाटचू), of, or belonging to, such porridge (e.g. a particular grain suitable for making it, or a dish for holding it).
wāṭh वाँट् । **आमाशयः** m. (sg. dat. **wāṭas** वाँटस्), the belly, stomach (cf. **āṭa-w^o**, p. 69a, l. 38) (K.Pr. 218).

wāṭa-buday वाँट-बुडय । **अत्यभीप्सा** f. (immediately on seeing something) violent longing, impetuous hankering (for it, so that one is even ready to take it by force). —**phērun** —फेरुन् । **त्यागाय रुचितीभवनम्** m.inf. to experience pleasure in giving or leaving (esp. something of great value or much loved) to another.

vēth व्यथ् । वितस्ता f. (sg. dat. vēthi व्यथि, Gr.Gr. 70), the N. of the principal river of Kashmir, in Skt. *Vitastā*. In India it is known as the Jihlam (*vulgo* Jhelum) (El. *vēth* (*sic*), *vyēt*; Gr.Gr. 25, 70; W. 149; Śiv. 1588; K.Pr. 9, 227, 233). In K.Pr. 102, treated as a symbol of prosperity. Cf. vētastā. -shikhur^u पारुन् -शिखरु पारुन् । पणविशेषः m.inf. to cast a certain bet, ordeal, or test. In this, a wet mark is put on one side of a potsherd, piece of grass, or the like. It is tossed into the air, and, as in our 'head or tail', the side that turns up decides the contest.

vētha-bal व्यथ-बल् । वैतस्ततीर्थम् m. any local *ghāt* on the bank of this river, where people bathe, or embark and disembark (Gr.Gr. 165). -both^u -बठु । वैतस्तकूलम् m. a bank of this river. -gōd^u -गाडु । वैतस्तमत्स्यः f. a fish of this river (cf. *gād*). -kründ^u -क्रंडु । वितस्तातीरप्रदेशः f. (sg. dat. -kranjē -क्रन्ज्य), N. of the country on both banks of this river. -truwāh -त्रुवाह । वितस्तात्रयोदशी f. (sg. dat. -truvūsh^u -त्रुवशू), the thirteenth lunar day of the bright half of the month of Bād³rapēth (Skt. *Bhādrapada* = August–September), being the anniversary of the day on which Pārvatī, the Energetic Power of Śiva, descended to the earth in the form of this river. A festival is held on this date, during which Hindūs worship and make offerings to the river. -truvūsh^u-bōg^u -त्रुवशू-बोगु । सुदायविशेषः m. a present made to a bride by her husband's people on the occasion of this festival. -wōn^u -वोनु । वैतस्तजलम् m. the water of the river Vēth (as distinct from that of neighbouring streams) (El. *vēthawōin*; Gr.Gr. 73; W. 115, *vēthawon*⁴, river-water). -wotur^u -वतुरु । वितस्ताप्रभवस्थानम् m. the source of the river Vēth. -wāv -वाव । वैतस्तवातः m. the breeze that blows from the Vēth, or from a place where it has a confluence with another river or with the Wular lake.

vētha व्यथ । अतिस्थूलः adj. e.g. excessively stout, corpulent, obese; cf. vyoth^u. vētha-pan व्यथ-पन् । तक्षोपकरणविशेषः m. a carpenter's rule or gauge.

vēth वेत् f. in gar-vēth, household utensils, p. 296a, l. 36, q.v.

vēth^u व्यथू, see vyoth^u.

wōth वृत् f. (sg. dat. wōti वृटि), a leap, jump (pēthⁱ (a jump) over) (cf. kala-pēthⁱ w^o, p. 435a, l. 42; kōli-w^o, p. 437b, l. 48) (El. *wot*, *wōth*; Gr.M.; Śiv. 1567; K.Pr. 63). —diñ^u —दिनु । उत्सवनम् f.inf. to give a jump, to jump, (esp.) to jump down from on high, or to jump to a height from below (Rām. 554, 558, 1369; K.Pr. 146). —dāvūn^u —दावनु f.inf. to cause to jump, make (a person) leap

(cf. p. 263a, l. 49) (Śiv. 1815). —kadūn^u —कडनु । भ्रमेणोत्थानम् f.inf. to give a jump, to jump up suddenly, to jump (from sudden fear, surprise, or the like) (cf. p. 386a, l. 22) (Śiv. 998); (of something low down) to jump up, be propelled upwards. —lāyūn^u —लायनु f.inf. to take a jump, to leap, to leap (into), leap (upon) (El.; Rām. 212, 250; K. 233, 237, 446, 491, 632). —tulūn^u —तुलनु f.inf. to leap up, to leap to a height (Rām. 549; H. ii, 9). —trāvūn^u —त्रावनु । प्रोच्चादुत्सवनम् f.inf. to take a series of jumps, esp. down from, or over, a height (cf. tēharyau-pēthⁱ wōta trāwāne, p. 983b, l. 49). —shunūn^u —शुनुनु । उत्सुत्य निपतनम् f.inf. to jump down, hurl oneself down, plunge (into) (H. iii, 4; K.Pr. 109); (on seeing something going on which interests) suddenly to plunge into the middle (of it).

wōta-bari shōta-bor^u बट-वरि कूट-वर् । सुतगत्या प्रवर्तनम् m. jumping about (from one thing to another), trying resource after resource (used of someone helpless and without resources and making despairing efforts to accomplish some work). -pūr^u -पूरु । सुतगतिक्रमः m. going along, or progressing, by jumps; a road or path over which it is necessary to pass with great speed. —tulanē —तुलन् f.pl.inf. to leap about, to leap, make leaps (Gr.M.). -wōr^u -वोरु । शीघ्रप्राप्यस्थानम् m. a place which should be reached, or which can be reached, by very quick going (*quasi*, in a leap). -wōt^u -वोटु । सुतगतिगम्यमार्गः m. a path which can be traversed only by jumping (owing to rocks, uneven surface, hollows, torrents, or the like). -wōth -वृत् । नैरन्तर्येण सवनम् f. continued leaping (K. 448, 1127); progressing by uninterrupted leaps; (in doing any work) habitually acting rashly and without consideration of results.

wōti anun वृटि अनुन् m.inf. to bring with a leap, to cause (someone) to come at once before oneself, to summon hastily (K. 367).

wōth^u वृथ् । सोत्थानः adj. (f. wōth^u वृथू), 1 p.p. of wōthun, q.v. (This word is to be distinguished from woth^u 3, which has the opposite meaning.) Used as adj., risen, standing up, erect; he who, or that which, is steadily and continuously rising (lit. and met.); risen (from bed, sickness, or the like) (cf. bēmāri-w^o, p. 108b, l. 50; huri-w^o, p. 347a, l. 45); prepared, ready (cf. byāli-w^o, p. 150b, l. 40); risen (from), been done with, been got rid of (cf. mūni-w^o, p. 573b, l. 47); originated, issued, emanated (cf. manza w^o, p. 584a, l. 30); risen from its origin, just issued, fresh from the source (cf. thāna-w^o, p. 978a, l. 10. Here there has possibly been confusion with woth^u 3,

q.v.); and so on, through all the meanings of wōthun.

wōtha-bēth बथ-बेठ । उत्थानास्थितिवृत्तिः f. (of some thing or action) the continuously and repeatedly rising up and settling down. -bēth lagūn^u -बेठ लगनू । आस्थित्युत्थितौ प्रवर्तनम् f.inf. (of a human being) to begin repeatedly rising and sitting; to become restless, fidgety, etc.; (of some action) to become uncertain, at one time in action, at another time not, or at one time definite and at another time indefinite, and so on; cf. wōthāsan. -dān -दान । चलचुली m. a movable fireplace or cooking stove (capable of being moved safely from one place to another).

wōthā-bīthī बथा-बीठी । उत्थानासनकर्म f. rising up and sitting down; esp. (as a punishment to a school boy) continuous repeated standing up and sitting down.

woth^u 2 वथु (for 1, see wasun) । उन्मुक्तः (f. vūth^u 2 वथू, for 1, see wasun) (of a thing or action) open, unclosed, not shut up (cf. āchⁱ-waṣha gāshē-rāṣha, p. 9a, l. 2; āda-w^o, p. 12b, l. 7; atha-w^o, p. 64b, l. 47; thāna-w^o, p. 978b, l. 29; wōlinja-w^o, p. 1115b, l. 48) (Gr.Gr. 29, 140; Gr.M. wōth^u; K.Pr. 1, 105, 245); exposed, bare, uncovered, naked; not tied up, unfastened; loose, not connected (with); free, unrestricted, unrestrained (cf. buk^{ar}-w^o, p. 102b, l. 6). —shunun —छुनुन् m.inf. to throw (a door or the like) open (Rām. 1734).

woth^u 3 वथु । अवतीर्णः (f. vūth^u 3 वथू, for 4, see s.v.). (This word is to be distinguished from wōth^u, which has the opposite meaning), 1 p.p. of wasun, used —° as adj., in the following meanings:—descended, come down, [as in hātⁱ-w^o, p. 356a, l. 35; nakha-w^o, p. 629a, l. 7; nēri-w^o, p. 673b, l. 18; sōrga-w^o, p. 934a, l. 30; wana-w^o, p. 1120a, l. 42]; just come (from), fresh (from) [as in dōri-w^o, (cloth) fresh from the loom, p. 237a, l. 34; hēli-w^o, p. 364b, l. 21; wāna-w^o, p. 1121a, l. 20; so dāna-w^o, (of cooked food) fresh from the oven (cf. thāna-wōth^u, p. 1158b, l. 49); vēgi-w^o, one who is just married (s.v. vyūg^u), as compared with vēgiwoth^u-mot^u (p. 1150b, l. 18), a married person]; declined, faded, wasted, waned, (as in buthⁱ-w^o, p. 143a, l. 10; nashē-w^o, p. 654b, l. 41; rasa-w^o, p. 842a, l. 23); fallen (from some former condition), abased (as in mada-w^o, p. 548b, l. 16; mōda-w^o, p. 549a, l. 32); and so on for other meanings of wasun.

wōth वॉठ । अन्नःकाठिन्यम् m. (sg. dat. wōṭas वॉटस) (of grain, fruit, etc., badly cooked) internal hardness, toughness, or grittiness. Cf. wōt^u.

wuṭh 1 वुठ । ओष्ठः m. (sg. dat. wuṭhas वुठस; obl.

wuṭha 1 वुठ), the lip (of the face) (cf. shēkar-w^o, p. 878b, l. 45) (El. wuṭ, wuṭh; Gr.Gr. 15; Gr.M.; Śiv. 66, 539, 830; Rām. 724, 1266, 1393, 1708; YZ. 75).

wuṭha-shyon^u वुठ-छानू । छिन्नौष्ठः adj. (f. -shēn^u -छानू), one who has a torn lip, or a gap in the lip (owing to some wound or accident). -ṣot^u -चोट । भिन्नौष्ठः adj. (f. -ṣūt^u -चटू), one who (by a surgical operation, or by some accident) has a cut lip, or a piece of lip cut off; hare-lipped. -vyoṭh^u -व्योट । स्थूलौष्ठः adj. (f. -vēth^u -वैठू), thick-lipped, swollen-lipped.

wuṭh 2 वुठ (cf. wuṭhun) in wuṭh-patāg वुठ-पटाग । अत्युद्वेगः m. extreme harassment of another, violence (e.g. by making him give something, goading him into doing something impossible, or making charges against him). -patāg tulun -पटाग तुलुन् । अत्युद्वेजनम् m.inf. to harass in this way. -patāg wōthun -पटाग वथुन् । अत्युद्वेगोद्भवः m.inf. such harassment to happen (e.g. by violence, attacks, uproar, etc.). -patōgⁱ -पटांगि । उद्वेजकः adj. e.g. one who habitually harasses, as ab.

wuṭha 2 वुठ । विकृतौष्ठः adj. e.g. one who has a deformed lip.

wuṭh^u वुथु । नीधवर्षणम् m. (during a shower of rain) the water that drips from the eaves of a house (Gr.Gr. 15, wuṭh; Śiv. 338).

wuṭhⁱ-dag वुथि-दग् । नीधधारासंपातः f. the fall of a torrent of water from the eaves. -dāra -दार । नीधवृष्टिधारा f.pl. a stream of water from the eaves.

wuṭh^u वुठु 1 p.p. of wuṭhun, q.v. used —° as adj. in āda-wuṭh^u, half-twisted, p. 12b, l. 8, q.v.

wūth वूठ । उष्ट्रः m. (sg. dat. wūṭas वूटस, Gr.Gr. 51; f. wūṭiñ वूटिच्, q.v., Gr.Gr. 38), a camel (cf. muji-w^o, p. 558b, l. 17) (El. unṭ, wūṭ; Gr.Gr. 18, 38, 51; W. 134, wūṭh; K.Pr. 78, 235).

wūṭa-bār वूट-बार (sometimes spelt wūṭha-वूठ-)

उष्ट्रभारः m. a camel's load, the goods loaded on a camel (H. i, 9, wūṭa-bār; YZ. 420, wūṭhah-b^o); met. an excessively heavy burden imposed upon a man (even if it is beyond his strength). -cōbur -चबुर ।

उष्ट्रसमशीलः adj. (f. -cōb^ur^u -चबूरू), a camel lout, a hulky boor (described as a long-necked, tall, bulky fellow, who is brainless in what work he does, whose gait, manner of speech and of eating, and other forms of conduct are objectionable). The word is not confined to the male sex. -kōb^ur^u -कबूरू । उष्ट्रपृष्ठम् f. a camel's hump (traditionally said to represent the grave of an ancient Moslem saint); met. any hump-shaped article fixed firmly on its base. -naṣun -नसुन् ।

निष्प्रयोजनायासः m. (sg. dat. -naśanas -नञनस), 'a camel's dance', useless labour, lost labour, labour in vain. -raz -रज् । अनेकेषां परस्परं संबन्धितम् f. a rope of camels, i.e. a line of camels connected together by a rope running through the nose-ring of each; a collection of people all mutually united by one reason (such as mutual friendship, relationship, common occupation, and so on). -ṣol^u -सलु । असम्यग्विवेकी m. one who walks like a camel (without heading hollows and heights, shortest or longest way, and so on); hence, one who acts without discrimination, one who acts unreflectingly. -ṣop^u -सपु । उद्गमशीलः m. 'camel-bitten'; hence, one, unable himself to think or understand, who acts properly or improperly only in obedience to another, one who is a mere docile machine.

wūth^u वूठू (sometimes, e.g. p. 595b, l. 21, spelt wūt^u वूटू) । महामणिकम् f. (sg. dat. wūchē वूछ or, sometimes, wūcē वूच), a kind of large earthenware jar or vat (cf. masa-wūt^u, p. 595b, ll. 21 ff.) (K.Pr. 139).

wōthadañē वथदञ । उत्थितः adj. e.g. standing up, erect (K. 980); standing permanently on end; cf. wōdañē. —rōzun —रोजुन । उत्थाय स्थितिः, तदासक्त्याज्ञापालनम् m.inf. to remain standing; to be at attention, always ready to obey, to be constant in attendance; to receive (a guest) hospitably. —thawun —थवुन । निरन्तर्येण कार्यनियोजनम् m.inf. to set standing, set erect; to set (a person) continually standing, i.e. perpetually on duty, without a moment's rest.

wathal 1 वठल् । भर्त्सनेनानादरः f. disrespect (shown to another by abusing him before respectable people); cf. watha. —gaṭhūn^u —गठ्ठू । अतितिरस्कारावाप्तिः f.inf. such disrespect to happen, i.e. to be shown (to a person).

wathal 2 वठल् । गुहसंचयः f. secret collection (of money, goods, results of work, or the like), secret hoarding. —kariūn^u —करिजू । गुप्तसंग्रहः f.inf. secretly to hoard, secretly to pile up one's earnings or the like.

vēthun वथुन । पुष्टीभवनम्, तोषाप्तिः conj. 3 (2 p.p. vēthyōv वथोव्), to become stout, fat, corpulent, to swell (cf. rēkh vēthūn^u, p. 830b, l. 43) (El.; Gr.Gr. 108, 110, 173, 196); (of something originally thin, by undergoing the necessary processes) to become thick, etc.; to increase (El.); to exult, rejoice (on the attainment of one's desires, etc.) (Rām. 1109; K. 61, 96, 255, 330, 337, 418, 461-2, 569, 585, 633, 648, 659, 682, 725, 749, 771, 857, 902, 949, 964, 986, 1133, 1158). vēthyō-mot^u वथो-मंतु । स्त्रीव्यमुपपन्नः perf. part. (f. vēthyē-mūs^u वथे-मन्तू), become stout, fat, thick, as ab.

wōthun वथुन । उत्थितिः conj. 2 (1 p.p. wōth^u वथु, f. wōth^u वथू; 2 p.p. wōthōv वथोव्. The 1 p.p. should be distinguished from woth^u वथु, 1 p.p. of wasun, to descend, q.v. The two words are almost identical in sound, but have opposed meanings);

to rise, go up, ascend (cf. d^ah w^o, p. 198a, l. 21; parda w^o, p. 756b, l. 13; tala-pēṭha w^o, p. 996a, l. 46; tēngal wōthānⁱ, p. 1011a, l. 29; tēndⁱ wōthānⁱ, p. 1050a, l. 3) (El. wōthun, wōtun, wuthun; Gr.Gr. 26, 29, 111, 176, 209, 225, 227; Gr.M.; L.V. 1; Rām. 344, 561, 563, 595, 820, 886, 900, 1099, 1127; K. 873); esp. to rise suddenly, or unexpectedly (cf. manza w^o, p. 584a, l. 36; wūrⁱ wūrⁱ w^o, p. 1141b, l. 37) (Rām. 1475); to rise up, stand up, become erect (cf. lūt^u wōthūn^u, p. 536a, l. 46; mēnga wōthāñē, p. 578a, l. 44; thod^u w^o, p. 971a, l. 2) (Gr.Gr. 204; L.V. 10, 75; Śiv. 65, 321, 392, 842, 879, 1357; Rām. 114, 173, 391, 431, 484, 554, 598, 662, 672, 692, 707, 819, 903, 252, 955, 1107, 1110, 1374, 1384, 1388, 1402, 1462, 1493, 1559, 1604, 1691, 1712, 1741; K. 69, 80, 235, 443, 446, 461, 475, 600, 608, 814-5, 870, 890, 895, 897, 930, 1000, 1041, 1097, 1118; H. ii, 3, 5, 6; iii, 1, 8; v, 6, 9; viii, 11; xii, 3, 14-5, 20; YZ. 532; K.Pr. 63, 237); to rise up and stand, to be standing, erect (El. wathun, to stand; Rām. 332); to rise, get up (from bed, sickness, or the like), to awake, recover from illness (cf. bēmāri w^o, p. 109a, l. 2; nēnd^ari w^o, p. 642b, l. 24) (Gr.M.; L.V. 105; Śiv. 163, 628; Rām. 73, 622; K. 592, 801 (wōts^u is a misprint for wōth^u), 968, 971, 1163; H. xii, 23); to swell (as a river, a vein, a bruise, or the like) (cf. nahōjⁱ wōthāñē, p. 625b, l. 38; rag wōthūn^u, p. 827b, l. 23);

to rise for the purpose of leaving, to rise up and go, to take leave (cf. brag wōthānⁱ, p. 120a, l. 22; dōkha w^o, p. 206b, l. 17; mala w^o, p. 564b, l. 21); to depart (from a place, or this world) (buthi-pēṭha w^o, p. 143b, l. 3); to be lifted off, to be done away with, be abolished, discontinued (lawā wōthūn^u, p. 541a, l. 10; thop^u w^o, p. 980a, l. 32; thaph wōthūn^u, p. 918a, l. 20) (Śiv. nakha w^o, to be lifted off the shoulder, i.e. to be completed, 1758, the reference to wasun, on p. 629a, l. 4 being incorrect); to disappear, cease to exist (cf. bōgⁱ wōthānⁱ, p. 91a, l. 20; banga wōthūn^u, p. 112b, l. 37; barm w^o, p. 123b, ll. 1 ff.; das w^o, p. 251b, l. 27; dōsh^u w^o, p. 253a, l. 33; diwath wōthūn^u, p. 265a, l. 3; mālay wōthūn^u, p. 570a, l. 20; mandach wōthūn^u, p. 575b, l. 12; satyā wōthūn^u, p. 950b, l. 29) (Śiv. 1290); to rise

(owing to friction or the like) from the surface, to be worn away, (of skin) to be worn off, flayed (cf. **bargölⁱ wōthānⁱ**, p. 120*b*, l. 5; **nam wōthānⁱ**, p. 635*b*, l. 38; **tūz wōthānⁱ**, p. 1051*b*, l. 41);

to spring up, sprout, shoot, grow; to break out (as an epidemic, mutiny, etc.), to arise suddenly (as a storm, disturbance, etc.), to burst forth (as fire) (cf. **brēh wōthūn^ū**, p. 120*b*, l. 18; **dūn^ū wōthūn^ū**, p. 231*b*, l. 18; **drāg w^o**, p. 241*b*, l. 4; **hūs w^o**, p. 352*b*, l. 2; **huy wōthūn^ū**, p. 363*a*, l. 46; **khad wōthūn^ū**, p. 391*b*, l. 36; **mājē-wadun w^o**, p. 557*b*, l. 40; **maishēr w^o**, p. 598*a*, l. 49; **mazhar w^o**, p. 615*b*, l. 10; **naba-nār w^o**, p. 619*a*, l. 11; **nār w^o**, p. 647*a*, l. 35; **phārishēr w^o**, p. 708*b*, l. 41; **phāwār wōthānⁱ**, p. 720*b*, l. 4; **pōntsa-grish^ū wōthūn^ū**, p. 742*b*, l. 33; **tāv w^o**, p. 1046*b*, l. 37; **wōlharish wōthūn^ū**, p. 1113*b*, l. 38) (El. *wōthun*, to blow (of the wind); Śiv. 1614, 1843; Rām. 404, 693, 740, 835, 1761; K. 451, 762; H. iii, 3; vi, 12-3, 15; YZ. 396; K.Pr. 128); to spring up, come into existence, begin, occur (cf. **bādwōr^u w^o**, p. 89*a*, l. 42; **br^as wōthūn^ū**, p. 126*a*, l. 47; **bōy wōthūn^ū**, p. 149*a*, l. 22; **dōd^u w^o**, p. 191*b*, ll. 6 ff.; **dōd^asa w^o**, p. 193*a*, l. 7; **gānd wōthūn^ū**, p. 289*a*, l. 16; **māchⁱ wōthūn^ū**, p. 547*a*, l. 35; **muh w^o**, p. 553*b*, l. 17; **mōsh^{kh} w^o**, p. 597*b*, l. 18; **nyāy w^o**, p. 675*a*, l. 8; **phakh w^o**, p. 689*a*, l. 8; **phasād w^o**, p. 712*a*, l. 16; **phutūra w^o**, p. 718*b*, l. 49; **pralāb w^o**, p. 759*a*, l. 35; **prasang w^o**, p. 768*a*, l. 23; **sēy wōthūn^ū**, p. 956*a*, l. 7; **tōsa-tōs wōthūn^ū**, p. 1037*a*, l. 38; **tāv w^o**, p. 1047*a*, l. 22; **tan wōthūn^ū**, p. 1073*b*, l. 23; **wucāpa w^o**, p. 1095*b*, l. 1; **wād w^o**, p. 1096*a*, l. 26; **wuṭh-patāg w^o**, p. 1159*b*, l. 18; **wātsakh wōthūn^ū**; **wōtrāth w^o**; **vyād wōthūn^ū**) (Gr.M.; Rām. 281, 407, 1142, 1290; K. 1114); to come on, begin (as pain, disease, etc.) (cf. **bēgarun w^o**, p. 92*b*, l. 6; **bambar wōthānⁱ**, p. 108*a*, l. 14; **brikh wōthūn^ū**, p. 122*b*, l. 10; **dad^{ur} wōthūn^ū**, p. 192*a*, l. 38; **dag wōthūn^ū**, p. 193*b*, l. 5; **phārⁱ-wōv wōthūn^ū**, p. 702*b*, l. 43; **phutang wōthānⁱ**, p. 718*b*, l. 29; **pyās w^o**, p. 818*a*, l. 15; **rēy wōthūn^ū**, p. 854*b*, l. 34; **tūri-bambar wōthānⁱ**, p. 1021*a*, l. 27; **tōs w^o**, p. 1037*a*, l. 34; **tatur^u w^o**, p. 1044*b*, l. 46); to proceed (from), originate, issue, emanate, result (cf. **prawa wōthañē**, p. 772*a*, l. 13; **rāy wōthūn^ū**, p. 854*b*, l. 21; **tarang wōthānⁱ**, p. 1028*a*, l. 32); to rise (upon), fall (upon), attack (Gr.M., K. 1056, K.Pr. 85).

This verb is used with the conjunctive participle of another verb, to indicate the hastiness, impulsiveness or suddenness of the act expressed by the latter, as in

phīrith wōthun, equivalent to our 'to up and answer' (K. 755; H. viii, 6; x, 2, 6; xxii, 11).

wōth^u-mot^u वृथु-मंतु । उत्थितः perf. part. (f. **wōth^ū-mūṣ^ū** वृथू-मन्तू), risen, etc., as ab.

wōthan-wād वृथन्-वाद । संहारः m. disappearing, i.e. total destruction (of a kingdom, of one's entire property, or the like). **-wād yun^u** -वाद यिनु । विनाशकालोपगमः m.inf. the time of such destruction to come near.

wōthith gaṣhun वृथिथ गक्कुन् । मूलादेव विनष्टीभवनम् m.inf. (by some overwhelming calamity, an entire kingdom, property, or business) to disappear, i.e. to be totally destroyed.

wuṭhan वुठन् f. (sg. dat. **wuṭhūn^ū** वुठन्तू), the act of twisting (cf. **atha-w^o**, p. 64*b*, l. 49) (Gr.Gr. 121); a screw (El.). — **diñ^ū** — दिन्तू । आवेष्टना f.inf. to give a twist (to something loose or lax, such as a rope or the like, in order to tighten it up). — **yiñ^ū** — यिन्तू । अत्यायहयुक्तीभवनम् f.inf. 'twisting up to come (to a person)', to show more and more persistence the more one's entreaties are refused.

wuṭhun वुठुन् । आवेष्टनम्, अत्यन्तोद्वेजनम् conj. 1 (1 p.p. **wuṭh^u** वुठु, f. **wuṭh^ū** वुठू, f.dat. **wuchē** वुछ; 2 p.p. **wuchyōv** वुछ्योव्), to twist, screw, wring (cf. **atha w^o**, p. 64*b*, l. 50; **gōsha wuṭhañē**, p. 313*a*, l. 6) (Gr.Gr. 15, 120-1); to twist (as in making a rope or the like) (cf. **anga w^o**, p. 33*b*, l. 14; **atha wuṭhūn^ū**, p. 65*a*, l. 2) (Gr.M., L.V. 107); to coil round and round (something to strengthen it, or to strengthen a joint); to entangle; (met.) to wring (a person's feelings), to hurt his feelings by subjecting him to violent abuse or accusations, no matter how much he shows humility and entreats (cf. **wān wuṭhānⁱ**, p. 1120*b*, l. 49).

wuṭh^u-mot^u वुठु-मंतु । आवेष्टितः, वलादुद्वेजितः (f. **wuṭh^ū-mūṣ^ū** वुठू-मन्तू), twisted, etc., as ab.; hurt in the feelings, as ab.

wuṭhana yun^u वुठन यिनु । आवेष्ट्येव प्रवर्तनम् m.inf. pass. to become twisted, as ab.; to become the subject of violent abuse or accusations, as ab., the more one pleads and shows humility; (of a disease or the like) the more remedies are applied, to entangle (i.e. get hold of) the patient the more.

wōthanāwun वृथनावुन् conj. 1 (1 p.p. **wōthanōw^u** वृथनोवु), to cause (so-and-so) to rise (as distinguished from **tulun**, to raise or lift up, both words being looked upon as causals of **wōthun**, q.v.) (Gr.Gr. 176).

wuṭhanāwun वुठनावुन् । आवेष्टना, उद्वेजनम् conj. 1 (1 p.p. **wuṭhanōw^u** वुठनोवु), to cause (a rope or the like) to be twisted; to harass (a person) by causing

the police, etc., to bring accusations (of theft or the like) against him.

vēthiñ^u वृथिञ् f. a woman who is too stout, too fat, made ugly by fatness, gross. Considered to be the fem. of **vyoth^u**, q.v., but used in a bad sense (Gr.Gr. 38).

wūthiñ वृथिञ् । आवेष्टना, आयहः f. twisting, coiling; twisting a rope or the like; a twist, coil (El. *wūthin*, Gr.Gr. 120, K.Pr. 178); persistence or obstinacy (in insisting in undertaking some work in spite of another's objections). —**yiñ^u** —यिञ् । आयहोद्भवः f.inf. obstinacy or persistence in carrying out some work to occur.

wūthiñ वृथिञ्, see **wūtiñ**.

wōthiñār वृथिञार्, **wōthiñēr** वृथिञर् or **wōthiñēr** वृथिञेर् । उत्थानशीलता, उद्योगः m. habitual readiness to undertake (any work) at once and without delay, industrious activity, zealous quickness.

wōthpāth वृथपाथ् । उपप्लवः m. (sg. dat. **wōthpātas** वृथपातस्), any public calamity (such as drought, flood, epidemic, etc.). Cf. **wōtpāth**.

wath^{ar} वथर् । पत्रम् m. (sg. dat. **wat^{ar}as** वत्रस्). (This word is the form taken by **path^{ar}** 1, when it is the second member of a compound. It therefore occurs only —°) a leaf (cf. **ala-w^o**, p. 22*b*, l. 44; **bōñē-w^o**, p. 115*b*, l. 31; **dachē-w^o**, p. 186*a*, l. 16; **dat^{ar}-w^o**, p. 259*a*, l. 23; **gula-w^o**, p. 284*a*, l. 1; **hāka-w^o**, p. 326*b*, l. 46; **kābayē-w^o**, p. 382*b*, l. 50; **khēla-w^o**, p. 397*b*, l. 23; **khārⁱ-w^o**, p. 410*b*, l. 49; **muji-w^o**, p. 558*b*, l. 30; **pampōshē-w^o**, p. 734*a*, l. 28; **pana-w^o**, p. 735*a*, l. 23; **pōshē-w^o**, p. 779*a*, l. 47; **tamōkⁱ-w^o**, p. 1006*b*, l. 12; **ṭ^{an}nānⁱ-w^o**, p. 1075*a*, l. 26; **ṭūthⁱ-w^o**, p. 1087*a*, l. 21) (El. *wāthar*, *wathir*; Gr.Gr. 51; Śiv. 1802); any leaf-like object (cf. **pilⁱ-pilⁱ-w^o**, p. 814*b*, l. 2). Cf. **wat^{ar}** 2.

wat^{ar}-hor^u वत्र-हर् । कर्णभूषणविशेषः m. a pair of certain leaf-like ear-ornaments. —**kan** -कन् । एकमात्र-कर्णभूषणविशेषः m. a single one of a pair of these ornaments.

wathar वथर् m. or f. the act or condition of spreading, becoming diffused, in **wuna-wathar**, f., p. 1122*a*, l. 47, and **wōṣha-w^o**, m., s.v. **wōṣh** 1, q.v. Cf. **watharun**.

watharū वथरू m. a level piece of ground, a field, i.q. **pathur**, q.v., and (like **wath^{ar}**, q.v.) used only —° (cf. **baḍ-watharū**, p. 81*b*, l. 48; **lar-watharū**, p. 529*b*, l. 41); a field in which rice is sown broadcast (L. 331, *watru*, 463, *watru*).

wathur^u वथुर् । अत्यायासः m. great fatigue, weariness, distress (from excessive labour, journeying, or the like).

Cf. **wutra**. —**gaṣhun** —गहुन् । अत्यायासखेदानुभवः

m.inf. such fatigue to be experienced; to become exhausted by exposure to extreme heat, a rainstorm, or the like; to experience mental distress (from being abused, from grief, or similar cause).

vēthur^u 1 वथुर् । पचिभेदः, काष्ठविशेषः m. a certain bird, described as small, dark-coloured, and living in swampy land; a certain smooth wood found in root-shaped lumps in barren hill-country.

vēthur^u 2 वथुर् । स्थूलाङ्गः adj. (f. **vēth^{ur}-r^u** 1 वथूरू), stout, plump, bouncing (usually with reference to a boy or girl).

vēth^{ur}-r^u 2 वथूरू (for 1, see **vēthur^u** 2) । बुद्रमीनविशेषः f. N. of a certain small fish, generally found in forest torrents.

wuthur^u वुथुर् । पटलाधारस्तम्भः m. a cross-beam supporting the upper floor or roof of a house. **wuthārⁱ-mōṇḍ^u** वुथरि-म्वंडु । पटलाधारदार्वाधारदारु m. the block of wood that supports this beam and keeps it in its place.

watharun वथरन् । समास्तरणम् conj. 1 (1 p.p. **wathor^u** वथर्), to spread out (a carpet, mat, or the like, on the ground), lay out flat (Śiv. 500, 1468; Rām. 1495; H. xii, 18, 21; YZ. 235); to throw (a person) flat and spread out on the ground (for execution). **wathor^u-mot^u** वथर्-मंतु । समास्तृतः perf. part. (f. **wathūr^u-müṣ^u** वथूरू-मञ्जू), spread out, as ab. (Rām. 569, 579).

watharun^u वथरन् । आस्तरणम् m. a mat, rug, or the like spread out (for sleeping on or for sitting on), a bed (Gr.M.; L. 458, *wathran*; K. 925; H. xii, 24); a carpet (El.).

watharānⁱ-palav वथरनि-पलव् । आस्तरणपटः m. a rug (used like a mattress) spread (on a bed for being lain upon. Usually some old worn-out garment).

watharani pyōmot^u वथरनि प्योमंतु । अतिबोभाविष्टः perf. part. (f. —**pyēmüṣ^u** —प्येमञ्जू), filled with agitation, as in the following. —**pyon^u** —प्यन् । अतिबोभाविष्टीभवनम् m.inf. to become extremely agitated (by fear, disease, loss, anxiety, or the like, to such a degree that the person affected is not able even to stand up).

vētharan वथरन् । धान्यतृणमयस्यूतिः, कटः f. (sg. dat. **vētharūñ^u** वथरञ्जू), a kind of sack made of string formed by twisting paddy-straw (used for carrying paddy and the like) (cf. **māz-v^o**, p. 615*a*, l. 6, where there is also possible confusion with **vēth^{ar}-ran**, q.v.) (El.; L. 463, *vetran*; K.Pr. 124); a mat made of this string, a straw mat.

vētharūñ^u-pat^uj^u वथरञ्जू-पतञ्जू । धान्यतृणमयकटविशेषः f. a mat woven from twisted rice-straw; an old, worn-out, mat like the ab. —**sāban** -साबन् । निरर्थद्रव्यहापनम्

f. (sg. dat. -sābūn^ū -सावबून्), 'soap on such a straw-mat', wasting one's substance on useless labour (K.Pr. 190).

vēṭh^aran वेट्ठरन् । पोषणम् f. (sg. dat. vēṭh^arūn^ū वेट्ठरून्), making stout, making fat; fostering (a human being, a tree, or the like). See māz-vētharan, s.v. vētharan.

vēṭh^arun वेट्ठरन् । पोषणम् conj. 1 (1 p.p. vēṭh^or^u वेट्ठरु), to make stout, to fatten, to foster (e.g. a man by food, etc., or a tree by horticultural care, watering, etc.) (Gr.Gr. 8); to increase (tr.). vēṭh^or^u-mot^u वेट्ठरु-मंतु । पोषितः perf. part. (f. vēṭh^ūr^ū-mūṣ^ū वेट्ठरू-मंचू), made stout, fattened, as ab.

wōtharan वथरन् । अवमार्जना, अवमार्जनवस्तु f. (sg. dat. wōtharūn^ū वथरून्), wiping, making clean by wiping; anything used for wiping, a wiper, a duster.

wōtharun वथरन् । अपमार्जनम् conj. 1 (1 p.p. wōthor^u वथरु), to wipe, make clean by wiping, to wipe clean (H. viii, 6, 13). wōthor^u-mot^u वथरु-मंतु । अपमार्जितः perf. part. (f. wōthūr^ū-mūṣ^ū वथरू-मंचू), wiped clean. wōtharan-palav वथरन्-पलव । परिमार्जनपटः m. a wiping cloth, a cloth for wiping off dirt, (for a human being) a bathing towel.

wōtharun^u वथरन्नु । अपमार्जनोपकरणम् m. anything for wiping off dirt, or for wiping dry, a wiper, towel.

watharāwun वथरावुन् । समास्तरणम् conj. 1 (1 p.p. watharōw^u वथरोवु), i.q. watharun, q.v. (El., Gr.M.) (El. also has watharawun, to spread (a carpet)) (El.; Gr.M.; Śiv. 57, 1850; Rām. 1783; YZ. 343).

vēṭh^arāwun वेट्ठरावुन् । स्थूलीकरणम् conj. 1 (1 p.p. vēṭh^arōw^u वेट्ठरोवु), i.q. vēṭh^arun, q.v. (El., Gr.Gr. 173); to increase (tr.) (El.). vēṭh^arōw^u-mot^u वेट्ठरोवु-मंतु । पोषितः perf. part. (f. vēṭh^arōv^ū-mūṣ^ū वेट्ठरोवू-मंचू), i.q. vēṭh^or^u-mot^u, q.v. s.v. vēṭh^arun.

wōtharāwun वथरावुन् । अवमार्जनम् conj. 1 (1 p.p. wōtharōw^u वथरोवु), i.q. wōtharun, q.v. (Gr.M.). wōtharōw^u-mot^u वथरोवु-मंतु । अवमार्जितः perf. part. (f. wōtharōv^ū-mūṣ^ū वथरोवू-मंचू), i.q. wōthor^u-mot^u, s.v. wōtharun, q.v.

wōtharāwun^u वथरावुन्नु । अवमार्जनोपकरणम् m. i.q. wōtharun^u.

wuṭhōsⁱ वुठासि । साहसिकः adj. c.g. reckless, inconsiderate (in urging others to carry on work, while inactive oneself).

wōthāsan वथासन । अभ्युत्थानम् m. rising from one's seat to show honour (to another), rising in honour of; met. to show respect to another by complimenting him, or by praising his good qualities.

wōthawun^u वथवुन्नु । उत्तिष्ठन् n.ag. (f. wōthavūn^ū वथवून्), one who (or that which) stands up, or is on

the point of rising, or becoming prosperous; one who is zealous and ready to work.

wāthⁱwōn^u वथिवोन् । निरावरणत्वम् m. the condition of being without a screen, or of being exposed (either above or all round) (e.g. of a house, a courtyard, or a garden).

wāthⁱwōn^u वथिवाञ्चू । निरावरणः adj. c.g. (of a house, meeting place, courtyard, garden, or the like, or of a dish, vessel, etc.) without a screen, exposed (either above or all round), uncovered, unfenced.

wāthⁱwāñēr वथिवाञ्जर । निरावरणत्वम् m. i.q. wāthⁱwōn^u, q.v.

wathawār वथवार । निवासविनाशः m. destruction or ruin (of a house or other place of refuge, e.g. by decay, or by being pulled down and the materials being scattered) (Śiv. 120); met. destruction of any refuge or means of help. —gaṣhun —गकुन् । भंशाप्या विनष्टीभवनम् m.inf. such destruction or decay to occur.

wathawāray वथवारय । आश्रयस्थानादितस्ततः प्रचिष्य विनाशनम् f. destruction or ruin of anything animate or inanimate (by decay or violent removal from its site, and the constituents being scattered in different directions) (Śiv. 5); the causing of such destruction or ruin.

wāt^ūj^ū वातजू, see wātul (Gr.Gr. 36).

wōtūj^ū वटजू, see wōtul^u.

wōtūj^ū वटजू, see wōtul^u.

waṭuka वटुक in waṭuka bōrav (or bhairav) वटुक वा(भि)रव । वटुकाभिधदेवविशेषः m. N. of a certain Bōrav (Bhairava) (see p. 129b, l. 44), a partial form of Śiva, said to have been born as a mental son of Pārvatī (Śiv. 1552). Cf. waṭukh.

waṭukh वटुख । देवताविशेषप्रतिष्ठानकुम्भविशेषः m. (sg. dat. wāṭakas वटकस्), N. of a certain wide-mouthed bowl set up during the five days of the festival of the Śivarātri, beginning with the 12th lunar day of the dark half of the month of Phāgun (February–March), for the worship of Waṭuka Bōrav (see ab.); meton. a general term for all the vessels accompanying this bowl, and used in this worship. Cf. waṭuka.

waṭaka-pūz वटक-पूज । वटुकार्चनम् f. the performance of the worship on this festival; the body of rules laid down for this worship.

waṭakh-dul^u वटख-डुलु । अर्चाकुम्भविशेषः m. a bowl used in this worship. It is employed to contain the various oblations made each day to Waṭuka Bōrav. -dulij^ū -डुलिजू । अर्चाकुम्भविशेषः f. id., but smaller in size. -dūn^u -डूनु । वटुकार्चनसुफलोद्भावकः फलविशेषः m. a walnut used in this worship; the whole supply of these walnuts. A number of walnuts are put as

offerings into the above bowl, and after the conclusion of the ceremony these are distributed mutually, one to another, by the assembled relations and friends, in order to secure successful results from the worship.

-nōr^u -नारू । वटुकार्चनकुम्भिका f. a small bowl used at this worship, in which oblations of water and fruit, etc., are deposited. It is also called **Rāma-god^u**, q.v., p. 833b, l. 8. -noṭ^u -नटु । वटुकार्चनकलशः (मन्त्रकलशः) m. i.q., -dul^u, ab. -prōpyun^u -प्रापिनु । वटुकर्नवेद्यम् m. the oblations of food offered at this worship. They are consumed by the officiating priest and his assistants. -pūzā -पूजा । वटुकार्चनविधिः f. i.q., wāṭaka-pūz, ab. -rāza -राज । वटुकदेवः, वटुकार्चादिः m. the god Wāṭuka Bōrav worshipped at this ceremony ; the collection of apparatus used in this worship. -wōñ^u -वोजु । वटुकार्चननिर्माल्यजलम् m. the water remaining over from the offerings at this worship.

wāṭukh वाटुख । संधानकः m. (sg. dat. wāṭakas वाटकस्), he who, or that which, joins together, a man who joins up broken articles, a professional mender, or one skilled in mending, a repairer ; a process that unites together things broken (cf. anga-w^o, p. 33b, l. 2) ; one who brings together persons (e.g. a married couple or two friends) who have quarrelled, a reconciler.

wāṭal वातल् f. in wāvūñ^u wāṭal, etc., q.v. s.v. wāv l. wāṭal वाटल् । संधानसंस्कारोपलक्षितः adj. e.g. possessing joins, mended, repaired (e.g. a metal or wooden article, or an article of clothing).

waṭil 1 वटिल् । आरण्यदारुविशेषः f. N. of a certain hard wood found in the forests (L. 79, 82, wutil, (?) *Rhus Wallichii*). According to L. 82, it is used for making spoons and combs, and the tree has a red berry. Cf. waṭyul^u.

waṭil 2 वटिल् । गृहगोधिका f. a house-lizard.

wāṭul वातुल् । चण्डालः m. (sg. dat. wāṭalas वातलस् ; f. wāt^uj^u वातजू, H. xi, 14-5), a man of the lowest and most degraded caste in Kashmīr, a sweeper, a *Mihtar*, a scavenger, leather-worker (cf. hāra-wāt^uj^u, a kind of bird, p. 344b, l. 14 ; māra-wāṭul, p. 587b, ll. 12 ff. ; pōshⁱ-w^o, p. 780a, l. 1 ; shupⁱ-w^o, p. 887b, l. 34) (Gr.Gr. 36, 58 ; Gr.M. ; L. 418 ; W. 17 ; H. xi, 14-5 ; K.Pr. 9, 231-2) ; met. one who acts like one of this degraded caste, a filthy fellow (cf. lēka-w^o, p. 518a, l. 44).

wāṭal-bāpār वातल्-बापार । अतिमालिन्यम् m. the natural condition of a Wāṭul ; hence, foulness, filthiness (e.g. of a kitchen or its utensils, of garments or ornaments, of the body internally or externally). -mahāsas -महासस् । अयुक्तसंकीर्णता m. porridge of butter and beans (p. 553a, l. 13) (a dainty) for

a Wāṭul ; hence, incompatibility (e.g. fine ornaments on a dirty limb, or on the wrong and inappropriate limb). -phukh -फुख । चाण्डालपात्री f. (sg. dat. -phuki -फुकि), a kind of plate or tray, on which a Wāṭul who works as a shoe-cobbler keeps his tools. -wān -वान् । अशुच्याययस्थानम् m. a place where Wāṭuls and other foul and polluting people congregate or herd together. -wāza -वाज m. a cook of this caste, a low-caste cook who deals only with foul food (cf. hūnⁱ-māzas wāṭal-wāza, p. 337a, l. 5) (K.Pr. 84).

vitāl विताल् । चैत्रपालभैरवविशेषः m. a kind of Bōrav (see p. 129b, l. 44) or local godling who acts as a **Khitra-pāl** (p. 423b, l. 6) or guardian of cultivated fields (Śiv. 1683) ; met. a Brāhmaṇ who is a greedy eater of oblations (cf. the next). -brōhmun -ब्रोह्मुन् । भैरवचैत्रपूजकब्राह्मणः m. (sg. dat. -brōhmanas -ब्राह्मनस्), a low-class Brāhmaṇ (not allowed to intermarry with members of the caste of more respectable employment) who conducts the worship of such a Vitāl, and who lives on the offerings, etc., made to it. -kāv -काव् । लुद्रभिनुः m. 'a Vitāl-crow', a mean beggar (greedy, persistent, and clamorous in begging).

vitāla-shēṭh विताल-शेट् । षष्ठीतिथिविशेषः f. (sg. dat. -shēṭh^u -शीटू), the sixth lunar day of the dark half of the month of Pōh (December-January) on which a festival is held and offerings are made to a local Vitāl. -sond^u -सन्दु । वेतालभैरवस्थानम् m. N. of a tract said to be haunted by Vitāls lying between Śrīnagar and the Dal lake ; cf. the next.

vitālūñ^u marg वितालजू मर्ग । वेतालाधिष्ठानस्थलम् f. N. of a site near Śrīnagar where a Vitāl is said to have helped King Pravarasēna II to found that city (see RT.Tr. iii, 340 ff., and II, 442).

wōṭal बटल् । सुतप्रवृत्तिः adj. e.g. one who habitually leaps ; one who habitually walks in leaps, one who habitually leaps along ; one who is easily put into a state of excitement by joy, fear, or the like, excitable, easily excited. Cf. wōṭh and wōṭun.

wōṭul^u बटुल । उन्नतः, उत्थितः (सोत्थानः) adj. (f. wōṭūj^u बटजू), high, lofty, elevated (as compared with others, in form, position, fortune, qualities, occupation, or the like).

wōṭal-bujē बटल्-बुज्य । निमज्जनोन्मज्जनम् f.pl. risings and sinkings, repeated ups and downs (e.g. in the flood of a river, in a state of health, or in indecision of mind) ; cf. bōḍun. -dēmb -डेम् । प्रवाहाश्रयद्वीपम् m. a floating island, such as are common on the Dal lake.

wōṭul^u बटुल । सुतगतिकः adj. (f. wōṭūj^u बटजू), i.q. wōṭal, q.v.

waṭalad वटलद् । लाञ्छितः adj. c.g. (as subst., f. waṭaladiñ वटलदिञ्), stained in repute, in disrepute. Cf. wata 1.

wātalgi वातल्गी । पामरत्वम् f. the conduct of a Wātul, or scavenger; conduct like that (marked by evil habits, abusive language, plaguing, disregard for life, general impurity, and so on).

wōtalun व्तलुन् । उन्नतीभवनम् conj. 3 (2 p.p. wōtalyōv व्तल्योव्) (of something depressed or sunk) to rise, become high (cf. tōr^u w°, p. 1020a, l. 30); met. to rise (in wealth, honour, in bodily health, or the like); to become prominent. wōtalith yun^u व्तलिथ यिनु । प्रकटीभवनम् m.inf. (of something hidden, e.g. a seed sown in the earth, a fault, a change) suddenly to become prominently manifest. wōtalyō-mot^u व्तल्यो-मंतु । उन्नतिमुपगतः perf. part. (f. wōtalyē-müs^u व्तल्ये-मंचू), risen, become prominent, etc., as ab.

wōtalāwun व्तलावुन् । उद्धारणम् conj. 1 (1 p.p. wōtalōw^u व्तलोव्), to raise, elevate (lit. and met.) (causal of wōtalun in all its senses). wōtalōw^u-mot^u व्तलोवु-मंतु । समुन्नतिं नीतः perf. part. (f. wōtalōv^u-müs^u व्तलोवू-मंचू), raised, etc., as ab.

waṭilyuw^u वटिलिवु । दारुविशेषमयः adj. (f. waṭiliv^u वटिलिवू), made of waṭil-wood, see waṭil 1.

wōtam व्तम् or wōttam व्तत्तम् । उत्तमः adj. c.g. excellent, of the highest quality, best (Śiv. 1087, 1449, 1864, wōtt^o; K. 1040, 1054, wōtt^o). Cf. wōttom^u.

wōtamukhⁱ व्तमुखि adv. upside down (H. v, 9).

wōtamata व्तमता f. excellence, in wōtamata karūñ^u व्तमता करंचू । प्रशंसनम् f.inf. to praise, commend, eulogize, show honour (to).

wutum^u वुतुमु । अङ्गव्यावृत्तिः m. twisting, wrenching, sprain, dislocation of the foot, knee, or other lower limb. —gaṭshun —गकृन् । अङ्गव्यावर्तापत्तिः m.inf. such twisting, etc., to occur.

watan 1 वतन् وطن m. a native country (El., Gr.M.).

watan 2 वतन् । लघुचक्रविशेषः f. (sg. dat. watūñ^u वतंचू), a small circular, or wheel-shaped, piece of leather, wood, or metal, used for fastening the chain of a bolt or the like; cf. watūñ^u. watanē-gur^u वतञ्ज-गुरु । बालयानविशेषः m. 'a wheel-horse', a little carriage on wheels for a baby, a perambulator.

watun वतुन् m. in burza-w°, a large thin sheet of birch-bark (p. 131a, l. 9), and phā-w°, a square sheet of cotton wool (p. 698a, l. 17), qq.v.

waṭun वटुन् । एकत्र समवायः, संभृत्य स्वायत्तीकरणम् conj. 1 (1 p.p. woṭ^u 3 वटु (for 1, 2, see s.vv.); f. vūṭ^u or wūṭ^u 4 वटू (for 1, 2, 3, see s.vv.); f.pl. wacē वच्य; 2 p.p. wacyōv वच्योव्), to bring together (a number

of things), to collect (things scattered), to assemble (tr.) (Gr.Gr. 120, 128); to close up (something open, e.g. the eye, the mouth, or the hand) (cf. atha w°, p. 65a, l. 3) (Śiv. 168; Rām. 522-3, 1266-7, 1509); to join up, unite (L.V. 80); to fold up, or roll up (something spread out) (cf. dāman w°, p. 219b, l. 44; lond^u w°, p. 525b, l. 43; wagow^u w°, p. 1103a, l. 22) (Gr.Gr. 5, 10; Śiv. 1301-3, 1308, 1568); to wind up into a ball (cf. dyūg^u w°, p. 267b, l. 4); to collect another person's property and appropriate it (e.g. in sharing out to get hold of other persons' shares as well as one's own). woṭ^u-mot^u वटु-मंतु । समुच्चित्य संभृतः, स्वायत्तीकृतः perf. part. (f. wūṭ^u-müs^u वटू-मंचू, pl. wacē-maṣa वच्य-मच), brought together, etc., as ab.

wātun वातुन् । प्राप्तिः, सुज्ञानविषयीकरणम् conj. 2 (1 p.p. wōt^u वोतु, f. wōṣ^u वांचू (Rām. 147); 2 p.p. wāṣōv वाचोव्), to arrive (at, dat. or dat. with pēṭh), to reach the end of a journey (cf. and w°, p. 31b, l. 15; bigis-pēṭh w°, p. 91a, l. 23; bakām w°, p. 102a, l. 15; manzilas w°, p. 584b, l. 31; pānas w°, p. 736a, l. 48; pata w°, p. 793b, l. 8; pētis-pēṭh w°, p. 818a, l. 50; shēchⁱ wātūñ^u, p. 870b, l. 1) (El.; Gr.Gr. 204, 208; Gr.M.; L.V. 51, 60, 82; Śiv. 65, 85, 279, 328, 631, 675, 781, 783, 930, 973, 1029, 1101, 1131, 1163, 1173, 1176-7, 1233, 1505, 1550, 1772, 1909; Rām. 121, 147, 284, 436, 471, 522, 531, 542, 575, 586, 652, 779, 836, 854, 887, 1072, 1100, 1198, 1330, 1412, 1542, 1565, 1648, 1688, 1699; K. 2, 17, 53, 76-7, 79, 94, 100, 213, 234, 256, 337, 376, 394, 396, 398, et passim; H. ii, 8; iii, 1-4, 7, 9, et passim, as in Vocab.; YZ. 30, 33, 39, 112, 126, 391; K.Pr. 111, 178, 260); to arrive at, find (something sought for) (cf. nēbas w°, p. 619b, l. 38) (Śiv. 1877, K. 599, YZ. 525); to arrive at, reach, be able to reach up to (some condition) (cf. atāṭayis w°, p. 69a, l. 32; pulan w°, p. 730b, l. 31; sōkhas w°, p. 905b, l. 40; tōṭam-nayē w°, p. 1044a, l. 23) (Gr.M.; Śiv. 42, 214, 986; Rām. 1281, 1666, 1748, 1750; K. 395, 597, 656, 1120, 1140; YZ. 190, 228);

to arrive at (a person, dat.), get at (him), circumvent (him) (H. xii, 13); to arrive at (some condition), be at the point of (e.g. death) (Gr.M., Śiv. 1631); to come into the possession (of), be obtained (K. 625, 646, 705, 730, 742, 777, 1146);

(of time) (a certain moment of time) to arrive (cf. samay w°, p. 915b, l. 38; wāda w°, p. 1096a, l. 42) (Śiv. 511, 1081; K. 8, 46, 68, 238, 242, 355, 607, 626, 690, 799, 847, 1169); (of time) to come and pass on, to elapse (cf. kāl w°, p. 434a, l. 16) (Gr.M.;

Śiv. 110; Rām. 896; K. 489, 704, 1111); to come (to a person), happen (e.g. harm, good luck, etc.) (Gr.M.; L.V. 60; Rām. 128, 881, 1299; K. 50, 86-7, 362, 536, 684, 711, 841);

to be proper, be suitable [in fut. with pres. sense, **wātakḥ**, thou art suitable (Rām. 849), **wāti**, it is proper; and in past cond. with sense of past ind., **wātahö**, I was suitable (Rām. 1185)] (Śiv. 318; Rām. 241, 647, 708, 735, 849, 1185, 1237-8, 1576; H. viii, 3, 6, 8, 11); relationship or connexion to exist (with, dat.) (fut. used in pres. sense, etc., as ab.) (Rām. 528, 681; K.Pr. 178);

to fit, go into, not to be excessive but to be just enough to fill (of the quantity necessary to fill a vessel of limited size), to extend over a certain space (Gr.M.; K. 111, 478); to pervade, permeate, be diffused through (Śiv. 368, 515, 626, 641, 1225, 1567; Rām. 1617; K. 777, 862);

(of food being cooked) to be cooked and ready, to be completely cooked, to be ready for serving;

thoroughly to acquire the understanding of a difficult subject, to acquire the mastery of such (cf. **panan w°**, p. 734b, l. 14) (Śiv. 46, 743, 821, 937, 1332, 1486; K. 35, 607); to have the power of discrimination (cf. **swādas w°**, p. 953b, l. 9).

wōt^u-mot^u वोतु-मंतु । प्राप्तः perf. part. (f. **wōt^u-mūt^u** वातू-मंतू), one who has arrived, etc., as ab. (K. 339, 356, 593, 645).

wātan-wōl^u वातन्-वोलु । अचिरात्प्राप्स्यन्, समाहित-प्रवृत्तिः n.ag. (f. **-wājēñ** -वाज्यञ्), one who arrives, an arrival; one who arrives without delay, one who has made no delay on the road, one who will arrive very soon, one who is expected immediately; one who acts with discrimination and thorough knowledge.

wōtith āsun वातिथ आसुन् । सुज्ञातीभावः m.inf. to become a thorough master (of some difficult subject).

—**pyon^u** —प्यनु m.inf. to arrive all of a sudden, to arrive there and then (K. 446, 648, 805, 832, 870).

—**rōzun** —रोजुन् । पूर्वमेवज्ञानविषयीकरणम् m.inf. to arrive and settle down (somewhere); to have previously mastered (some difficult subject).

wāṭun वाटुन् । संघापनम् conj. 1 (1 p.p. **wōt^u** वोटु; f. **wōt^u** वाटू, sg. dat. **wācē** वाच्य; 2 p.p. **wācyōv** वाच्योव), to join, unite, fasten permanently together, to fix together (cf. **phol^u w°**, p. 694a, l. 46) (Gr.Gr. 123; Gr.M.; L. 461, **wūtun**); to join, unite (things broken), to mend, repair (K.Pr. 80); to join broken limbs, act as a bone-setter; met. to unite (persons who are separated by a quarrel), to bring together,

reconcile; to make (something) ready for action (e.g. drawing a bow) (Rām. 1428).

wōt^u-mot^u वोटु-मंतु । संघापितः perf. part. (f. **wōt^u-mūt^u** वाटू-मंतू), joined, repaired, etc., as ab.

wātan-gor^u वाटन्-गर् । संघापनकारः m. (f. **-gūr^u** -गर्), a professional joiner, repairer, mender, bone-setter, etc., as ab. **-wōl^u** -वोलु । संघापकः n.ag. (f. **-wājēñ** -वाज्यञ्), id.

vētēñ व्यत्यन् m. pl. dat. of **vyot^u**, q.v.

wōṭun वटुन् । उत्प्लवनम् conj. 3 to leap, jump; to go along in leaps, to leap along. [This word is hardly ever used as a verb, such phrases as **wōṭh diñ^u**, etc. (see **wōṭh**) being preferred.]

wūtīñ (? spelling), adj. supine (El.).

vētand व्यतंड । असद्वादः m. (in a discussion) a captious objection, idle carping, fallacious argument, false objections; wrangling, captious criticism. —**tulun** —तुलुन् । असत्किंवदन्तीख्यापनम् m.inf. to raise captious objections, use false arguments; to spread abroad false rumours (causing public agitation).

vētandī व्यतंडि । असद्वादी adj. o.g. one who habitually makes captious objections, etc., when engaged in a discussion (see the preceding).

wātanāwun वातनावुन् । प्रापणम् conj. 1 (1 p.p. **wātanōw^u** वातनोवु), to cause to arrive (K. 338, 1150), to bring, etc. [Causal of **wāṭun**, q.v. in all its meanings (cf. **tōdī w°**, p. 964a, l. 36) (El.; Śiv. 1004, 1090, 1656, 1756, 1880; Rām. 21, 129, 409, 416, 626, 705, 899, 1449, 1478, 1666, 1707; K. 469; H. viii, 9; YZ. 158)]; to convey, to deliver (El.; Gr.M.; Rām. 680, 1676, 1691; H. iii, 9); to conduct (a person to a certain place) (K. 401, 1164; H. v, 9, 10; YZ. 38, 249, 251, 434). **wātanōw^u-mot^u** वातनोवु-मंतु । प्रापितः perf. part. (f. **wātanōv^u-mūt^u** वातनोवु-मंतू), caused to arrive, brought, etc., as ab.

wātanāwawun^u वातनाववुनु n.ag. (f. **wātanāwawūñ^u** वातनावववू), one who causes to arrive, etc. (as under **wāṭun**, q.v.); one who conveys, delivers, a conveyer (El.).

waṭiñ वटिञ् । स्वार्थार्जनम् f. earning only for oneself (and not for the benefit of others), saving up one's earnings (Gr.Gr. 120). Cf. **wāṭun** and **wāṭath**.

waṭūñ^u वतञ् । क्रीडनकविशेषः f. a small circular piece of leather, wood, or metal, with a hole in the centre, used as a toy. Cf. **watan** 2.

wāṭūñ^u वाटञ् f. of **wāṭun**, q.v., also occurring in **āṭūñ^u-wāṭūñ^u**, p. 68a, l. 46, q.v.

wūṭiñ वूटिञ् (sometimes written **wūṭhiñ** वूठिञ्) । उष्ट्री f. of **wūṭh**, q.v., a she-camel (El. **uṭiñ**, **wūṭiñ**; Gr.Gr. 38; YZ. 419, 421, **wūṭhiñ**).

wataphot^u वटफटु m. N. of a certain flower (Rām. 647, 1008, 1092).

wōtpath 1 वृत्पथ f. (sg. dat. wōtpūṣ^u वृत्पृष), i.q. wōtpatti, q.v. (Śiv. 763, Rām. 113).

wōtpath 2 वृत्पथ adj. c.g. created (Śiv. 681, 913, 1231). —karun —करुन् m.inf. to create (Gr.M., Śiv. 1278).

wōtpāth वृत्पाथ । उत्पातः m. (sg. dat. wōtpātas वृत्पातस्), a portent, any portentous or unusual phenomenon boding calamity (K. 181); any public calamity (e.g. an eclipse or earthquake). Cf. wōthpāth.

wōtpatti वृत्पत्ति f. creation, the act of creating. —kāran —कारन् m. the cause of creation, the First Cause, the Creator (Gr.M.). Cf. wōtpath 1.

wat^{ar} 1 वत् or wat^{ur} 1 or wūt^{ur} 1 वत् f. of watur^u 1, flinging, hurling, used —°, as in dādⁱ-w°, p. 191a, l. 13; lālⁱ-w°, p. 523a, l. 31.

wat^{ar} 2 वत् or wat^{ur} 2 or wūt^{ur} 2 वत् f. of watur^u 2, a leaf (of paper), a memorandum, used —°, as in atha-w°, p. 65a, l. 6. Cf. wath^{ar}.

wat^{ar} 3 वत् or wat^{ur} 3 वत् f. in ag^ana-wat^{ar}, p. 16b, l. 48, a general name for all the articles offered in oblation at a fire-sacrifice.

wat^{ar} 4 वत् f. in the following:— wat^{ar}i-nūn वत्ति-नून । असह्यलवणास्वादः m. (in food) an intolerably excessive flavour of salt, brininess; met. tormenting and unbearable distress (due to the loss of something loved or desired).

wat^{ara} वत्तर, see wath^{ar}.

watari वत्तिरि adv. continually, without cessation (L.V. 78-9).

watira वतीर ٧٢٢, । समाधानम् m. a way, path, track; fashion, mode, custom, habit; disposition, conduct, behaviour; (in Ksh.) careful conduct, circumspection, caution, forethought. —bēhun —बहुन् । योग्यतया संनिवेशः m.inf. to settle oneself in a favourable position (for carrying out some laudable purpose in a satisfactory way). —rōzun —रोजुन् । योग्यवृत्तावनुष्ठितिः m.inf. (of someone or something previously not in a satisfactory condition) to be settled in a favourable condition. —thawun —थवुन् । क्रमेणोपस्थापनम् m.inf. to put in order in a favourable condition.

watur^u 1 वतु or wotur^u 1 वतु m. casting, flinging, hurling (i.q. wot^u 1, q.v.), used —°, as in data-w°, p. 257b, l. 7; lālⁱ-w°, p. 523a, l. 29; pāma-w°, p. 733b, l. 9.

watur^u 2 वतु or wotur^u 2 वतु m. a leaf (of paper, or the like, a slip (of paper), a document, memorandum (i.q. path^{ar} 1, q.v.), used —°, as in dārath-w°, p. 249b, l. 43; ganēth-w°, p. 293a, l. 48; mal-w°,

p. 564a, l. 44; pīri-w°, p. 753a, l. 31; pashta-w°, p. 783a, l. 14; patha-w°, p. 791b, l. 14; ṣetas-w°, p. 1089b, l. 8.

waṭur^u वटु । संपुटकविशेषः m. a kind of wooden box or casket, partitioned inside and with a movable cover.

wōtāra वतार m. a copy, transcript, duplicate (Gr.M.).

wōtur^u वतु । उत्तरा दिक् m. the north (cf. wōttar) (El. wattūr, wōtur; Gr.M. wōttor^u; Śiv. wōttar, q.v.); a country situated to the north; (in some phrase, see bel.) left (not right). —kun —कुन् । उत्तरदिग्भागे adv. in the north (cf. wōtarā-khand-kun, Rām. 783); to the north, as far as the north (Rām. 632).

wōtara-khōwur^u वतर-खोवु । विपरीतवृत्तिः adj. (f. —khōvūr^u —खोवृ), that which goes in the reverse direction, that of which the action or existence is the reverse (of something alluded to). [The word khōwor^u usually means 'north' (see p. 425a, l. 43), and certainly does so in Rām. 516; but here it seems to mean 'south', and is also so translated in El. s.v. khācur.]

wōtarā-khand वतरा-खंड m. the north country, the north. —khand-kun —खंड-कुन् adv. in the north country (Rām. 783).

wōtari-kani वत्तिरि-कनि । वामपार्श्वे adv. on the left. —kanyuk^u —कनिकु । वामभागसंबन्धी adj. gen. (f. —kanic^u —कनिचू, of, or belonging to, of (a place), on the left.

wōtarⁱ-kinⁱ वत्तिरि-किनि adv. on the north (side) (Rām. 1682).

wōtaryuk^u वत्तिरिक् । उत्तरदेशभवः adj. gen. (f. wōtaric^u वत्तिरिचू), of, belonging to, born, or produced in the north.

wotur^u 1, 2, वतु, see watur^u 1, 2.

wotur^u 3 वतु m. in vētha-w°, p. 1158a, l. 32, the source of the Vēth, ? the same as watur^u 1.

wōtār वोतार । अवतारः m. incarnation of a deity; the incarnate form or personality taken by a deity; (met.) a child, or descendant, who exactly resembles his parent, or ancestor, in every particular.

wōtōrⁱ वोतारि । अवतीर्णः adj. c.g. (a deity), who has become incarnate, an incarnate deity; (met.) (a child, or descendant), who exactly resembles his parent, or ancestor, in every particular.

wutra वुत्र in wutra-buñul^u वुत्र-बुजुल । अत्यायासः m. utter prostration, the being rendered exhausted by attempting to perform excessive labour beyond one's power, or by too severe a strain; the being stunned (by a blow on the head or other violence). Cf. wathur^u.

—buñul^u mēlun —बुजुल मेलुन् । आयासातिशयोद्भवः m.inf. such prostration or stunning to be experienced. —buñul^u milanāwun —बुजुल मिलनावुन् । आघाताक्रमादिनात्याया-

सोझावनम् m.inf. to cause such prostration to another (e.g. by imposing too heavy a load upon him), to stun (by a blow on the head), etc., as ab. -buñul^u milawun -बुञ्जुलु मिलवुन । अत्याघातादिनायासोझावनम् m.inf., id. -buñul^u tulun -बुञ्जुलु तुलुन । अत्याघाताया-सोत्पादनम् m.inf. to cause such prostration by a blow or other violence.

wūtra ऊत्र । परह्यः adv. on the day before yesterday, i.q. ōtra, q.v. wūtra-kani ऊत्र-कनि । परह्यः प्रायः adv. about, probably, the day before yesterday (Gr.Gr. 159, ūtra-kani). See ōtra-kani or ūtra-kani, p. 68b, l. 21. wūtruk^u ऊत्रुकु । परह्यस्तनः (f. wūtrūc^u ऊत्रूचू), of, belonging to, born, or produced on the day before yesterday.

wūt^ur^u 1, 2, वृत्^u, see wāt^ur 1, 2.

waitaran वितरन् or wōtaran वातरन् । वितरणी, आजीवोपायद्रव्यम् f. (sg. dat. wai(wō)tarūn^u व(वा)तरून्), N. of the Hindū Styx, the river that flows between the earth and the lower regions, which has to be crossed by spirits of the departed (Skt. Vaitarani) (Śiv. 1910); N. of a Kashmir river (RT.Tr. II, 274); a man's entire possessions, saved up and collected from his earnings, as his means of support throughout life. —diñ^u —दिञ् । वितरणी-दानम्, यावत्सर्वस्वापहरणम् f.inf. to make gifts (e.g. a cow to a Brāhmaṇ) in order to secure the passage of the spirit of a dying relative, or the like, over this river; to carry off, or plunder, a man's entire possessions, as ab. —lagūn^u —लगून् । सर्वस्वनाशः f.inf. destruction or loss of one's entire property, as ab.

waitāranī वितारनी or wōtāranī वातारनी । नरकविशेषः, दानविशेषः f. N. of the hell past which the river mentioned in the preceding article flows; the ceremony of making gifts, as in the preceding, in order to help a spirit across this river.

vētarun व्यतरन् । निर्वाहणम् conj. 1 (1 p.p. vētor^u व्यतर्), to carry on or through (esp. some very difficult work in the face of obstacles).

vētarāwun व्यतरावुन । निर्वाहणम् conj. 1 (1 p.p. vētarōw^u व्यतरोवु), i.q. vētarun, q.v. vētarōw^u-mot^u व्यतरोवु-मंतु । निर्वाहितः perf. part. (f. vētarōv^u-mūṣ^u व्यतरावु-मञ्जू), (of any work, esp. when very difficult, and in the face of obstacles), carried on, carried through.

waṭāsⁱ वटसि adj. c.g. (cf. waṭh 1) in waṭāsⁱ gōmot^u वटसि गोमंतु । शिलीभावमुपपन्नः perf. part. (f. —gōmūṣ^u —गामंञ्जू), turned to stone (of some human being, or the like, so turned by a curse, or the like). —gaṣhun —गहुन् । शिलीभवनम् m.inf. to be turned to stone, as ab.; met. to be overwhelmed with unbearable grief. —karun —करुन् । शापेन शिलापा-

दनम् m.inf. to turn (so-and-so) to stone, as ab.; (met.) to cause (a person) to be overwhelmed with misery by a curse.

wōtsāh वत्साह m. energy, strenuous effort, perseverance; encouraging, inciting. —dyun^u —दिनु m.inf. to encourage (Gr.M.).

wōtshōyish वृत्शयिश् f. incitement (Gr.M. wōtshōish). —diñ^u —दिञ् f.inf. to incite (Gr.M.).

watsal वत्सल् adj. e.g. affectionate towards, fondly loving, kind or compassionate towards (Śiv. 1036, 1204, 1535, 1673, 1675, 1740; K. 400, 1102).

watsāsōr वत्सास्वर m. N. of a demon, who, disguised as a calf, attempted to kill Krushn (Kṛṣṇa), but was killed by him (in Skt. ratsāsura) (K. 186).

vētaṣṭā व्यतस्ता or vitastā वितस्ता । नदीविशेषः f. N. of the principal river of Kashmīr, i.q. vēth, q.v. (Śiv. 1495, vi°).

wōtsav वृत्सव् । उत्सवः m. a joyous or festive occasion, a festival (K. 24, 56, 568, 715, 752, 771, 776, 833, 950, 1065). I.q. wōṣhav, q.v.

waṭath वटथ् । उपार्जनम् m. (sg. dat. waṭatas वटतस्), earnings, gain, amassed profits (resulting from any work on which one is engaged) (Gr.Gr. 128); cf. waṭun and waṭiñ. —anun —अनुन् । संभरणम् m.inf. to collect together (parts into a whole), to piece together. —yun^u —यिनु । समुच्चितीभवनम् m.inf. to become pieced together (as ab.).

wōttam वृत्तम्, i.q. wōtam, q.v.

wōttom^u वृत्तम् adj. (f. wōttūm^u वृत्तम्), excellent, of the highest quality, best (L.V. 53). I.q. wōtam, q.v. wōttar वृत्तर m. an answer (El.; Gr.M.; Śiv. 623, 1348, 1653); the north (i.q. wōtur^u, q.v.) (Śiv. 1412, 1589).

wōttor^u वृत्तरू, see wōtur^u.

wōttarāpath वृत्तरापथ् । उत्तरापथः m. (sg. dat. wōttarāpathas वृत्तरापथस्), the way to the North, the north country (K. 612).

wutāwul वुतावुल् m. haste, hurry, quickness; precipitancy, eagerness, impatience; restlessness, fidgetiness (El. utāwul, fickleness of disposition).

wutāwallad वुतावल्लद् । साहसिकः adj. c.g. (as subst., f. wutāwalladiñ वुतावल्लदिञ्), one who is precipitate, hasty, rash.

wāṭawan वातवन् f. in wāṭawan karūn^u वातवन् करञ्जू । असम्यग्योजनया समापनम् f.inf. to finish, or accomplish something anyhow (e.g. in fitting together the parts of a whole, to fix the parts wrongly, or, in distributing gifts, doing it hurriedly and incompletely).

wāṭawun^u वातवुन । प्रज्ञया पर्यालोचकः n.ag. (f.

wātavūn^u वातवन्, one who arrives, one who has been (in such-and-such a place) (Rām. 1255); one who acts with discrimination and thorough knowledge; (as adv.) immediately on arrival (K. 394, 523; H. xii, 15, with emph. *y*, wātaicunuy; so YZ. 32).
wātyul^u वटिलु । आरख्यदारविशेषः m. (sg. dat. wātilis वटिलिस्), a certain tree with a hard wood found in the forests; (when felled) its wood. Cf. wātil 1.

wāsa वस f.pl. in pot^u wāsa phērañē, to be struck senseless with terror, p. 788b, l. 30, q.v.

vēš^u वृक्ष, see vyot^u.

wōš^u वृक्ष । उत्कर्षणोपकरणविशेषः m. a pair of forceps or tweezers (esp. those used by barbers for plucking out hairs) (El. wauts, m. forceps, f. pincers).

wōšⁱ dinⁱ वृक्षि दिनि । तोदनम् m. pl. inf. 'to apply tweezers'; hence, to torment a person by pricking him with a pointed instrument; to torment, or pierce to the vitals, by threats, abuse, intimidation, or the like.

wōšⁱ wōšⁱ khyon^u वृक्षि वृक्षि ख्यनु । अतितोदनोप-
तापनम् m. inf. to cause torment, as ab.

wōš^u वृक्ष । वृक्षकः m. a rogue, cheat, swindler.

wōš^u वृक्ष, see wātun.

wōš^u वृक्ष, see wānt.

wuśai, see vēśhay.

viūš^u वृक्ष, see wot^u 3.

wāsh वाक् m. (sg. dat. wāśas वाक्षस्), words, speech; a promise, undertaking, pledge (K. 279). —dyun^u —दिनु, m. inf. to promise, plight one's word (K. 520). —hyon^u —ह्यनु, m. inf. to take a word, i.e. to obtain (a person's) assent (Rām. 151); to take up a word, to make a petition (K. 575, wāc hyon^u).

wāsa-band वास-बन्ध or -bandan -बन्धन । प्रतिज्ञा m. word-binding, a promise (to perform, etc.) (K. 278-80, -band). -bandan dyun^u -बन्धन दिनु । सत्यतया प्रतिज्ञानम् m. inf. to promise, vow (to do something).

wōsh^u वृक्ष । वत्सः m. a male calf (cf. dōda-w^o, p. 190b, l. 10) (El. wuts; Gr.M.; Śiv. 705, 1393, 1464, 1837; K. 185-6, 203, 210-2, 261; K.Pr. 49, 68-9, 72, 158, 171, 232, 251, 256). For the fem. of this word, wāsh^ar or wāshūr^u is used, see wāshor^u (Gr.Gr. 33, 37).

wāshⁱ-guh^u वृक्षि-गुह । वत्सगोमयम् m. the dung of a calf (used for purificatory purposes and as a medicine). -khinda -खिन्द । वत्सगतिविशेषः f.pl. the sportive leaping of a young calf (cf. khinda-wāshor^u, p. 403a, l. 42).

wāshi-wōlinjē वृक्षि-वालिन्य । अतिहार्दवृत्त्या adv. 'calf-heartedly', with great tenderness, very affectionately (u.w. vbs. of speaking, distributing, accomplishing, or the like).

wōsh^u वृक्ष, see wōthun.

wōsh 1 वृक्ष । वञ्चना m. (sg. dat. wōśas वृक्षस् or (see bel.) wōśhas वृक्षस्), the being defrauded; deceit, cheating (Gr.Gr. 11, 123); non-fulfilment of hopes, disappointment (cf. dayē-w^o, p. 266a, l. 29). —gaśhun —गक्षुन् । वञ्चनावाप्तिः m. inf. disappointment to occur, hopes not to be fulfilled.

wōśha-wāthar वृक्ष-वथर । कार्यतत्फलादिविनाशः m. total disappointment (when a work, etc., is on the point of successful completion, total destruction of the expected results). See wāthar.

wōsh 2 वृक्ष, see wānt.

wuśh वृक्ष m. alertness, in atha-w^o, q.v. p. 65a, l. 7.

wuśha वृक्ष । तीक्ष्णः adj. o.g. alert and industrious, energetic (cf. atha-w^o, p. 65a, l. 11); cf. wuśun. -gagur -गगुर । पार्वतीयमूषकविशेषः m. (f. -gag^ur^u -गगृ), the flying fox (El. usgagar, flying fox or flying squirrel, wūtsagagar or wuśah-gagur, flying fox; L. 112, wuśagagar, flying fox; W. 115, wuśagagar, flying fox, usgagar, flying squirrel). —prang —प्रंग m. a flying couch, equivalent to the flying carpet of fairy-tales (H. xii, 18).

vūsh^u 4 वृक्ष (for 1, see wasun, for 2, 3, see woth^u 2, 3) f. opening, uncovering, in the following:— vūsh^u gaśhūn^u वृक्ष गक्षुन् । गूढप्रसिद्धिः f. inf. revelation to occur, (a secret) to become revealed or published abroad. —karūn^u —करुन् । गुह्यस्य उद्घाटनम् f. inf. to publish (a secret) abroad, to reveal (a secret). Cf. woth^u 2.

wūś^ah-pūś^ah वृक्ष-पृक्ष, i.q. ūś^ah-pūś^ah, p. 69b, l. 38, q.v.

wuśhagī वृक्षगी । तीक्ष्णम् f. alert energy (esp. for one's own benefit, or in cheating others), smartness.

vūsh^u-mūś^u वृक्ष-मृक्ष, see wasun.

vēśhon^u वृक्षनु 1 p.p. of vēśhanun, q.v., used as adj. in aḍa-vēśhon^u (f. -vēśhūn^u -वृक्षनु), half teased out, p. 12b, l. 10.

vēśhanun वृक्षनु । विवरणम् conj. 1 (1 p.p. vēśhon^u वृक्षनु, f. vēśhūn^u वृक्षनु; 2 p.p. vēśhānōv वृक्षनोव), to separate, tease out (a lump of cotton or wool, straw, or a bunch of anything) (El. vetsanun); to explain word by word (any difficult passage or book), to compose a full detailed commentary. vēśhon^u-mot^u वृक्षनु-मत् । विवृतः perf. part. (f. vēśhūn^u-mūś^u वृक्षनु-मृक्ष), teased out, fully explained, as ab.

vēśhanāwun वृक्षनावुन् । विवरणम् conj. 1 (1 p.p. vēśhanōw^u वृक्षनोव), i.q. vēśhanun, q.v.

wāshar वक्कर । मुक्तता m. (of two things usually, or which can be, joined together) the being slightly apart,

openness, the condition of being open (e.g. the eyelids, a clasp, a garment) (cf. āchⁱ-w^o (p. 8b, l. 50); (of something that can be closed or shut up) openness (cf. atha-w^o, p. 65a, l. 13) (Gr.Gr. 29, 140).

wāṣhar वाँहर । लालसा m. eager, ardent, affection (for a son, wife, brother, friend, or the like).

waṣhor^u वऱ्हर् or waṣhur^u वऱ्हर् । वत्सरः m. (f. waṣhar^r वऱ्हर् or waṣhūr^u वऱ्हूर्), a calf (cf. dōda-waṣhūr^u, p. 190b, l. 11; khinda-w^o, p. 403a, l. 42) (El. watsir, f.; Gr.Gr. 33, 37, waṣhar^r, f.; K.Pr. 81, 171, f.).

This word, with an interjection, is used in the vocative fem., with emphatic y, waṣhariy, in addressing a female junior or inferior, as in hāy (hatay, or hatōy) waṣhariy! (Gr.Gr. 99).

wōṣhath वोऱ्हट् । मूर्छा f. (sg. dat. wōṣhati वोऱ्हटि), fainting, insensibility, the being stunned (e.g. caused by disease, agony, loss, terror, grief, or a blow). —yīn^u —यिन् । मूर्छोऽभवः f.inf. such insensibility to occur.

waṣhōv वऱ्होव्, see wasun.

wōṣhav वऱ्हव् or wōṣhuw^u वऱ्हवु m. a joyous occasion, a festival (cf. khādar-w^o, p. 393b, l. 6) (K. 637, wōṣhuwāh, with suff. of indef. art.). I.q. wōtsav, q.v.

wōṣhōv वऱ्होव्, see wōthun.

vēṣhay व्यऱ्हय् । राहित्यम् f. the being without (something) (cf. mālinⁱ-v^o, p. 570b, l. 15); being without the necessary materials or appliances for some urgent work (? cf. El. wutsai, necessity). —pēñ^u —प्यन् । साधनहान्यापातः such absence of necessary materials to happen. —ṣhunūñ^u —ऱ्हनन् । साधनहापनम् f.inf. to cause necessary materials to be wanting, at the critical moment to cause such to disappear.

vēṣhayē-rōchⁱ व्यऱ्हय-राँछि । ईषत्साह्यपूरकः adj. e.g. that which guards against such want of necessary materials, some small object that completes the supply of such materials (which by its coming enables the work to be carried out).

wāṣakh वाँख । पाठः f. (sg. dat. wāṣaki वाँकि), reading out fluently and correctly (from a book or the like). —wōthūñ^u —वथन् । पाठसामर्थ्याग्निः f.inf. the power of such reading to come into existence, i.e. to be gained (by a person). —yīn^u —यिन् । अध्ययनस्वभ्यस्तता f.inf. (of some child or the like) the power of fluent reading aloud to come, i.e. to be acquired.

wāṣakⁱ parun वाँकि परन् । विनार्थाध्ययनम् m.inf. to read without attending to the meaning (for the purpose of learning mnemonical rules, such as those of grammar, by rote).

wāṣal वाँल । गर्ह्यवाक् m. one who habitually uses

(censurable) language, a calumniator, contradictor, reviler, or the like.

wāṣōl^u वाँओलु । गर्ह्यभाषी m. (f. wāṣōj^u वाँओजू), i.q. wāṣal, q.v.

waṣan वऱन m.pl. in shīth waṣan, p. 899b, l. 14, q.v.

waṣun वऱसुन । वचनम् m. (sg. dat. waṣanas वऱनस्), the reading out of some sacred book; a verse sung in a song, a song (cf. wanawan-w^o, p. 1126b, l. 40) (Śiv. 1044, 1454, 1662); a saying, a sentence of instruction, precept (cf. wākh-w^o, p. 1108b, l. 13) (L.V. 94). —wanun —वनुन । गीतिवाक्यप्रस्तावना m. (at a wedding or similar festival, the chorus of women) to start singing auspicious songs.

waṣan-pad वऱन-पद् । गीतिवाक्यपादः m. a line (of a stanza) of one of such auspicious songs.

vēṣun व्यऱसुन । संमितिः conj. 2 (1 p.p. vyot^u व्योत्; 2 p.p. vēṣyōv व्योव्), to fit into, be conveniently contained or held in (El.; Gr.Gr. 204; L.V. 47; K.Pr. 64, 227); to pervade (Gr.Gr. 204, 224); to be agreed to, consented to, liked, approved of (Śiv. 1873); (of a person) to be contained in oneself; hence (with negative or the like) not to be able to contain oneself (for joy or the like) (Śiv. 1044 (vēṣana for vēṣan, m.c.), 1290; cf. K.Pr. 156). Cf. vyot^u.

vēṣan-bāna व्यऱन-वान । पात्रीभवत्ताः m. the condition of being a full receptacle (of learning, property, good qualities and good fortune), worthiness, dignity.

vēṣyō-mot^u व्यो-मत् । चित्ते संमितः 2 perf. part. (f. vēṣyē-mūṣ^u व्यो-मू), thoroughly filling, pervading (the mind) (of such things as joy, sorrow, anger, a secret, a quality, or the like).

vyot^u-mot^u व्यो-मत् । संमितः 1 perf. part. (f. vēṣ^u-mūṣ^u व्यो-मू), conveniently contained in (a receptacle), fitting into.

wōṣan वाँसुन । वञ्चना f. (sg. dat. wōṣūñ^u वाँसून्), cheating, swindling, misleading; disappointing, disappointment.

wōṣun वाँसुन । वञ्चनम् conj. 1 (1 p.p. wūṣ^u वूँसु (Śiv. 1475); 2 p.p. wōṣōv वाँओव्. This verb is impersonal), cheating to be done (by so-and-so); hence, to cheat, swindle, rob another of the result of his labours (Gr.Gr. 123, Śiv. 1475); (in a distribution or sharing out, dishonestly or not) to prevent (a person) getting what he is entitled to, to disappoint (cf. dayē w^o, p. 266a, l. 29). wūṣ^u-mot^u वूँसु-मत् । वञ्चितः perf. part. (f. vūṣ^u-mūṣ^u वूँसू-मू), cheated, swindled, robbed of the result of one's labours; disappointed, as ab. (cf. dāyⁱ w^o, p. 266a, l. 33).

wusun वुसुन । दाहविकारः conj. 3 (2 p.p. wuṣyōv वुयोव्, Gr.Gr. 224) (of food being cooked) to be

burnt or scorched by exposure to too great heat (cf. K.Pr. 150); cf. wub̥sūn̄^u (see Gr.Gr. 192).
—khasun —खसुन् । दाहविकारोत्पत्तिः m.inf. such burning to occur. —karun —करुन् । दाहविकारज्ञापनम् m.inf. to give evidence of being burnt in the cooking (e.g. when the smell betrays the fact).

wub̥san-lōd^u वुब्सन्-लोदु । दाहव्याप्तता m. 'a lump of burning', (of food) the being burnt through and through by exposure to too hot a fire, the being spoiled by being over-burnt. -wāza -वाज़ । दुःसूपकारः m. a cook who habitually burns the food in cooking, a bad cook; met. one who habitually spoils work entrusted to him.

wub̥sanlad वुब्सन्लद् । ईषदाहयुक्तः adj. c.g. (as subst., f. wub̥sanladiñ वुब्सन्लदिञ्) (of food) somewhat burned (in the cooking); (of a human being) resentful (cf. wub̥sūn̄^u).

wēsanun, see vēṣhanun.

wub̥iñ वुबिञ् । दाहोद्भूतिः, विरोधोद्भूतिः f. the occurrence of burning or scorching of food in the process of cooking (K.Pr. 150). Also, another form of wub̥sūn̄^u, q.v.

wub̥sūn̄^u वुब्सून् । विरोधोद्भवः conj. 1. (This verb is throughout impersonal, and in tenses formed from the past participle is always in the feminine gender. The person is indicated by a pronominal suffix in the dative. Thus, wub̥ṣes वुब्सस्, there will be resentment to him, i.e. he will feel resentment; wub̥^us वुब्सस्, there was inward resentment to him, he felt resentment, see Gr.Gr. 120, 182, 188, 192, 203, 215, 220, 234, 248-9, 254. 1 p.p. f. wub̥^u वुब्स), 'burning to occur'; hence (between persons hitherto friendly) resentment, enmity, hostility, a quarrel to spring up (Gr.Gr. as ab.). Cf. wub̥sun.

wāṣar वाज़र् । प्राप्तता m. 'arrival'; hence, the turning up, or being got, just when required (of something laboured for or desired), the coming of an opportunity to complete some work; the acquisition of some quality, the mastery of some acquirement, branch of art, or learning, the gaining of skill or dexterity.

wāṣar वाज़र् or wō̥ṣar वाज़र् । उत्तानता m. (of a river, lake, pit, or the like) shallowness; shallowness of intellect, readiness to let out, or divulge, secrets; absence of profundity, simplicity and clearness of language. Cf. wōt^u.

vēṣar अज़र् m. the condition of possessing, being well supplied with, naturally full of, used —°, as in dana-v°, p. 222a, l. 26; hayāh-v°, p. 364a, l. 27; mōda-v°, p. 549a, l. 33; mandacha-v°, p. 575b, l. 15; phala-v°, p. 692b, l. 25; pranayē-v°, p. 764b, l. 9. Cf. vyot^u.

vēṣār अज़ार् (also written vi° वि°) । विचारः m. deliberation, consideration, examining, discriminating judgment, decision (cf. sadv°, p. 866b, l. 6; swa-para-v°, p. 952b, l. 14; sō-v°, p. 955a, l. 47) (El.; Gr.M.; L.V. 28-9, 71, 79; Śiv. 19, 331, 950, 1023, 1032, 1342, 1512, 1579, 1589, 1595, 1612, 1670, 1706, 1715, 1776, 1780, 1788, 1820, 1858, 1898); esp. wise discrimination, virtuous resolves, wise and virtuous conduct (Rām. 42, 95; K. 543). —karun —करुन् m.inf. to pay attention, consider carefully (Gr.M., Śiv. 1751, Rām. 241); to fancy, imagine (El., Gr.M.). -nāg -नाग् m. N. of a sacred spring in the environs of Śrinagar, and on the north side of the city (RT.Tr. II, 457, Vicār Nāg; K.Pr. 134, 233). -nōgⁱ -नागि adj. c.g. of, or belonging to, this spring (Rām. 244).

vēṣāras lagun अज़ारस् लगुन् m.inf. to become engaged in deliberation; to become the object of deliberation, to be brought into consideration (Rām. 2).

vē(vi)ṣōrⁱ अ(वि)ज़ारि । विचारवृद्धिः adj. c.g. one who discriminates, a discriminating person; one who shows compassion to every creature, compassionate.

vēṣārun अज़ारुन् (also written vi° वि°) । विमर्शनम् conj. 1 (1 p.p. vēṣōr^u अज़ोर्), to consider (about something), deliberate (upon), exercise discrimination (concerning), decide (about) (Gr.M.; L.V. 30; Śiv. 1364, 1788). vēṣōr^u-mot^u अज़ोर्-मंतु । विचारितः perf. part. (f. vēṣōr^u-mūṣ^u अज़ोर्-मूष), considered about, deliberated upon, decided about.

wōṣrāṭh वृज़ाट । निन्द्याचारः m. (sg. dat. wōṣrāṭas वृज़ाटस्), censurable, wicked, or vile conduct (including neglect of religious observances, general immorality, and libertinism). —tulun —तुलुन् । निन्द्याचरणप्रवर्तनम् m.inf. to take to such vile conduct. —wōthun —वृथुन् । दुराचरणप्रवृत्तिः m.inf. such conduct to begin to be practised.

wōṣrōṭⁱ वृज़ाटि । कुत्सिताचरणः adj. c.g. one who practises such vile conduct, as ab.

vēṣārawān अज़ारवान् । विवेकी adj. c.g. discriminating, discreet, judicious.

vēṣath अज़थ । अन्तःसावकाशता f. (sg. dat. vēṣūṣ^u अज़ूष) (of a vessel or the like) room for conveniently containing, the being of the right size for holding (something); the condition of having the mind or heart filled or pervaded with some experience (such as joy, sorrow, learning, etc.). Cf. vēṣun.

viṣis विजिस, see vyuṣ^u.

wōṣath वाज़थ । वञ्चना f. (sg. dat. wōṣūṣ^u वाज़ूष), cheating, swindling.

wōṣṣṣ वृष adj. c.g. high; (as subst. m.) the apex of the orbit of a planet (Śiv. 481).

wōṣṣār वञ्चार् (sometimes written wōshṣār वञ्शार्, q.v.) m. utterance, pronunciation.

wōṣṣarun वञ्चरुन् conj. 1 (1 p.p. wōṣṣor^u वञ्चोरु), to utter, pronounce (L.V. 58).

wōṣṣārūn वञ्चारुन् conj. 1 (1 p.p. wōṣṣōr^u वञ्चोरु), to utter, pronounce, i.q. wōṣṣarun (Śiv. 1375, 1753, 1845).

wāṣōv वाञ्जोव्, see wātun.

vēṣawun^u व्यञ्जवुन् । संमान् n.ag. (f. vēṣavūn^u व्यञ्जवञ्जू), that which fits into (a vessel or the like); that which pervades.

wāv वव् or (q.v.) vēv 2 व्यव् । पोताधानम् f. the mass of eggs, or roe, of a fish.

wavi-gōd^u ववि-गाडू । पोताधानगर्भा मीना f. a certain kind of fish, which is said always to have a roe inside it. -gurun -गुरुन् । पोताधानगर्भचुद्र-मीनविशेषः m. N. of another kind of fish, small in size and found in forest streams. Even the males, as well as the females, are said always to contain roes. It is said to have a very delicate flavour. Cf. gurun 1.

wāv 1 वाव् । वातः, दारिद्र्यम् m. a current of air, wind (cf. brōṭha-w^o, p. 128a, l. 46; buthi-w^o, p. 143b, l. 19; pakha-w^o, p. 725a, ll. 39, 47; vijē-w^o, p. 1106b, l. 40; wōpal-gōndi-w^o, p. 1131b, l. 49; vētha-w^o, p. 1158a, l. 33) (El. wāo; Gr.Gr. 162; Gr.M.; L. 465, wāca; W. 147; L.V. 24, 83; Śiv. 268, 738, 746, 994, 1151, 1632, 1706, 1801, 1809; Rām. 582, 686, 745, 886, 889, 917, 1190, 1658-9; K. 378, 970, 1125; K.Pr. 230); a strong wind, a wind-storm, hurricane, whirlwind (El.; Śiv. 253, 1558, 1833; Rām. 403, 461, 550, 563, 601, 891, 1336, 1338; K. 1087; K.Pr. 76, 80); air, climate (Gr.M.); (pl.) the five vital airs, i.q. prān 1, p. 760b, l. 36, q.v. (L.V. 69; Śiv. 527, 1014, 1546); poverty, indigence, penury, helplessness, misery (cf. bata-w^o, p. 137b, l. 18 ff; warzun^u w^o, p. 1145a, l. 19) (Śiv. 1831; Rām. 267, 1207; K.Pr. 59, 205, 232, 235, 255); an epidemic, pestilence (cf. kāṣa-w^o, p. 493a, l. 15); the god of wind (Skt. Vāyu), who is the regent of the north-west quarter (cf. ludr-w^o, p. 510b, l. 17) (Śiv. 1147, 1301; Rām. 737, 855, 906; K. 538); courtesy, politeness (noted only in ṣhēndⁱ ta wāv, p. 1066a, l. 42). —d^anun —दनुन् । नैःस्वस्थापनम् m.inf. to state, or proclaim, one's poverty. —dyun^a —दिनु । वातयोजनम्, गुप्तस्य प्रकाशनम् m.inf. to give wind, to make a breeze (e.g. with a fan or the like); to display or divulge some hidden thing or secret for a very short time, to expose such for but a moment. —kadun —कडुन् । अकिञ्चनतानिर्वाहः m.inf. to experience poverty, to get along somehow or other

in a state of poverty. —lagun —लगुन् । दुर्वातयोगः m.inf. an (unwholesome) wind to attack (a person, e.g. causing a chill to a sweating body, or the like); cf. wāwa-zar, bel. —pyon^a —प्युन् । दुर्गत्यापातः m.inf. poverty to fall (on a person, e.g. when a rich man loses all his possessions) (W. 143; Rām. 283, 621).

wāwa-dab वाव-दव् । दुर्वातनिरोधः m. a fall of the wind, a check or suppression of a violent wind-storm. -dūn^u -डून् । ईषत्साराचोटफलम् m. a walnut with a small kernel (that a mere touch of wind blows from the tree), a windfall walnut. -gol^u -गलू । प्रचण्डवायु-द्वारम् m. 'a wind-mouth', a place (such as a cave or a room) out of which there continually issues a strong draught or blast of air, as it were through a door. -hāl -हाल् । प्रचण्डवातायनम् f. (sg. dat. -hōj^u -होजू), 'a wind-hall', a place (e.g. a road, or a room) where strong wind is always continually blowing. -khal -खल् । प्रचण्डवाताश्रयः f. a room (in a house), or the like, in which there exists a strong, bitterly cold, draught. -kār -कार् । दारिद्र्ये उत्सवनिर्वाहः m. when in a state of poverty to carry out (an expensive) festivity (such as a son's marriage); met. to carry something out against one's own wishes. —karun —करुन् । हीनावस्थायां कार्यवृत्तिः m.inf. to carry on some work in a state of poverty and want of the necessary materials. -kaṭh -कट् । दारिद्र्ये जातबालकः m. (f. -kūt^u -कटू), a child of poverty, a child born to poverty-stricken parents, a child brought up without proper food and clothing; a child born to parents who have no other children, an only child. -māl -माल् । नौवाहिवातपटः f. a sail (of a ship) (El. m.; Gr.M. f.; Śiv. 1834). -mōyā -म्वया f. a slight wind (Gr.Gr. 164). -nāv pēn^u -नाव् प्येन् । अतिदारिद्र्यापातः f.inf. extreme poverty to fall (upon some formerly rich person). -phungur -फुंगुर । ईषत्तया वहन्तीव्रवातः m. (sg. dat. -phungaras -फुंगरस्), a short violent gust of wind, a smart puff (strong enough to extinguish, not encourage, fire). -paṭh -पट् । उत्पवनसंस्कारः m. (sg. dat. -paṭas -पटस्), a sheet used in winnowing. -ring -रिङ् । लघुवातः f. a slight gentle breeze (cf. p. 837b, l. 28) (Gr.Gr. 162). -tab -तव् । वातिकज्वरः m. a slow lingering fever caused by an unwholesome wind. -thūl -ठूल । निःसाराण्डम् m. an empty egg (whose sole content is wind); met. a very thin weak child. -ṣūnd^u -चंडू f. (sg. dat. -ṣanjē -चञ्ज्य), a puff of wind, a gust (Gr.M.). -wosh^u -वशु । सवातवर्षम् m. a shower of rain accompanying a gale of wind. -zar -ज़र् । वातज्वरः m. a fever caused by the impact of cold wind on a sweating body, a chill. Cf. wāv lagun, ab.

wōvⁱ karun वावि करुन् । दारिद्र्यावस्थायां निर्वाहणम् m.inf. to carry out somehow or other some necessary festivity, or other expensive proceeding, when in a state of poverty.

wāwuk^u वावुकु । वातसंवन्धी, दारिद्र्यसंवन्धी adj. gen. (f. wāvūc^u वावूच्), of, or belonging to, or due to wind (e.g. terror at a storm) (K. 1087); of, belonging to, or due to poverty.

wāvūn^u wātal वावून् वातल् । इतस्ततोऽपयानम् f. (of a body or number of persons) fleeing in all directions, scattered flight (e.g. in terror, or from some calamity). —wātal gaṣhūn^u —वातल् गहून् । इतस्ततोऽपयानावस्थापातः f.inf. a condition of such scattered flight to occur. —wātal karūn^u —वातल् करून् । इतस्ततोऽपयापनम् f.inf. (by an attack or the like) to put to scattered flight, to rout (an army).

wāwas nāwa-söl वावस् नाव-साल् । अकिंचनत्वे वङ्गकार्यव्यापारः m. 'a pleasure-cruise in poverty', e.g. to become engaged in heavy and complicated commercial dealings, without possessing any of the necessary stock or appliances. —wāv pyon^u —वाव् प्यन् । दारिद्र्ये ऽपि दारिद्र्यापातः m.inf. poverty to fall on poverty, i.e. further poverty to fall on one who is already poverty-stricken.

wāv 2 वाव् m. in danda-wāv, a tooth-file, p. 225a, l. 30, and phah^ara-wāv, a file, p. 687a, l. 30, yēndra-wāv, s.v. yēnd^ar. Cf. wōw^arun.

wāv 3 वाव् m. in khandā-wāv, a shawl-weaver, p. 403a, l. 21. Cf. wōw^ur.

vēv 1 वव् । बीजसमुदायः m. a collection of seed-grain (for sowing).

vēv 2 वव् । मत्स्याण्डसमुदायः f. the roe of a fish, i.q. wav, q.v.

vēv 3 वव् । विकीर्णना f. the act of scattering or casting all round one (rice, seed for sowing, dust, or the like) (cf. dāñē-v^o, p. 231a, l. 23). —kaḍūn^u —कडून् । उत्पावनम् f.inf. to throw up (seeds, etc.) from a winnowing-basket or the like, in order to cleanse them from dust and other foreign matter.

veva, see vēwāh.

viv विव् । लूतारोगविशेषः f. a certain disease, the symptoms of which are said to be small pustules on the throat, palate, and tongue. In the case of children and cattle it is said to be easily curable, but in the case of invalids seriously ill, it is generally incurable.

wōv^u वावू (by Pandits usually written wōv वोव् or wōv^u वावू), f. pain, ache, in dōdⁱ-wōv, p. 191b, ll. 10 ff.; danda-wōv^u, p. 225a, l. 11; phārⁱ-wōv, p. 702b, ll. 36 ff.; prāna-wōv^u, p. 761a, l. 49, qq.v. ? Cf. wāv 1 or 2.

vēwāh व्यवह् (sometimes written vi^o वि^o) । विवाहविधिः m. marriage (El. *veca*); a marriage ceremony and all its customary procedure (Śiv. 411; Rām. 627; K. 901, 950); a wedding festivity. —karun —करुन् m.inf. to carry out the marriage ceremony, to marry (so-and-so to so-and-so) (El.; Śiv. 39; Rām. 425; K. 726, 830, 912).

vēwahār व्यवहार् । व्यवहारः m. trade, trading, commerce, traffic (El.); mutual behaviour, social intercourse, mutual conduct (between relations, friends, or the like) (Śiv. 27, 587); conduct, behaviour (general) (Gr.M.; Śiv. 586, 829, 1790, 1799, 1816, 1839); usage, custom, an established rule or practice (Śiv. 9, 33, 56, 80); carrying out (of some business), performance (Śiv. 72, 504, 523, 1099, 1696).

vēwahōrⁱ व्यवहारि । व्यवहरणशीलः m. a professional trader, a business man; one who is busied in worldly affairs (as opp. to one free from worldly attachments) (Śiv. 201, 579, 587, 1047); (adj. c.g.) busy, occupied (L.V. 65; Śiv. 1051, 1509, 1513).

wāv^{ūj} वावूज्, wāv^{aj} वावूजि, or wāvūj^u वावूज् । व्यजनम् f. a fan, a hand-pankhā (cf. ṭ^aka-w^o, p. 991b, l. 36) (Śiv. 1151; K. 652, 1164); met. something that cools (cf. aṣh^ēka-wāvūj^u, p. 48b, l. 42). wāv^{aj}ē-wagow^u वावूज्य-वगवु । कटविशेषः m. a kind of mat (woven of bamboo-leaves, or date-palm-leaves). wāv^{aj}i-dan वावूजि-दन् । व्यजनदण्डः m. the handle of a hand-pankhā.

vēvīkī व्यवीकी । विवेचनशीलः adj. c.g. discriminating, discreet, judicious.

vēvīkh व्यवीख् (sometimes written vi^o वि^o) m. (sg. dat. vē(vi)vīkas व्य(वि)वीकस्), discrimination, just judgment, discernment (Śiv. 1016, 1482, 1488, 1695, 1754, 1826). —dyun^u —दिनु । बोधनम् m.inf. to give discrimination (to), to advise, reason with, warn; to explain, teach the way of true knowledge or of practising some fine art. —karun —करुन् । विचारणम् m.inf. to do discrimination, to consider thoroughly, investigate.

wawal ववल । पोताधानगर्भा f. (of a fish) full of roe. Cf. wav.

wāvil वाविल् f. in khandā-wāvil, the profession of a shawl-weaver, p. 403a, l. 33. Cf. wāv 3.

wāwalad वावलद् । दारिद्र्यहतः adj. c.g. (as subst., f. wāwaladiñ वावलदिञ्), poverty-stricken (esp. of one all his life in this condition).

wawun ववुन् । वापः conj. 1 (1 p.p. wow^u ववु), to sow (seed), to scatter or plant seed (cf. tavith w^o, p. 1047b, l. 50) (El. *wawun*, *rauwun*; L. 464, *wāwun*; L.V. 66; Śiv. 1110, 1476, 1530, 1532; Rām. 14, 1364, 1504, 1512, 1661; H. ix, 9; K.Pr. 84, 187, 190, 232, 256);

to sow (a field, etc.), to plant (a field, etc.) with seed (Gr.M.); to plant a cutting. Cf. wāpun.

wow^u-mot^u ववु-मंतु । उप्तः perf. part. (f. vūv^u-müts^u ववु-मंतु), sown (of seed, etc.); planted as a cutting; (of a field, etc.) sown. wāvⁱ-matis krāv ववि-मतिस 5 क्राव । प्रागुप्तकर्मफलात्मसंपदुपभोगः m. the harvesting of that which has been sown; reaping the fruits of one's former actions, (esp.) enjoying the results of former kindly actions; to live comfortably on one's accumulated earnings.

wavith thawun वविथ् थवुन् । संगतफलाष्टी कर्मबीजवापः m.inf. to sow the seed (and leave it there); met. to do some kind, or unkind, action, which will ultimately bear fruit in the shape of pleasant or unpleasant results.

vēwun व्युन् । विकरणम् conj. 1 (1 p.p. vyow^u व्यु), to scatter, throw about, strew (seed for sowing, dust, or the like) (Gr.Gr. 8); to sow broadcast; to toss up (grain, etc.) in a winnowing-basket or the like (in order to cleanse it). vyow^u-mot^u व्यु-मंतु । विकीर्णः 20 perf. part. (f. vēv^u-müts^u व्यु-मंतु), scattered about, as ab.; sown broadcast; winnowed, as ab.

wōwur^u वोवुर् । कुविन्दः m. (sg. dat. wōwaras वोवरस्; a female weaver is wōv^ur^u 1 वोवुर्, q.v., Gr.Gr. 35. In the old Ksh. of L.V. 102, wōwur^u has the form 25 bōwur^u बोवुर्), a weaver (cf. pōb^ari-w^o, p. 678b, l. 28; pātⁱ-w^o, p. 789b, l. 38) (El. wāūr, wāūr, wōūr; Gr.Gr. 23, 35; L. 316, 464, wāicar; K. 420); hence, a seller of made-up cloth (cf. pūṣa-w^o, p. 807a, l. 18) (K.Pr. 237).

wōw^arⁱ-bāy वोव्रि-वाय् । कुविन्दपत्नी f. a weaver's wife (Gr.Gr. 35). -dōra -दोर । तनुवायसाधनिका m. a weaver's loom (cf. dōr 3 f. a loom, dōra 3 m. the cloth as it issues from the loom). -kh^aṣh -खṣ 35 कुविन्दोपकरणविशेषः m. (sg. dat. -kh^aṣas -खṣस्), the comb-like implement or brush used by weavers for cleaning off the fluff from the threads on the loom. -wān -वान् । कुविन्दाश्रयः m. a weaver's shop, or place where he has his loom (L.V. 102, bōw^arⁱ-w^o).

wōv^ur^u वावुर् or wōv^ur^u 1 वोवुर् (for 2, see wōw^arun) । 40 कुविन्दा f. a female weaver (Gr.Gr. 35).

vēw^aran व्य्वरन् । विकरणम् f. (sg. dat. vēw^arūn^u व्य्वरन्), the act of scattering or strewing (seeds, dust, etc.); tossing up (grain, etc.) in a winnowing-basket, or the like, to cleanse it.

vēwaran व्य्वरन् । विवरणम् m. explanation, gloss, comment, interpretation (of some obscure passage or statement).

vēw^arun व्य्वरन् । विकरणम्, विवरणम् conj. 1 (1 p.p. vēw^or^u व्य्वर्), to scatter, throw about, strew (seed 50

for sowing, dust, powder, or the like) (i.q. vēwun, q.v.); to sow broadcast; to toss up (grain, etc.) in a winnowing-basket (in order to cleanse it); to pull apart (with the fingers), tease out (a mass of cotton, tangled twigs, straw, or the like). vēw^or^u-mot^u व्य्वर्-मंतु । विकीर्णः, विवृतः perf. part. (f. vēv^ur^u-müts^u व्य्वर्-मंतु), scattered, thrown about, strewn; (of seed) sown broadcast; winnowed; pulled apart, as ab.

wōw^aran 1 वोव्रन् । धातूनां तक्षणम् f. (sg. dat. wōw^arūn^u वोव्रन्), the act of paring, scraping, grinding, or polishing (some metal article in order to furbish it after manufacture) (Gr.Gr. 121).

wōw^arun वोव्रन् । तक्षणम् conj. 1 (1 p.p. wōw^or^u वोवर्, or wūw^or^u वूवर्; f. wōv^ur^u 2 वोवुर्, for 1, 15 see s.v., or wūv^ur^u वूवुर्), to scrape, grind, or polish (a metal article in order to furbish it after manufacture) (Gr.Gr. 121); cf. wāv 2. wōw^or^u-mot^u वोवर्-मंतु । तष्टः perf. part. (f. wōv^ur^u-müts^u वोवुर्-मंतु), 20 furbished, as ab.

wōw^aran or wōw^aran 2 वा(वो)व्रन् । तनुसंतानकर्म f. (sg. dat. wōw^arūn^u वाव्रन्), the act or business of weaving. vēw^arāwun व्य्वरावुन् । विकरणम् conj. 1 (1 p.p. vēw^arōw^u व्य्वरोवु), i.q. vēw^arun, q.v. vēw^arōw^u-mot^u व्य्वरोवु-मंतु । विकीर्णः, विवृतः perf. part. (f. vēw^arōv^u-müts^u व्य्वरावु-मंतु), i.q. vēw^or^u-mot^u, 25 s.v. vēw^arun, q.v.

wōw^arāwun व्य्वरावुन् । तक्षणम् conj. 1 (1 p.p. wōw^arōw^u वोव्रोवु), i.q. wōw^arun, q.v. wōw^arōw^u-mot^u वोव्रोवु-मंतु । तष्टः perf. part. (f. wōw^arōv^u-müts^u वोव्रावु-मंतु), i.q. wōw^or^u-mot^u, s.v. wōw^arun, 30 q.v.

wāwath वावथ् । रसधातुविशेषः f. (sg. dat. wāvüts^u वावथु), borax (used as a flux for melting precious metals) (El.). —pēñ^u —यन् । विलीनीभवनम् f.inf. flux to fall, to become melted; met. (of possessions) sudden vanishing to happen, to be suddenly ruined and lost (through bad companionship or the like).

way 1 वय् । भोजनपर्याप्ततण्डुलात्मम् m. sufficient rice for the food of a whole household, the allowance of rice issued (at stated intervals or on any occasion) for such food (K.Pr. 44 (wāi), 192 (wāi)). —mōṣ^u —म्वु । भोज्यपर्याप्ततण्डुलसंचयः m. a store saved up and collected out of the allowance of rice issued at intervals for feeding a household.

wayēs somb^u वयस् संबु । भोजनपर्याप्तः adj. (f. —sūmb^u —संबू), sufficient for the daily allowance of rice, etc., issued for the consumption of a household.

way 2 वय् । वचा f. N. of a certain semi-aquatic medicinal plant, the root of which is used as a stomachic and for diminishing phlegm, the Sweet-flag, *Acorus*

calamus; the root of this flag. -bōd^u -बुदु । वचा-
शाखावृन्तम् m. a bunch of the stems of this flag.
-gand^ur^u -गंडरु । वचामूलम् f. the root of this flag.
-gāsa -गास । वचाशाखात्मपत्रम् m. the sheathed grass-
like stem of this flag. -kala -कल । वचाग्रन्थिः m.
the knob, or bulb, at the bottom of this flag. -ladur
-लदुर । वचाशाखा m. the sheathed stem of this flag.
-rāth -राठ् । वचामूलव्रततिः f. (sg. dat. -rāthi -राठि),
a long and widespread collection of the roots of this
flag, all sprung from a single original root. -sar
-सर m. N. of a lake in Kashmīr (Śiv. 1826).

way 3 वय् f. a suffix indicating the wages paid
for anything, as in bōr^uway, p. 118b, l. 31, or
bōraway, p. 130a, l. 23, the wages of a porter;
chānaway, p. 163a, l. 6, the wages of a carpenter;
dōsilway, p. 255b, l. 17, the wages of a plasterer;
gānaway, p. 288a, l. 30, a harlot's fee; hōnjē-way,
p. 337b, l. 46, commission on a bill of exchange
(Gr.Gr. 143).

way वय् m. in dōla-way, a zigzag path, p. 211b, l. 20.

wāy 1 वाय् । अङ्गसंकोचव्याधिः m. wind (cf. wāv and
mal-w^o, p. 564a, ll. 46 ff.) (El. wāyī); (usually)
rheumatism, gout, or similar pain (cf. baba-w^o,
p. 77a, l. 38; dada-w^o, p. 187b, l. 45; danda-mal-
w^o, p. 224b, l. 42; cf. mal-w^o, ab.); ? palsy, see we.
—yun^u —यिनु । वातव्याधुद्भवः m.inf. an attack of
rheumatism to come on.

wāyē-bēmōrⁱ वाय-व्यमोरि । अङ्गसंकोचरोगः f.
rheumatism. -phōt^ur^u -फुतरु । सर्वाङ्गव्याप्यङ्गसंकोचः f.
'a basket of rheumatism', rheumatism pervading the
whole body (which is thereby shrunken up like
a basket). -pat^uj^u -पतजू । अङ्गसंकोचोद्भवः f. 'a
rheumatism mat', an attack of severe and permanent
rheumatism.

wāy 2 वाय् f. the profession of playing (a musical
instrument) (cf. sāza-wāy, p. 959b, l. 23). See
wāyun.

wāyē वाय m. respect, deference, modesty (equivalent
to لحياظ). wāyē barun वाय बरुन् । गौरवेणाप्रवर्तनम्
m.inf. to abstain from undertaking any intended
difficult work out of modesty in the presence of
another respected person. —karun —करुन् ।
गौरवान्निवृत्तिः m.inf. out of such modesty to cease
from such a work. Cf. bēwāyē, without hesitation,
carelessly, fearlessly, p. 148a, l. 39, and Rām. 108,
1300.

vāyī, see bāy.

woy^u 1 वयु (for 2, see wayun) । परः adj. (f. vūy^u वयू),
other, another, different (from), unconnected with.

wāyⁱ वयि । परः adj. e.g., i.q. woy^u 1, q.v.

wuy^u वयु । ऊधः m. an udder. —wālun —वालुन् ।
उपसर्गात्प्रकाशनम् m.inf. (of a cow) 'to bring down
the udder', to show signs of being about to calve (by
the udder becoming swollen).

vyād व्याद् । व्याधिः f. (sg. dat. vyōz^u व्याजू), disease,
illness, distress, suffering (Śiv. 447, 813; Rām. 20,
114, 293, 770, 994, 1570, 1604, 1630, 1686).
—khasūn^u —खसजू । व्याधारोपः f.inf. distress to mount
(on a person), to suffer distress or tribulation (e.g.
from being charged with another's fault, from having
to perform a too difficult task, or to carry a too heavy
burden). —lārūn^u —लारजू । व्याधिसंयोगः f.inf.
tribulation to adhere, (owing to bad association or
infection) to suffer, through gaining a reputation for
immorality, dishonesty, or the like, or through being
attacked by some contagious disease, and so on.
—tulūn^u —तुलजू । उपद्रवोद्भवः f.inf. 'to raise
suffering', to relieve another from distress or suffering
(such as calumny, bad repute), to rescue him (from
debauchery or from some serious disease); some
public calamity (such as famine, general immorality,
general evil repute, epidemic, etc.) to occur.
—wōthūn^u —वथजू । व्याधुद्भवः f.inf. general
tribulation (such as epidemic, drought, floods, pillage,
thieving, anarchy, evil report, etc.) to arise. —yīn^u
—यिजू । गर्हापातः f.inf. distress to come (esp. from
calumny, false accusations, a reputation for debauchery
or the like).

vyod^u व्यदु । विदितः adj. (m. sg. dat. vēdis व्यदिस;
f. vēz^u व्यजू), known (by recognition or experience)
(L.V. 56, K.Pr. 229); —°, one who knows, as in
tattwa-v^o, one who knows and understands the
tattwas (see tattwa) (L.V. 20). —mot^u —मंतु ।
ज्ञानविषयीकृतः adj. (f. vēz^u-mūts^u व्यजू-मंतू), become
known, ascertained, realized (by memory, testing, or
the like). —rōzun —रोजुन् । सुज्ञातीभवनम् m.inf.
to continue well known (from recognition or previous
experience), not to be forgotten, to be familiar.
—thawun —थवुन् । ज्ञानविषयीकरणम् m.inf. to
impress the knowledge (of something) on oneself,
to note carefully.

vēdⁱ-prāh व्यदि-प्राह । चलचित्ता m. fickle-
mindedness, heedlessness of warning or instruction.

vyodur^u व्यदुरु । विरोधी adj. (f. vēd^ur^u व्यदुरु), (of
some thing or action) hostile, adverse, antagonistic
(to another's actions, character, or the like).

vyūg^u व्यूग । चित्रितमण्डलविशेषः m. (sg. dat. vīgis
वीगिस), a figure or picture drawn on the ground with
turmeric and coloured powder used at weddings and
at the investiture of a boy with the sacred thread.

At a wedding the bride and bridegroom are, and, at the investiture, the boy after purificatory ceremonies is, seated on it. A ceremony of lustration round them or him is then performed (L. 261, 461, *icegu*; Śiv. 668, 971, 1089-90, 1097, 1152, 1492; Rām. 765; K.Pr. 130-1, sg. obl. *wīgi*).

vēgi-woth^u वेगि-वथु । तत्कालसंपन्नविवाहः adj. (f. -**vüsh^u** -वक्षू) (just) descended from the *rgūg^u*, i.e. one who is just married, one whose marriage has just been completed (cf. Rām. 765). —**woth^u-mot^u** —वथु-मंतु । संपन्नविवाहः perf. part. (f. **vüsh^u-müts^u** -वक्षू-मंचू), a married man (or woman).

vyuh^u विहु m. (pl. nom. **vihⁱ** विहि), sudden change from one condition to another; hence, the sudden 'sport' (*ñilā*) of the Divinity, by which He manifests Himself in creation (L.V. 109). This is an old word, its modern representative is **vih**, q.v.

vyākaran व्याकरण m. grammar (according to the Hindū system; a word borrowed from Skt. *vyākaraṇa*) (Gr.Gr. 199, Gr.M.).

vyōmāsōr व्योमाखर m. N. of a demon killed by Krushn (Kṛṣṇa), in Skt *Vyōmāsura* (K. 388).

wayun वयुन् । पथीभवनम् conj. 2 (1 p.p. **woy^u** 2 वयु (for 1, see s.v.) (of food) to be or become wholesome, to agree with, be or become a suitable regimen (for an invalid) (esp. of something of which the wholesomeness was doubtful, but which consumption has shown to be wholesome) (Gr.Gr. 204); (genl.) (of food) to be wholesome, suitable (Śiv. 1086). **woy^u-mot^u** वयु-मंतु । पथ्यत्वमुपपन्नः perf. part. (f. **vüy^u-müts^u** -वयू-मंचू), that which has turned out to be a wholesome regimen, as ab., a tonic; met. (teaching or advice) which is agreeable or acceptable to the hearer.

wāyun वायुन् । नौचालनम्, आध्मानम्, कृषिकर्म conj. 1 impers. (1 p.p. **wōy^u** वोयु), to ply, use, wield (a tool, weapon, or the like) (cf. **dukōr^u** **wāyūn^u**, p. 209a, l. 30; **lit^ur^u** **wāyūn^u**, p. 539a, l. 16; **mak^ats^u** **wāyūn^u**, p. 563a, l. 29; **shrākh** **wāyūn^u**, p. 892a, l. 21) (K. 928, 980, 1132); to row, propel, paddle (a boat) (cf. **atha w^o**, p. 65a, l. 14; **druba-w^o**, p. 240a, l. 9; **nama w^o**, p. 635b, l. 50; **wōra w^o**, p. 1136a, l. 33) (L. 462; Śiv. 1488, 1683, 1805); to wave (the arms), throw (the arms) up and down (cf. **narē wāyēñē**, p. 650a, l. 15); to perform an action involving throwing the arms backwards and forwards (e.g. swimming) (cf. **shāth** **wāyūn^u**, p. 1163a, l. 19) (Gr.M.); (in cultivating) to drive (bullocks), to plough (cf. **dād wāyānⁱ**, p. 187a, ll. 24 ff.) (El.; Gr.M.; Śiv. 1530; K.Pr. 49, 187 (*wāi*, impv.)); to play (a musical instrument) (cf. **nay wāyūn^u**,

p. 669b, l. 46; **pōg w^o**, p. 683a, l. 36; **shirīn wāyūn^u**, p. 894b, l. 40; **vīnā wāyūn^u**, p. 1121b, l. 27) (El.; Gr.M.; Śiv. 107, 450, 669, 732, 782, 796, 1323, 1336, 1453, 1779; K. 260-2, 270, 275, 280, 282, 296, 340, 412, 964, 1031; YZ. 372; K.Pr. 156); to beat a drum, gong, or similar instrument, or, e.g., the breast (cf. **dāb^ur^u** **wāyūn^u**, p. 184a, l. 34; **dam-dam w^o**, p. 218b, ll. 41 ff.; **nagāra wāyēnwōl^u**, p. 624b, l. 50; **sāz w^o**, p. 958b, l. 5) (Gr.M., Śiv. 1029, Rām. 183) (beating the breast), 831 (a drum), 974 (id.); to ring (a coin, to see if it is genuine) (L. 462). L. 464 adds the meaning 'to suit', probably wrong for **wuyun**, q.v. **wāyun dād lāyun kān** वायुन् दाद लायुन् कान् । सर्वकर्मकरः m. 'a bullock to plough, and an arrow to be shot', a man (esp. a servant) who has to do all the hard work of an establishment (at one time doing heavy work like a plough bullock, and at another time sent on long messages like an arrow).

wōyⁱ **wōyⁱ** **wanun** वायि वायि वनुन् । औदासीन्येव भाषणम् m.inf. as if with indifference, or unconcern, to direct, or give orders to another; when a person wants anything done, to bring someone else to him to do the work (instead of doing it oneself).

wōy^u-mot^u वोयु-मंतु perf. part. (f. **wōy^u-müts^u** -वायू-मंचू), plied, used, etc., as ab.; esp. **wōy^u-müts^u** **zamīn**, arable land (El. *wāimats z^o*).

wuyun वुयुन् । पर्याप्तिः conj. 3 (2 p.p. **wuyyōv** वुय्योव), to be sufficient, to be the right amount (e.g. sufficient goods for division among a number of people, or sufficient materials or appliances for completing any work, and so on); cf. **way** 1 and L. 464 *wāyun*, ll. 11 ff. ab. **wuyyō-mot^u** वुय्यो-मंतु । पर्याप्तीभूतः perf. part. (f. **wuyyē-müts^u** -वुय्ये-मंचू), become, or found to be, sufficient, as ab.

vyendun, see **vēndun**.

vyong^u व्यंग् । न्यूनाङ्गः adj. (f. **vēng^u** बंग् or **vēnj^u** बंज्), wanting a limb, maimed; (of some thing or work) wanting an essential part. Cf. **wong^u** and **vēngun**.

wāyēnāwun वायनावुन् conj. 1 (1 p.p. **wāyēnōw^u** वायनोवु), to cause to be plied or used, to enable to be plied or used (Śiv. 1877, *shāth wāyēnāwūn^u*, to enable swimming to be done, to enable to swim); to cause to row (a boat), to enable to row (Śiv. 1780, 1804).

vyūp^u व्युप । उदीपः m. (sg. dat. **vīpis** वीपिस्, abl. **vēpi** वेपि), an inundation, flood.

vīpⁱ-dēv वीपि-दव् । उदीपोपस्रवः m. 'an inundation-devil', a deluge, a violent inundation (causing loss of life and property, supposed to resemble the work of an infuriated demon).

vīpis-kyut^u वीपिस्-कितु । उदीपावसरे adv. at, or

in, the time of a deluge (e.g. born at such, or departed, or given, at such a time).

vyāpakḥ व्यापक् । व्यापकः adj. e.g. pervading, diffused, widely spread, extending all over, or through, any thing or place (Śiv. 105, 115, 156, 212, 739, 884, 1369, 1510, 1518).

vyāpun 1 व्यापुन् । व्याप्तिः conj. 1 (1 p.p. **vyôp^u** व्योपु), to pervade, to be widely distributed through or over (esp. of the Supreme Deity, of a command, or of some branch of knowledge) (K. 320, 509); cf. **vēpun**. **vyôp^u-mot^u** व्योपु-मंतु । व्याप्तः perf. part. (f. **vyôp^u-müts^u** व्यापू-मंतू), pervaded, etc., as ab.

vyāpun 2 व्यापुन् । समर्थोभवनम् conj. 3 (2 p.p. **vyāpyôv** व्याप्योव), to become able to reach to (e.g. a dwarf trying to, and succeeding in, reaching something high aloft), to become able to carry out some very difficult work, to travel over a very arduous and lengthy road, and so on. **vyāpyô-mot^u** व्याप्यो-मंतु । समर्थोभूतः perf. part. (f. **vyāpyē-müts^u** व्याप्ये-मंतू), become able to reach to, become able to attain to success, etc., as ab.

vyāpār व्यापार । व्यापारः m. profession, trade, occupation, business; esp. the business of buying and selling, trade, commerce.

vyôp^aran व्यापरन् । व्याप्तिविधानम् f. (sg. dat. **vyôp^arūn^u** व्यापरंतू), causing to pervade (from small beginnings), causing to become widely spread (esp. of some person originally of petty influence), gradual extension (of power and authority) over a wide area (as a conflagration may spread from a single spark of fire).

vyôp^arun व्यापरन् । व्याप्तिविधानम् conj. 1 (1 p.p. **vyôp^ar^u** व्यापरंतू) (of some person or thing originally petty) to cause to pervade or be widely spread, to cause (one's own power and authority) gradually to spread over a wide area, (of a spark or little fire) to cause (a conflagration) to spread over a wide area, and so on.

vyāp^ath व्यापथ । व्याप्तिः, अनुवारः f. (sg. dat. **vyāp^ats^u** व्यापथंतू), pervading, general spreading over, or through, a wide area (cf. **vyāpun** 1); the becoming able to succeed (in some very difficult work) (cf. **vyāpun** 2); (in the series of exercises of a Yōgī ascetic) the time, or turn, for any one of them.

vyāpawun^u व्यापवुनु । समर्थोभवनम् n.ag. (f. **vyāpavūn^u** व्यापवतू) (of a law, order, command, skill in, or knowledge of, any subject) pervading, spread over a wide area, universally prevailing (cf. **vyāpun** 1); one who (from small beginnings) has become able to succeed in the accomplishment (of some difficult work) (cf. **vyāpun** 2).

vyār वार in **dyār-vyār**, p. 270a, l. 38, a jingle of **dyār**, q.v.

vyūr^u व्यूर । पुष्परसः m. (sg. dat. **vīris** वीरिस्, abl. **vēri** वेरि), flower-nectar (H. ix, 2); —° any similar plant-exudation (cf. **samaki-v^o**, p. 913a, l. 2).

vyās व्यास् । अधिगतविद्याविशेषः m. N. of a celebrated Hindū saint and author (Skt. *Vyāsa*), said to have compiled the *Vēdas*, the *Mahābhārata*, and the *Purāṇas* (Śiv. 1077, 1355, 1376, 1433, 1466; Rām. 1681; K. 990, 1038, 1176); met. any man of great and wide learning, who is a master of many branches of knowledge.

vyos^u व्यसु । सखा, ग्रामप्रदेशविशेषः m. (sg. dat. **vēsis** व्यसिस्), a man's friend, comrade, chum, crony, pal (usually of the same age); N. of a village of Kashmīr near Islāmābād. Cf. **vēs**.

vyot^u व्युतु adj. (f. **vēts^u** व्यतू) [this word is used only —°. I.K. (iv, 26, 27) treats it as a secondary suffix signifying possession, when the thing possessed accompanies the possessor, but does not actually form part of him or it. Cf. Gr.Gr. 137, read with suff. No. 9 on p. 136] possessing plentifully, richly endowed with (cf. **barsā-v^o**, p. 127a, l. 45; **dana-v^o**, p. 222a, l. 26; **rūnⁱ-v^o**, p. 835b, l. 48; **sāwayē-v^o**, p. 955b, l. 15) (Gr.M.); (more usually) possessed by, pervaded by, suffused with, full of (cf. **bāwa-v^o**, p. 147a, l. 7; **bayē-v^o**, p. 148b, l. 36; **dōkha-v^o**, p. 206b, l. 21; **drāga-v^o**, p. 241b, l. 35; **dūshē-v^o**, p. 253b, l. 2; **gardi-v^o**, p. 300b, l. 2; **hayāh-v^o**, p. 364a, l. 29; **mōda-v^o**, p. 549a, l. 35; **māna-v^o**, p. 573a, l. 27; **mandacha-v^o**, p. 575b, l. 17; **marga-v^o**, p. 590b, l. 22; **mātama-v^o**, p. 607a, l. 16; **phala-v^o**, p. 692b, l. 27; **pāpa-v^o**, p. 749a, l. 18; **prāha-v^o**, p. 757b, l. 7; **pranayē-v^o**, p. 764b, l. 10; **prayēma-v^o**, p. 774a, l. 49; **rāga-v^o**, p. 828a, l. 17; **rūga-v^o**, p. 828b, l. 3; **sōbāwa-v^o**, p. 862b, l. 32; **shīla-v^o**, p. 880b, l. 18; **shurⁱ-v^o**, p. 890b, l. 19; **shērmī-v^o**, p. 893a, l. 39; **s^aniha-v^o**, p. 921b, l. 29; **sraha-v^o**, p. 934b, l. 44; **wuprīda-v^o**, p. 1132b, l. 41). Cf. **vētsun**.

vyoṭh^u व्युठ । स्थूलः adj. (f. **vēth^u** व्यतू, sg. dat. **vēchē** व्यछ; **vēthiñ^u** व्यठिन्तू (q.v.) is also said to be a fem. of this word, but is used only in a bad sense, Gr.Gr. 38), fat, plump, stout, corpulent (cf. **buthⁱ-v^o**, p. 143a, l. 14; **gala-v^o**, p. 282b, l. 4; **mandal-v^o**, p. 576a, l. 46; **nala-v^o**, p. 632a, l. 36) (El. *vyauṭh*, *vyuṭh*; Gr.Gr. 38, 93; Gr.M.; L. 460, *viot*; W. 20, *viot*); big, bulky, great, large (cf. **āchⁱ-v^o**, p. 9a, l. 5; **kala-v^o**, p. 435b, l. 30; **pēlⁱ-v^o**, p. 814a, l. 44; **wuṭha-v^o**, p. 1159b, l. 10) (Rām. 976, K. 686);

gross, coarse (El. *vyut*, *vyuth*, with the additional meaning of 'swift'); (of cloth) coarse (Gr.M.); cf. **vēṭha**. — **pahān** — पहान् । ईषत्स्थूलः adj. (f. **vēṭh^u** **pahān** व्युत्तु पहान्), somewhat, or a little, stout, big, etc. (as compared with others) (Gr.Gr. 93). — **pūth^u** — पूठु । अतिस्थूलः adj. (f. **vēṭh^u** **pūth^u** व्युत्तु पूठु), (of a garment or the like) too stout, too thick, too coarse. — **vyoṭṭ^u** — व्युत्तु । स्थूलप्रायः adj. (f. **vēṭh^u** **vēṭh^u** व्युत्तु व्युत्तु), in every respect stout, fat, big, coarse, etc. (e.g. of a man, or of grain).

vyoṭṭ^u व्युत्तु, see **vēṭsun**.

vyuṭṭ^u व्युत्तु । संग्रहः m. (sg. dat. **viṣis** विचिस), the collection of what remains over after meeting the necessary expense of any work, saving up such remains (Gr.Gr. 95); saved up wealth, savings. — **karun** — करुन् । संचयनम् m.inf. to save up, put by, store up what (money or goods) one receives. — **pôṭṭ^u** — पोत्तु or — **pūṭṭ^u** — पूत्तु । पुरातनसंचितधनद्रव्यम् m. money or goods saved up from old times, old savings (either inherited or accumulated by oneself, or both); a collection of odds and ends, an *omnium gatherum* (Gr.Gr. 95). — **thawun** — थवुन् । संचित्य पालनम् m.inf. to put by savings, to save up.

viṣis thawun विचिस थवुन् । संचयात्मना पालनम् m.inf. to put by for saving, to store up as savings.

vyow^u व्युवु, see **vēwun**.

wayēwun^u वयवुनु । पथ्यभूतः n.ag. (f. **wayēvūn^u** वयवन्तू) (food) that is wholesome, or that is a good regimen; (teaching or advice) that is agreeable and acceptable to the hearer.

wāyēwun^u वायवुनु n.ag. (f. **wāyēvūn^u** वायवन्तू), one who propels, uses, wields; one who rows a boat; one who plays (a musical instrument) (Śiv. 1441, 1779).

wuyēwun^u वुयवुनु । पर्याप्तियोग्यः n.ag. (f. **wuyēvūn^u** वुयवन्तू), that which becomes sufficient, as in **wuyun**, q.v.

vyuz^u विज्ञु, **vyuz^u-mot^u** विज्ञु-मन्तु, see **vizun**.

vyōz^ulad व्याज्ञूलद् । व्याधियुक्तः adj. e.g. (as subst., f. **vyōz^uladiñ** व्याज्ञूलदित्र), suffering from disease, distress, etc. Cf. **vyād**.

waz वज्ज, **waz'** وُضِعَ, f. placing, fixing, laying down; a gesture, action (with suff. of indef. art. **waziyāh**, Rām. 824); a dignity, that which confers honour (K.Pr. 261, *wazah*).

wāz 1 वाज्ज in **mana-wāz**, p. 572a, l. 50, q.v.

wāz 2 وُظِّمَ, m. a sermon (Moslem) (H. xii, 1). **wāz-khwān** وُظِّمَ خُوان, m. a Moslem preacher (L. 462).

wāza वाज्ज । सूपकारः m. a cook (cf. **aṭa-w^o**, p. 56a, l. 34; **baṭ^anē-w^o**, p. 145a, l. 22; **hūnⁱ-māzas** **wātal-w^o**, p. 337a, l. 5; **nōṭⁱ-w^o**, p. 660a, l. 7; 50

wātal-w^o, p. 1164b, l. 8; **wuṭsan-w^o**, p. 1171a, l. 10) (El.; Gr.Gr. 95, 132; Gr.M.; L. 459, *waza*; L.V. 83; Śiv. 1072; Rām. 581; K. 737-8; K.Pr. 54, 84, 106). — **bāy** -वाय् । सूपकारपत्नी f. his wife. — **-gara** -गर m. a cooking house, kitchen (El. *-gar*). — **-kūt^u** -कट्टु । सूपकारात्मजा f. (sg. dat. **-kacē** -कच्च), his daughter (by tradition, naughty, impudent, and abusive). — **-kath** -कट् । सूपकारात्मजः m. (sg. dat. **-kaṭas** -कटस्), a cook's son (a term used contemptuously or in anger) (Gr.Gr. 132); used abusively to indicate anyone of similar conduct (ill-conducted, impudent, and abusive). — **-mahanyuw^u** -महनिवु । सूपकारात्मसेवकः m. a servant who does cook's work, a house-cook. — **-pacē** -पच्च । सूपकारजातीयः c.g. a cook-person, one who is a cook by profession, and comes of a line, or caste, of cooks. — **-pôn^u** -पोनु । सूपकारकर्म m. cookship, the profession of a cook (practised by one who has not previously been a cook). — **-pāza** -पाज्ज m.pl. cooks and the like, cooks etc. (a jingle) (Gr.Gr. 95). — **-tôn^u** -तोनु । सूपकारता m. the conduct or actions of a new cook, i.e. of one who has not acted as a cook previously. — **-t^aṣh** -तक्क । सूपकारमार्जनी f. (sg. dat. **-t^aṣhi** -तक्कि), a cook's dirty rag, the filthy rag or cloth used for wiping out vessels and the like; any similar rag. — **-wān** -वान् । सूपकाराश्रयस्थानम् m. a cookshop, cookroom, kitchen (K.Pr. 159). — **-yēṭh** -यट् । सूपकारत्वमदः f. (sg. dat. **-yēṭi** -यटि), the pride (or arrogance) of a skilled cook (see **yēṭh**).

vēz^u व्यज्ञू, see **vēd**, **vyod^u**.

viz विज्ञ or **viz^u** विज्ञू । समयः f. (sg. abl. **vizi** विज्जि), a time, a particular moment of time (mostly —°) (cf. **khēñi-vizi**, p. 428a, l. 41; **kō-vizi**, p. 496b, l. 22; **laḡ^ana-vizi** **charun**, p. 512b, l. 15; **nina-viz^u**, p. 672b, l. 46; **pōñṣi vizi**, p. 743b, l. 25; **prath vizi**, p. 769a, ll. 48 ff.; **pēwan-viz^u**, p. 811a, l. 17; **sahār-viz^u**, p. 890b, l. 32; **sōran-viz^u**, p. 937a, l. 10; **tamī vizi**, p. 968a, l. 30; **trēyē vizi**, p. 1022b, l. 14; **ṭōri vizi**, p. 1079b, l. 45; **yīṭṣi vizi**, s.v. **yūt^u** 2; **dōyē vizi**, s.v. **z^ah**) (Gr.Gr. 157-8; Gr.M.; W. 149; Śiv. 287, 1331; K. 575, 1027; YZ. 146; K.Pr. 31, 51, 77, 83, 153, 260); a period of time (cf. **hēchan-v^o**, p. 321b, l. 36; **paran v^o**, p. 762b, l. 28) (El. *viz* or, in Śrīnagar, *vis*, a short space of time; Rām. 1709); a time, a season (H. ix, 8). Cf. **vēla** and **vil**.

vizi na-ta kōzi विज्जि न-त क्कज्जि । अवसरमुपेक्ष्यानवसरे adv. at the wrong time instead of the (right) time.

vizan 1 विज्ञन् (for 2, 3, see s.v.v.) । वेलायाम् adv. at (such-and-such) a time (of the day), as in **kōjⁱ** **vizan**, in the forenoon; **pēsh^{ēn} vizan**, in the early afternoon; **digar vizan**, in the late afternoon.

—bögi —बाँगि or —bögin —बाँगिन् adv. id., but rather more indefinite, as in digar vizan bögin, in the late afternoon.

vöz (W. 17), see wöj^ü.

wuz वुज् । निःसरणम् m. the doorway, or entrance, of a house (Śiv. 1080). -bar -बर् । निःसरणद्वारम् m. the door of such a doorway. -nyās -न्यास् । निःसरणनासा m. the lintel of such a doorway.

wuza-baran वुज्-वरन् । निःसरणद्वारम् f. (sg. dat. -barüñ^ü -वरञ्जू), a lightly built door in such a doorway. wuz^ü 1 वुज् (for 2, see wudun and wuzun), f. of wud^u, q.v.

wüz वूज् । प्रभा m. brilliancy, lustre, radiance; (of a human being) comeliness united with brilliancy of intellect, brilliance, illustriousness (K. 987).

wüz^ü वूज्, see wadun.

wāzagī वाजगी । सूपकारता f. the profession or condition of a cook.

wözüj^ü वूज्जू, see wözol^u.

wözajyār वूज्ज्यार् । रक्तवर्णत्वम् m. redness (Gr.Gr. 138, 141).

wözol^u वूज्जु or wözul^u वूजुलु । रक्तवर्णः adj. (f. wözüj^ü वूज्जू), red-coloured, red (cf. ada-w^o, p. 12b, l. 13; gala-w^o, p. 282b, l. 5) (El. wazul; Gr.Gr. 16, 138, 141; Gr.M.; L. 459; W. 20; Śiv. 68, 98, 113, 801; Rām. 203, 1022, 1097, 1210, 1266, 1379, 1502; YZ. 75, 147, 213, 527; K.Pr. 116, 166, 238). —prazol^u —प्रजलु । निर्मलकान्तिः adj. (f. wözüj^ü prazüj^ü वूज्जू प्रज्जू), brilliantly beautiful.

wözāl वोज़ाल् । हानिः m. loss, damage (occurring to anything or in any work). —yun^u —यिनु । अपवादहानियोगः m.inf. loss to come to a person, thing, or work (through censure, blame, disparagement, etc.).

wözil वाज़िल् । सूपकारवृत्तिः f. the profession of a cook.

wözalun वूजलुन् । रक्तीभवनम् conj. 3 (2 p.p. wözalyōv वूजल्योव्), to become red (Gr.Gr. 171). wözalyō-mot^u वूजल्यो-मंतु । रक्तवर्णतामुपपन्नः perf. part. (f. wözalyē-müts^ü वूजल्ये-मञ्जू), become red, reddened.

wözalāwun वूजलावुन् । रक्तीकरणम् conj. 1 (1 p.p. wözalōw^u वूजलोव्), to make red, dye red, redden (Gr.Gr. 171). wözalōw^u-mot^u वूजलोव्-मंतु । रक्तीकृतः perf. part. (f. wözalōv^ü-müts^ü वूजलोव्-मञ्जू), made red, dyed red, reddened.

wözum^u वूजुम् । ऋणगृहीतः, ऋणवृत्तिः adj. (f. wözüm^ü वूजुम्), that which is subject to loan, that which has been borrowed, or which is suitable to be borrowed, or may be borrowed; a loan (El. wazum; Gr.M.; L. 461, wazam; K.Pr. 238); (as subst. m.) the practice or transaction of borrowing (money or other articles).

—dyun^u —दिनु m.inf. to lend (El., K.Pr. 228).

—hyon^u —ह्यनु m.inf. to borrow (El.). —thāwun

—थावुन् m.inf. to owe (El.). —ṣaṭun —ṣṭun ।

ऋणसंग्रहः m.inf. (f. wözüm^ü ṣaṭün^ü वूजुम् षट्जू), to borrow (money), to take a loan. (When the thing borrowed is feminine, the f. form is used) (Gr.M.).

—wörud^u —वूरुदु । ऋणादिवृत्त्या संग्रहणम् adj. (f. wözüm^ü wörüz^ü वूजुम् वूरुजू), subject to loan, that which is borrowed or may be borrowed, or is liable to be borrowed; (as subst. m.) (on some necessary occasion) a borrowing transaction.

wuzamal वूजमल् or (Rām. 1545) wuzamala वूजमल f. lightning (cf. nāra-w^o, p. 648b, l. 22) (El. uzmal, wuzmal, wuzmala, all m., and wuzamal, f., a flash; Gr.Gr. 15; Gr.M.; L. 461; Śiv. 268, 575, 1374, 1538, 1558, 1742, 1868; Rām. 482, 862, 1017, 1545; K.Pr. 253). Cf. wüz.

věz^ü-müts^ü वूज्-मञ्जू, see vyod^u-mot^u.

wuz^ü-müts^ü 2 वूज्-मञ्जू, see wudun. For 1, see wuzun.

wazn वजन् ۛ, m. weighing; weight (El.); measure (El. wazan).

wazun वजुन् । शब्दायनम् conj. 1 (1 p.p. woz^u वज्, 2 p.p. wazōv वजोव्), to give forth a sound, to sound, ring (as a musical instrument, or as a whip being cracked, or some metal or wooden thing when knocked) (cf. dura wazānⁱ, p. 239a, ll. 24, 29; dōyē atha ṣür^ü wazüñ^ü, s.v. z^ah) (El. wajun, wazun; Śiv. 327, 725, 1638, 1729, 1779; K. 1009; K.Pr. 42, 60); (of a human being) to speak in a roar, to roar out (something).

vēzan व्यजन् । रहस्यस्थानम् m. a secret place, a private spot.

vizan 2 विजन् (for 1, see viz) । योग्यफलावाप्तिः m. the obtainment of the proper or expected result of any action or course of action.

vizan 3 विजन् । उत्पवनसंस्कारः f. (sg. dat. vizün^ü विज्जू), sifting (grain), winnowing.

vizun विजुन् । उत्पवनम् conj. 1 (1 p.p. vyuz^u विज्, f. viz^ü विज्जू), to winnow, sift (grain, etc.). vyuz^u-mot^u विज्-मंतु । विहितोत्पावनः perf. part. (f. viz^ü-müts^ü विज्-मञ्जू), winnowed.

wuzun वुजुन् । उद्भूतिः conj. 2 or 3 (1 p.p. wuz^u 2 वुज्, for 1, see s.v.; 2 p.p. wuzyōv वुज्योव् or wuzōv वुजोव्, Gr.Gr. 226) to spring forth, appear or issue spontaneously (as water from a mountain source, or steam appearing from something) (Gr.Gr. 17, 120, 171; Śiv. 191, 1592, 1842); (of a thought or circumstance) to appear spontaneously to the mind, to strike one (Gr.Gr. 226; L.V. 39, 40; K. 266); (of desire) to become aroused (H. viii, 11); to become

wide awake, to awake from sleep, to come to one's senses out of a faint (cf. **wudun**) (El., Gr.Gr. 226, Rām. 674, K.Pr. 95); (of wind or the like) to be aroused, to rise (Śiv. 1706).

wuz^u-mot^u वुजु-मंतु । जागरामुपपन्नः 1 perf. part. (f. **wuz^u-müts^u** 1 वुजु-मंतू), awakened from sleep, come to out of a faint.

wuzō-mot^u वुजो-मंतु or **wuzyō-mot^u** वुज्यो-मंतु । स्वयमाविर्भूतः 2 perf. part. (f. **wuzyē-müts^u** वुज्ये-मंतू), sprung forth, issued spontaneously, as ab.; (a thought, etc.) which has spontaneously occurred to the mind, as ab. See Gr.Gr. 226.

wazanāwun 1 वजनावुन् । क्लेदनम् conj. 1 (1 p.p. **wazanōw^u** वजनोवु), to moisten, make wet, wet (El.); cf. **wazawun**. **wazanōw^u-mot^u** वजनतोवु-मंतु । क्लेदितः 15 perf. part. (f. **wazanōv^u-müts^u** वजनावू-मंतू), moistened, wetted.

wazanāwun 2 वजनावुन् conj. 1 (1 p.p. **wazanōw^u** वजनोवु), to cause to give forth a sound (e.g. to strike a bell, or to crack a whip) (cf. **dura wazanāwānⁱ**, p. 239a, l. 31).

vizanāwun विजनावुन् । उत्पावनम् conj. 1 (1 p.p. **vizanōw^u** विजनोवु), to cause (grain, etc.) to be winnowed; to winnow, sift (grain, etc.). **vizanōw^u-mot^u** विजनोवु-मंतु । उत्पावितः 25 perf. part. (f. **vizanōv^u-müts^u** विजनावू-मंतू), winnowed, sifted.

wuzanāwun वुजनावुन् also written **wō^o** व्व० । बोधनम् conj. 1 (1 p.p. **wuzanōw^u** वुजनोवु), to awaken (a person from sleep), rouse (a person from a faint, unconsciousness, or the like) (El. *wōz^o*; Gr.Gr. 171; Gr.M.; L.V. 105; Śiv. 352, 1478, 1631, 1709, 1883; Rām. 486, 909; K. 605; K.Pr. 64); cf. **wuzawun**. **wuzanōw^u-mot^u** वुजनोवु-मंतु । अवबोधितः 30 perf. part. (f. **wuzanōv^u-müts^u** वुजनावू-मंतू), awakened, aroused, as ab.

wuziñ वुजिन् । जलोच्छ्वासः f. a spontaneous issuing forth (of water from a mountain source), a spring (cf. **nāga-w^o**, p. 624a, l. 45) (Gr.Gr. 120); met. the first appearance or manifestation (of something) (cf. **nāra-w^o**, p. 648b, l. 23).

waz^ar वज्रर् । वज्रम् m. a thunderbolt.

wāz^ar वाज्रर् or **wāz^ur^u** वाज्ररू । तोदनम् f. worry, annoyance, being distracted from one's work by another (cf. **sōna-w^o**, p. 917b, l. 50). —**lāgūñ^u** —लागजू । खिन्नीकरणम् f.inf. to worry, distract, as ab.

wazīr وزیر m. a minister of state, a vizier (El.; Rām. 465, 1756; K. 819, 823; H. ii, 1, 4, 5, etc.; viii, 1, 4, 11, 12, 14; xii, 1, 2, 4, 5, etc.; K.Pr. 210, 246); (at chess) the queen (Rām. 1314). —**wazārat وزارت** m. (in Ksh.) a district officer (L. 401, 421).

wazīrī وزیري f. the dignity or office of a vizier (El., a counsellor; H. xii, 26).

vēzar व्यजर् । ज्ञातृता m. complete knowledge (of anything), full cognizance, familiarity (with). Cf. **vyod^u**.

wōzr वज्रर् عذر m. an excuse (El. *uzr*, Gr.M.). Another form of **ozur**, q.v.

wōzar वोजर् । वमथुः m. vomiting. —**gaṣhānⁱ** —गहनि । वमथुविकारोद्भवः m.pl.inf. vomitings to begin, an attack of vomiting to come on. —**yun^u** —यिनु । वमथुविकारः m.inf. a single occurrence of vomiting to happen, to vomit once for all (e.g. on experiencing a stink, or eating or drinking something disgusting).

vēz^aran व्यज्रन् । ज्ञानविषयीकरणम् f. (sg. dat. **vēz^arūñ^u** व्यज्ररू), acquiring full knowledge (of something), making oneself master of something, studying something, minutely examining something.

vēz^arun व्यज्ररुन् । सुज्ञातीकरणम्, विवेचनम् conj. 1 (1 p.p. **vēz^or^u** व्यज्ररू), to acquire full knowledge (of something), to master (a subject) (cf. **nāṭa vēz^arañē**, p. 660b, l. 19); to examine, prove, (in a dispute) to examine the rights and wrongs of both parties in order to decide (cf. **ṭhūl vēz^arañⁱ**, p. 976a, l. 45) (Gr.Gr. 7). **vēz^arith dyun^u** व्यज्ररिथ् दिनु । विवेकेन सिद्धान्तविषयीकरणम् m.inf. to consider a dispute and decide as above.

wazārath वजारथ وزارت f. (sg. dat. **wazārūts^u** वजाररू), the office, or dignity, of a vizier or high minister of state (see **wazīr**); the dignity or position of an heir apparent to a king (Rām. 509).

vēz^arāwun व्यज्रावुन् । ज्ञानविषयीकरणम्, विवेचनम् conj. 1 (1 p.p. **vēz^arōw^u** व्यज्रोवु), i.q. **vēz^arun**, q.v. **wazōv वजोव्**, see **wadun**.

wazawan वजवन् । क्लेदनम् f. (sg. dat. **wazavūñ^u** 1 वजवंतू, for 2, 3, see **wazawun^u** 1, 2), the action of making moist, moistening, wetting.

wazawun वजवुन् । क्लेदनम् conj. 1 (1 p.p. **wazow^u** वजवु), to moisten, make wet; cf. **wazanāwun 1** and **wanun 3**. **wazow^u-mot^u** वजवु-मंतु । क्लेदितः 40 perf. part. (f. **wazūv^u-müts^u** वजवू-मंतू), moistened, wetted.

wazawun^u 1 वजवुन् । क्लेदाय स्थापितः n.ag. (f. **wazavūñ^u** 2 वजवंतू, for 1, see **wazawan**), that which is put in water to get wet, that which is being soaked; (of any work, circumstance, story, etc.) that which is being delayed (in order to postpone the result). —**rōzun** —रोजुन् । विलम्बाश्रयीभवनम् m.inf. to remain in a condition of delay, be in a state of suspense (esp. of some work that should be done at once). —**thawun** —थवुन् । विलम्बाश्रयीकरणम् m.inf. to delay, cause

delay (to something, esp. to something that should be done at once).

wazawun^u 2 वज्रवुनु । शब्दायमानः n.ag. (f. wazavūn^u 3 वज्रवञ्जू), that which gives forth a sound (e.g. a bell, a musical instrument, or any article of wood or metal) whether on being struck, etc., or spontaneously.

wūzawān वूजवान् । प्रभावान् possessing radiance, radiant, lustrous, brilliant; (of a human being) beautiful and at the same time illustrious and brilliant in intellect. Cf. wūz.

wuzawun वुजवुन् conj. 1 (1 p.p. wuzow^u वुजवु), i.q. wuzanāwun, q.v. (Gr.Gr. 171).

wazav^un^u वज्रवञ्जू f. the act of moistening, wetting (Gr.Gr. 120).

vězay व्यजय् also written vi° वि° । विजयः m. victory, conquest (K. 1018).

5 vizayā विजया f. Indian hemp, *bhang* (cf. *bangā*); the intoxicating drink made from this (Śiv. 189, 1017).

waziyāh वज्रियाह, see waz.

vaizayēntī वैजयन्ती f. N. of a necklace worn by Vishnu, in Skt. *Vaijayantī* (Śiv. 1326).

10 vizayēshōr विजयेश्वर m. N. of Shīv (Śiva), in Skt. *Vijayēśvara*, as the presiding deity of Vējabrōr^u (q.v.) (R.T.Tr. II, 463; Śiv. 1161).

y 1 य ي. The twenty-first (or, if we count the aspirates **ch**, **kh**, **ph**, **th**, **ṭh**, and **ṣh**, and also the sibilant **sh**, as separate letters, the twenty-eighth) consonant of the Kāshmīrī alphabet when written in the Roman character, the twenty-sixth (or, if we count **ṭ**, **tsh**, and **z**, as separate letters, the twenty-ninth) consonant when written in the Śāradā or Nāgarī character, and the thirty-fifth consonant when written in the Perso-Arabic character. Its Kāshmīrī name is **yāwa yō** याव या, and it is sounded like the *y* in the English word 'yes'.

As in the case of the letters **ñ** and **sh**, the inherent vowel of this letter is **ě**, not **a**, so that **य** must be transliterated **yě**, not **ya**. Thus, for example, **यक्**, bad, is in this Dictionary transliterated **yěch**, not **yach**; **यव**, yesterday, is transliterated **yēwa**; and **नियम्**, a rule, is transliterated **niyēm**.

When the syllable **yě** immediately follows a consonant, it is sounded as **ě**, not as **yě**, and is, in fact, the usual representative of the vowel **ě** in writing. Thus, **व्यथ्** is the only way of spelling **Věth**, the Ksh. name of the River Jihlam, and **व्यत्र** represents **běñě**, a sister. For the further changes of this **ě** under the influence of *mātrā*-vowels, see p. 3a, ll. 14 ff. In the Perso-Arabic character, the sound of **ě** is represented by *zēr*, so that for these two words we have **آج**, and **آین**, respectively.

In Kāshmīrī, the sounds of **ě**, **i**, and **ī** cannot begin a word or syllable. Even if they are so written, they are always, in such a position, sounded as if a **y** was prefixed. Thus, initial **ě** is sounded as **yě**, initial **i** as **yi**, and initial **ī** as **yī**. In this way **ēr**, wool, is pronounced **yěr**; **ih**, this, is pronounced **yih**; and **īran**, an anvil, is pronounced **yīran**. In the Śāradā or Nāgarī character, such an initial letter is optionally written with or without the **य्**, so that these three words may be written **एर** or **येर**, or **इह** or **यिह**, **ईरन्** or **यीरन्**, respectively, but they are always pronounced with the initial **y**, as **yěr**, **yih**, and **yīran**, and are so spelt in the Roman character in this Dictionary. In the Perso-Arabic character, the initial **y** is usually written as in **ییر**, **یہ**, **ییرن**, respectively. The only exceptions occur in the transliteration of a few Sanskrit words, as in **ایش्वर**, for **yīshōr**, i.e. Skt. *īśvara*.

Kāshmīrī follows other Dardic languages in optionally inserting a **y**-sound before a non-initial **u**-sound, exactly as in English the word 'duty' is pronounced 'dyuty'. As the insertion of this **y**-sound is optional, and largely depends upon the personal equation of the speaker, it is rarely indicated in writing, but written doublets do occasionally occur, such as **tuz^u** or **tyuz^u**, a radish, and **tūṭh^u** or **tyūṭh^u**, a certain bird. Extreme instances of this are found in the Kāshmīrī words for 'thou' and 'two'. The original word for 'thou' was ***tū**. This became ***tyū**, but under the ordinary phonetic rules of the language (cf. p. 960a, l. 26) the **ty** became **ṭ**, so that ***tyū** became ***ṭū**. Then, under another phonetic rule, **ū** became **a** (cf. **m^atra-** < *mūtra-*, **s^atra-** < *sūtra-*, and the Persian pronunciation of *tū*, thou, and *dū*, two, as *tū* and *dū*, respectively), so that the next stage was ***ṭa**. To this, in order to aid the pronunciation, *hā-ě-nukhtaṭi* was added, and the final Kāshmīrī form is **ṭa^h**. It may be added that, while this word is usually written **टह** or **चह** in the Śāradā or Nāgarī character, in some MSS. we find the word regularly written **चू** or **चू**. The history of the word for 'two' follows exactly the same lines, viz. ***dū** > ***dyū** > ***zū** > ***za** > **za^h**.

y 2 य् or yi 1 यि, a representation of the Persian *izāfat* when following a vowel, as in **hawāla-y-khōdā**, in the care of God (H. x, 7); **wāda-y-khōdā**, an oath of (i.e. by) God (H. xii, 7, 15); **dwā-yi-khōr**, a prayer for welfare (H. i, 3); **hawā-yi-asmān**, the air of heaven (H. ii, 6).

yā 1 या या । अथवा conjunct. or (cf. **wūlⁱ yā gāsa**, p. 1113a, l. 43) (Gr.M.; W. 152; Śiv. 1015, 1907; Rām. 845, 863, 1067, 1069; K. 617; H. ii, 12; viii, 1). **yā-na** या-न न । ननु conjunct. or not (Rām. 272); used as a particle to emphasize a question, as in **yā-na gōkh-a**, didst thou go?; **yā-na wuchum-a**, did I see?; **yā-na bōzy-ā**, will he hear? **yā** . . . **na-ta** या . . . न-त (cf. **na-ta 2**, p. 618a, l. 4), either . . . or (W. 153). **yā-ta** या-त त । यदुत conjunct. if, supposing, as in **yā-ta kara bōh**, ada kari suh, if I do (it), then he will do (it); **yā-ta wuchakh ṭa^h**, ada zānakh, if thou wilt look, thou wilt know, and so on. **yā-tay** या-तय् । आहो खित conjunct. a particle implying contrast, indicating ability (as

contrasted with another's inability), as in **yā-tay korum, nata kārⁱzi-hē**, note that I did (it), otherwise thou shouldst have done (it) (implying that the speaker had been able to do it, but that the person addressed had been unable); so, **yā-tay khyōn, na-ta khēta**, note that he ate (it), otherwise eat (it thyself) (implying that while he could eat it, the person addressed could not) (El. *yātai*, or, and, (?) *yātu*, except; W. 99 *yātai*, either, or; K. 869). **yā . . . yā या . . . या**, either . . . or (W. 152; Rām. 371, 1364; H. x, 3, 7; xii, 9).

yā 2 या یا interj. O! Oh! **yā bār sāhibō** یا با صاحبو O Great God! (K.Pr. 210).

yáo (El.), see **yěwa 2**.

yē ए, ऐ, interj. O! (L.V. 56 *yē gōrā*, O teacher!).

yi 1 यि, see **y 2**.

yi 2, 3 यि, see **yih 1 and 2**.

yí (El.), for **yi**, see **yih 1**.

yāb یاب adj. finding, getting, used —°, as in **kam-yāb**, hard to get, scarce, p. 442*b*, l. 24; **kām-yāb**, obtaining one's object, p. 447*a*, l. 25.

yěb यब् । अपलापः m. concealment, or denial, of knowledge, evasion, going back from one's word. —**hyon^u** —ह्यनु । निहवः m.inf. to conceal, or deny, knowledge of something, to practise evasion, to go back from one's word. —**karun** —करुन् । निहवः m.inf., id.

yěba-dub यव-दुब् । निहवः m. evasion, as ab., esp. evasion of the return of something entrusted to the evader.

yěba यव, in **yěba-tūt^u** यव-तूटू f. (sg. dat. -**tacē** -तच्य), a clod-crusher, a maul or heavy club for breaking clods of earth (Śiv. 1531). Cf. **yēta-phūr^u**, s.v. **yēth 2**.

yibādath इवादथ عبادت f. (sg. dat. **yibādūt^u** इवादूतू), religious service, worship, devotion. —**karūn^u** —करून् f.inf. to worship (with gen. of obj.) (Gr.M.).

yiblīs इबलीस् إبليس m. N.P., Iblīs, the Devil, Satan (H. iv, 2).

yēb^ar यवर् । निहोता c.g. one who conceals or denies knowledge of something, one who evades, one who goes back from his word.

yēbur^u यवुर् । निहोता m. (f. **yēbūr^u** यवूरू), i.q. **yēb^ar**, ab.

yibrāhim इब्राहिम (= إبراهيم) m. N.P., Abraham (the Patriarch) (H. iv, 6).

yibsāntin (? spelling and gender) a drug distilled from the leaves of the **tētha-vēna** (p. 1051*a*, l. 3) (L. *tetwan*, Artemisia) (L. 67 *ibśāntin*, 'a name no doubt

derived through the Arabic from the Greek *absintha* (i.e. *apsinthion*)).

yěbūsath युवूसथ یبوست । मुखशोषविकारः m. (sg. dat. **yěbūsatas** यवूसतस्), dryness, acridity; (in Ksb.) dryness of the mouth (including throat, palate, tongue, and lips) (owing to disease).

yěcē यच्च, see **yūt^u**.

yāch याक् । अर्थप्रयोगः f. (sg. dat. ? **yāci** याचि) (in some business conducted openly) the secret employment of means to effect the result (e.g. a bribe, secret commission, or the like). —**hēn^u** —ह्यन् । (उत्कोच) अंशदापनम् f.inf. to take a bribe, a secret commission, or the like. —**hāvūn^u** —हावून् । गूढप्रतीकारः f.inf. to take secret revenge (e.g. to conceal one's power to interfere with some work on which an enemy is engaged, and on its completion suddenly and secretly to attack it).

yěch 1 यच्छ or **yěch यच्छ** । यच्छः m. (sg. dat. **yěchas** यच्छस्; f. sg. nom. **yěchīn** यच्छिन्), a kind of demi-god attendant on Kubēra, the god of riches, and employed in guarding his treasures, etc. (Skt. *yakṣa*) (Rām. 1475, K. 123); (in Ksh.) a kind of fairy or Kobold (cf. **bōdⁱ-y^o**, p. 83*b*, l. 46; **g^asa-y^o**, p. 307*a*, l. 34; **pā-y^o**, p. 748*a*, l. 38; **thōta-y^o**, p. 1063*a*, l. 50) (K. 299, spelt *yětshy*); a hyena (El. *yachh*, K.Pr. 134).

yěcha-(or yěcha-)gaṭa यच्छ-(यच्छ-)गट । अन्धतमसम् f. the pitch darkness of the night of the dark half of the winter month of Pōh (December-January) (believed to be particularly haunted by these Kobolds).

-khēv -खव् । हीनाङ्गतया कुरूपः m. a man (esp. a boy) who is deformed by having a limb or other member of the body missing (*quasi*, bitten off and eaten by one of these Kobolds). —**phal** -फल । बङ्गलफलोद्गमः adj.

c.g. (of a crop or the like) bearing a great harvest (even though a very small amount of seed has been sown). —**phūsⁱ** -फूसि । यचोष्णीषः f. a Yēch's cap (see **phūsⁱ**, p. 711*b*, ll. 45 ff., where the legend on the subject is given) (K.Pr. 141). —**phyār** -फ्यार् ।

विकरालाङ्गबुद्धिः m. one (esp. a boy) who is very ugly, but at the same time sharp and intelligent. —**pūt^u**

-पूतू । यचपोतः m. a Kobold's boy child; a human child who is ugly. —**rūph** -रूप् m. (sg. dat. **-rūpas** -रूपस्), adj. c.g. deformed (El. *yach-rūp*). —**shēk^al**

-शक्ल् adj. c.g. deformed (El. *yach-shakl*). —**thaph** -थप् । यचभूताक्रमणम् f. (sg. dat. **-thapi** -थपि), a blow from a Kobold, i.e. an attack of epilepsy or the like

(believed to be due to such demoniac possession). —**thyoṭ^u** -थटू । यचोच्छिष्टः adj. (f. **-thēṭ^u** -थेटू),

'a Kobold's leavings', a deformed morose person

(quasi, who has been tormented and left crippled by a Kobold). -ṣōl^u -चुल । कुरूपः m. one who (esp. a boy) is hideous, ugly.

yěch 2 यच् m. N. of one of the Parganas, or fiscal divisions, of Kashmīr (famous for its rice) (El. *yach*).

yěch 3 यच् । अशोभनः adj. c.g. wicked, bad, dissolute, depraved (El. *yach*; W. 21 *yachh*; Rām. 62, 64); hideous, ugly (Gr.M.); bad, unpleasing, horrid, terrible (Rām. 326, 437; K. 235). —khār —खार । अत्यशोभनः adj. c.g. bad (and) vile, very bad, thoroughly base, utterly contemptible. —khār hyuh^u —खार हिहु । अतिनिन्द्यः adj. (f. —khār hish^u —खार हिशू), thoroughly blameworthy, utterly vile. —khār karun —खार करुन् । लज्जितिकरणम् m.inf. to disgrace (another, by abusing him publicly and proclaiming his vices or defects). —kōm^u karawun^u —कामू करवुन् n.ag. (f. —kōm^u karavūn^u —कामू करवून्), an evil doer (El.). —karun —करुन् m.inf. to disable (El.).

yěchī यच्ची f. (subst.) evil (El. *yachhī*).

yechkār (? spelling and gender) N. of a certain fibre plant, *Abutilon Aricennae* (L. 68 *yechkar*, 458 *yechkār*).

yěchiñ यच्चिन् or yěchiñ यच्चिन् । यच्चिणी f. of yěch 1, q.v. a female fairy or Kobold; a Kobold's wife.

yěchiñē-(or yěchiñē-)pūt^u यच्चिन्-यच्चिन्-पूतु । यच्चिणीपोतः m. a female Kobold's boy child (supposed always to accompany her); a human child who has been born as the result of worshipping a female Kobold. -ṣōdāh -सुदाह । तिथिविशेषः f. (sg. dat. ṣōdūsh^u सुदशू), the fourteenth lunar day of the light half of the month of Māg (January–February) on which worship is performed and offerings are made to a female Kobold.

yěchēr यच्चर् । अशुभता m. badness, evil, depravity (El. *yachhar*).

yěch^aran यच्चरन् । अशोभनतापादनम् f. (sg. dat. yěch^arūn^u यच्चरून्), the act of making bad, spoiling (a thing, work, etc.).

yēcēl यच्चल् । कण्डोलविशेषवाहकः, मध्यकुञ्जः m. and adj. c.g. a basket-bearer, a bearer who carries loads on his back in the basket called yūt^u, q.v.; anything which is bent, humped, or crooked in the middle. Cf. yūt^u.

yād conjunct. although (El.), i.q. yěd, q.v.

yād 1 याद् m. remembrance, recollection (cf. yād pāwun, p. 810b, l. 38; yād pāwanāwun, p. 811a, l. 42) (Gr.M.; Śiv. 117, 1506, 1598; Rām. 289, 509, 667, 756, 833, 835); memory (Rām. 561; H. i, 7). —gaṣhun —गहून् m.inf. memory to occur, to be remembered, to be learnt by heart; cf. —karun, bel.

—hyon^u —ह्यनु m.inf. to take in mind, bear in mind (H. xii, 17). —karun —करुन् । कण्ठे करणम् m.inf. to recollect, remember, call to mind (El., Gr.M.); to commit to memory, repeat from memory (without having to read from any paper), to learn by heart; cf. —gaṣhun, ab. —pyon^u —प्यनु m.inf. memory to fall (to a person), remembrance to be aroused (El. to remember (intrans.); Śiv. 73 caus., 440, 1002, 1002 caus., 1822 caus., 1884 caus., 1909 caus.; Rām. 431, 658, 771, 1535, 1630 caus.; H. iii, 5; vii, 20, 26; xii, 15; caus. vi, 11; K.Pr. 102). —thawun —थवुन् or —thāwun —थावुन् । स्मृतिविषयीभवनम् m.inf. to bear in mind, keep in memory, to remember, not to forget (El.; Gr.M.; Śiv. 596; Rām. 27, 994). —yun^u —यिनु m.inf. memory to come to a person (El. to remember (intrans.); W. 88).

yād 2 याद् f. in the following:— yād gaṣhūn^u याद् गहून् । बाधापत्तिः f.inf. punishment to be experienced (by a child, for the sake of correction). —karūn^u —करून् । विबाधना f.inf. to punish, correct, as ab.

yěd यद्, yid यिद्, yōd 1 यद् (for 2, see s.v.), yod^u यदु, or yud^u युदु, conjunct. if (El. *yud*; L.V. 18 *yid*; 23, 24 *yud*^u; Rām. *yod*^u, 33, 881, 1067, 1432, 1508, 1529, 1532, 1769, 1780; YZ. 27 *yod*); although, notwithstanding (El. *yād*, W. 100 *yod*).

yōd-nai यद्-नै conjunct. if not (Rām. 604).

yěd-wanay यद्-वनय्, yōd-wanay यद्-वनय्, or yod^u-wanay यदु-वनय् । यदि conjunct. if, in case, provided that (El. *yūdūcane*, *yudūcanai*; L.V. 10 *yod*^u); although, notwithstanding (W. 100 *yadūcanai*).

yodwah, yēduway यदुवय्, yid^away यिदुवय्, yōdwai यद्वै or yodway यद्वय् conjunct. if (El. *yudūcai*; Gr.M. *yēducai*; L.V. *yid^away* 64; Śiv. *yōdūcai* 558, 841, 1251; Rām. *yodūcai* 151, 174, 326, 328, 330, 363, 366–7, 471, 504, 666, etc.; YZ. *yodūcah* 198); although, notwithstanding (W. 100 *yadūcai*; Rām. *yodūcai* 18, 118).

yěd यद् । उदरम् f. (sg. dat. yěd^u or yūd^u यदू, Gr.Gr. 70), the belly, stomach, abdomen (cf. *hāsⁱ-yūd^u* *gāsa-gēd^u*, p. 354b, l. 31; *nic^u yěd*, p. 670a, l. 46) (Gr.Gr. 10, 70–1, 134; Gr.M.; L. 458 *yad*; W. 18 *yad*, 111, 123 *yad*; Śiv. 200; K. 1091; H. ix, 7; K.Pr. 14, 16, 28, 80, 156, 239, 257). —aṣūn^u —असून् । कुचिभरणव्यसनम् f.inf. a habit of craving for food to arise, habitual greediness to take its rise (in a person). —barith —वरिथ् adj. c.g. having the belly full, full (El.). —phaṭūn^u —फटून् । कुचिस्फुटनम् f.inf. rupture or bursting of the intestines to occur (due to violent flatulence, to a blow, or the like) (Gr.M.

254, K. 381). —*ratūn*^u —रटून् । कुचिरोगप्रादुर्भावः, संतोषवृत्तिः f.inf. a chronic incurable disease of the intestines to attack (a person); to be satisfied with a small amount of suitable food, to live in good health by avoiding unwholesome food. —*trāvūn*^u —त्रावून् । यत्प्राप्तमन्नम् f.inf. habitually to eat any kind of food that one sees (without considering propriety, or whether the food is wholesome or not). —*ṣalūn*^u —शलून् । विरेकविकारः f.inf. diarrhoea to occur. —*wasūn*^u —वसून् । अतिवृषुचानुभवः f.inf. the belly to sink, i.e. extreme hunger to be experienced. —*yīn*^u —यिन् । वृष्टिः f.inf. the belly to come, i.e. to be comfortably replete with nice food, to have had a good dinner (K.Pr. 199).

yēda-bod^u यड-बडु । पिचण्डिलः adj. (f. -*būd*^u -बडू), having a swollen belly (e.g. owing to a hearty meal); big-bellied, corpulent (El. *yadabaud*, Gr.Gr. 75); a glutton (El. *yedubaud*).

yēd^u or *yūd*^u-*dōd*^u यडू-दोदु । कुचिपीडा m. bellyache, colic. -*dōd*^u*lad* -दादिलद । कुचिरोगयुतः adj. c.g. (as subst., f. -*dōd*^u*ladi*n -दादिलदिन्), suffering from bellyache, colicky. —*h^ay* —हय । प्रसूताकुचिपीडा f. the pain in the abdomen experienced by a woman after childbirth. —*mot*^u -मंतु । कुचिभरिः adj. (f. -*mūṣ*^u -मसू), gluttonous, voracious. —*nyuk*^u -निकु । लघुजठरः adj. (f. -*nic*^u -निचू), lean-bellied, small-bellied (i.e. satisfied with little food). —*r^akh karūn*^u -रख करून् । अनशनम् f.inf. to practise fasting; to eat meagrely, starve oneself (e.g. out of miserliness). —*ṣāl* -चाल । शूलरोगविशेषः f. a form of indigestion usually caused by emptiness of the belly. —*ṣol*^u -शलू । विरेकरोगी adj. (f. -*ṣūj*^u -सजू), one (esp. a child) who is suffering from chronic or frequent diarrhoea. —*yūd*^u *dyun*^u —यडू दिनु । अतिवृषुचाख्यापनम् m.inf. to cry out that one is hungry, proclaim one's hunger, protest against insufficient supply or non-supply of food.

yēdu यदु m. N. of a celebrated ancient king (Skt. *Yadu*), eldest son of Yayāti, and ancestor of Krushn (Kṛṣṇa) (K. 618, 620). Cf. *yādav*.

yīd ईद عيد । दिनविशेषः f. (sg. dat. *yīz*^u ईजू, K.Pr. 58), any periodical Muslim festival, a festival, feast-day (El. *id*; L. 268; K.Pr. 58); the Muslim Easter (*'idu'l-fitr*) (Gr.Gr. 14); great festivity and rejoicing, festivity, revelry (K.Pr. 82). Cf. *yīd¹kāh*.

yōd 1 खड्, *yod*^u यडु, *yud*^u युडु, see *yēd*.

yōd 2 खड् or *yōdd* खड् । युद्धम् m. fighting, a fight, battle (war or fistieuffs) (El.; Gr.M.; Rām. *yōd* 310, 337, 619, 621, 831, 864, 910, 971, 975, 1428, 1436, 1451; K. *yōdd* 452, 580, 599, 662, 745, 775, 795, 818-21, 827, 870, 897, 1023-4). *gaṣhān*ⁱ

—गक्कनि । कलहोपस्थितिः m.pl.inf. fighting (including mutual abuse, etc.) to take place. —*karun* —करन् m.inf. to fight, to make war (El.; Rām. 350, 450, 476, 600, 701, 1450).

yōd^u याडू f. the pine tree, i.q. *yōr*^u, q.v. According to El. (s.v.) this is the form of the word used about Islāmābād and about Bārāmūla (El. *yād*, m.).

yud, see *yēd* and *yuth*^u 2.

yēdbār यद्वार, *yidbār* इद्वार ادبار m. turning back, going back; disloyalty, treachery (Rām. 155, 1319); ill-fortune, ill-luck; (in Ksh.) defeat (El. *idabār*).

yōdd खड्, see *yōd* 2.

yīdgā (El. *īdgā*), *idgah*, *idgāh*, see *yīd¹kāh*.

yēdakh यदख् يدك । शीघ्रगाम्यश्च m. (sg. dat. *yēdakas* यदकस्), a led horse; (in Ksh.) a horse of a very swift kind, a race-horse.

yīd¹kāh ईदिकाह (= عيدگاه) । प्रदेशविशेषः m. a place (outside a town) where the appropriate Moslem service of the *yīd* (*'id*) and similar festivals is held, an *'id-gāh* (El. *īdgā*; L. 288 *idgah*; H. vi, 16; K.Pr. *idgāh*, 87). Cf. *yīd*.

yēdal यडल् । मध्यवक्रतोपेतः adj. c.g. bellied (in the sense of 'rotund in the middle', 'swollen or thick in the middle',—e.g. a jar or post—or 'bent out in the middle'), big-bellied (Gr.Gr. 134, where it is distinguished from *yēd¹*; K.Pr. 239).

yēd¹ यडल् । बृहत्कुचिः adj. c.g. (of a human being) pot-bellied, gluttonous, a glutton (El. *yīdal*; Gr.Gr. 134, where it is distinguished from *yēdal*; L. 460 *yadal*; W. 111 *yīdal*).

yīdam यीदम् m. this (world) (H. vii, 16), a corruption of the Skt. *idam*, this.

yōdnai खडनै, see *yēd*.

yadante (? spelling) conjunct. although (El., W. 99, 100). Cf. *yād*, *yēd*.

yidrār यिदरार ادار m. copious discharge of urine, diabetes; (in Ksh.) urine (El. *idrār*).

yādāsht यादाश्त (= یادداشت) f. a memorandum, memo (Gr.M.).

yudishthir युदि(धि)ष्ठिर् m. N. of the eldest of the five Pāṇḍava princes, in Skt. *Yudhiṣṭhira* (he was celebrated for his truthfulness and righteousness, and was the leader of the Pāṇḍavas in the great war, described in the Mahābhārata, between them and the Kauravas) (Śiv. 1178; K. 540, 1031, 1033, 1044-5, 1048, 1072).

yādav यादव् m. a descendant of Yēdu (Yadu), q.v. (Śiv. 1322; K. 18, 362, 438, 444, 464, 466-7, 615, 670, 686, 835, 852, 988, etc.); esp. a title of Krushn (Kṛṣṇa), who was one of these.

yidav इदव् or *yiday* इदय् । नाम adv. indeed, certainly,

truly, verily. **yidav** is used in addressing a man, and **yiday** when addressing a woman.

yodwah, **yēdwanay** यद्वनय्, **yōdwanay** खद्वनय्, **yod^uwanay** यद्वनय्, etc., see **yēd**, p. 1184b, ll. 28 ff.

yādāwōrⁱ यादावारि ياد اوارى f. calling to mind; remembrance, recollection. —**rōzūn^u** —रोज़ून् ।

उपकृत्या प्रवर्तनम् f.inf. remembrance to continue, i.e. to remember one's own people by helping or supporting them in case of poverty; to arrange for the support of one's dependents after one's death.

—**thavūn^u** —थवून् । प्रत्युपकृतिमतिः f.inf. to bear (previous kindnesses) in mind, to arrange for doing kind actions in return for benefits previously received (e.g. when the original giver of the benefits is now in poverty), to show practical gratitude.

yēduway यदुवय्, **yodway** यद्वय्, **yōdwai** खद्वै, **yudwai**, see **yēd**, p. 1184b, l. 32.

yiday इदय्, see **yidav**.

yāg याग् । यज्ञः, चित्रमण्डलविशेषः m. (among Hindūs) a sacrifice, sacrificial rite; a coloured circle, marked with mystic pictures and signs, employed in the worship of a god.

yōg खग् । युगम् m. an age of the world. According to Hindū belief there are four of these, called in Skt. the *Satya-yuga* or *Kṛta-yuga*, *Trēta-yuga*, *Dwāpara-yuga*, and *Kali-yuga*, lasting, respectively 1,728,000; 1,296,000; 864,000; and 432,000 years. The present age is the *Kali-yuga* (cf. **dwāpar-y^o**, p. 264a, l. 20; **kali-y^o**, p. 436a, l. 12; **satya-y^o**, p. 950a, l. 18) (Śiv. 1444, 1521, 1712-4; Rām. 51; K. 6, 7, 12, 606); hence, any very long period of time (Śiv. 32, 1714). —**phērānⁱ** —फेरनि । अन्तरायवाङ्मयागमः m. pl. inf. ages to revolve; hence, in the performance of any long work many impediments and delays to occur.

yōga-phyur^u खग-फिर् or **yōga-phyur^u** योग-फिर् । समयपरिवर्तः, वङ्गलसमयव्यत्ययः m. the revolution of the ages; the revolution of times, past, present, and future; the passing of a very long period of time.

yōg 1 योग् in **yōga-phyur^u** योग-फिर् । समयपरिवर्तनम् m. i. q. **yōga-phyur^u**, s. v. **yōg**, q. v.

yōg 2 योग् m. (sg. gen. **yūguk^u** यूगुक, Śiv. 1458, 1776), concentration of the thoughts, deep and abstract contemplation, meditation, mental absorption in the Supreme Spirit (cf. **dyāna-y^o**, p. 268b, l. 21; **rāza-y^o**, p. 857b, l. 13) (L.V. 14; Śiv. 21, 24, 247, 442, 597, 735, 756, 1028, 1067, 1215, 1270, 1312, 1418, 1448, 1458, 1485, 1512, 1531, 1591, 1654, 1671, 1689, 1696, 1742, 1747, 1765, 1776, 1782, 1825-6, 1833, 1835, 1841, 1854, 1857, 1865, 1915; K. 424, 437,

969); the *Yōga* system of philosophy (teaching the means whereby the human soul may obtain complete union with the Supreme Being) (Śiv. 1848). —**abyās** -अव्या(भ्या)स् (Śiv. 1448) or **yōgābyās** योगाव्या(भ्या)स् (Śiv. 1264) m. regular practice of deep and abstract contemplation, etc., as ab. (borrowed from Skt. *yōgābhyāsa*).

yōga-kal योग-कल् f. skill in the practice of abstract contemplation or of mental absorption (L.V. 14). —**māyā** -माया f. the power of abstract meditation; the *śakti* (see **shēktⁱ**) or Energetic Power of God in the creation of the world, personified as a deity (Rām. 66).

yōgī योगी or **yūgī** यूगी m. one who practises the religious system of mental absorption (**yōg**, q. v.) (L.V. 14; Śiv. 442, 1001, 1377, 1514, 1591; K. 61).

yōgⁱ यागि (? cf. ياغي) । निर्भयः adj. e.g. daring, arrogant, insolent, audacious, brazen. —**gaṣhun** —गकुन् । उद्धतीभवनम् m. inf. to become insolent, etc., as ab.

yug युग् m. a pair, a couple (borrowed from Skt. *yuga*) (Śiv. 14).

yēg-jāh यग्-जाह, see **yēkh** 4.

yōginī योगिनी f. a certain female attendant on Shiv (Śiva). There are sixty-four of these, and they are all invoked, under the title of 'mothers', at the religious ceremony called **Diva-gōn** (q. v. p. 261b, l. 2) (L. 260, Śiv. 730).

yēgñ or **yējñ** यज्ञ, **yēg^añ** यग्ञ् or **yēgañ** यगञ् । यज्ञः m. (among Hindūs) a sacrificial rite, a sacrifice (Śiv. 8, 51, 70, 72, 76, 78, 106, 120, 311, 313, 321, 374, 385, 388, 523, 756, 1426, 1881; Rām. 1679, 1685, 1730; K. 96, 305, 307, 316, 1047, 1054, 1070).

yāgar यागर् in **yāgar pachīñ** यागर् पछिञ् । गृध्रपक्षिविशेषः f. a legendary bird of monstrous size, capable of carrying away animals as large as a horse, like the *roc* of the Arabian Nights (Rām. 316, 694).

yigīr इगीर् in **yigīr bigīr** इगीर् विगीर् । ग्रहणप्रवृत्तिः f. catching hold of a person in order to stop him (either a habit of doing this or a single occasion).

yēgarāwun यगरावुन् । स्नेहदाहगन्धः m. (sg. dat. **yēgarāwanas** यगरावनस्), the evil smell of burning oil or the like.

yōgēshōr योगेश्वर् or **yōgīshōr** योगीश्वर् m. one who is an adept in, or master of, deep and abstract contemplation, and who has thereby obtained superhuman faculties (K. *yōgī^o* 437); a name, or title, of Shiv (Śiva) (Śiv. *yōgē^o* 866, 1215, 1639; K. *yōgī^o* 969).

yōgy योग्य adj. e.g. fitting, worthy, proper (as in **karun^u y^o**, worthy to be done; **dandas y^o**, worthy of punishment) (Gr.M.).

yih 1 इह । अयम् pron. dem. this (within sight).

[Sg. nom. an. and inan. e.g. **yih इह** or (vill.) **yuh 1 युह**, **yuh^a 1 इहु** or **yüh^a यहु**, also (in compounds) written **yi इ**. Acc.-dat. an. e.g. **yimis इमिस्**, or **nōmis न्वमिस्**, or (vill.) **nēmis न्वमिस्**; inan. **yith इथ्**, or **nōth न्वथ्**, or (vill.) **nēth न्वथ्**. Ag. an. and inan. m. **yimⁱ इमि** or **nōmⁱ न्वमि**, f. **yimi इमि** or **nōmi न्वमि**. Abl. an. and inan. e.g. **yimi इमि**, **yiwa इव**, or **nōmi न्वमि**. Gen. an. e.g. **yimⁱ-sond^a इमि-सन्दु**, **yisond^a इसन्दु**, or **nōmⁱ-sond^a न्वमि-सन्दु**; inan. **yimyuk^a इम्युकु** or **nōmyuk^a न्वम्युकु**. In the plural there is no distinction between an. and inan., and gender is distinguished only in the nominative case. Thus, nom. m. **yim इम**, f. **yima इम**; or m. **nōm न्वम**, f. **nōma न्वम**. Acc.-dat. **yiman इमन्** or **nōman न्वमन्**. Ag. and abl. **yimau इमौ** or **nōmau न्वमौ**. Gen. **yiman-hond^a इमन्-हन्दु** or **yihond^a इहन्दु**, or **nōman-hond^a न्वमन्-हन्दु** or **nōhond^a न्वहन्दु**. For most of the above forms, see Gr.Gr. 89, 90, and Gr.M. See also the references below.]

In the sing. this pronoun is an. or inan., and the an. forms in some cases distinguish between the masc. and fem. genders. As regards the plur., in this respect, see ab. In both numbers, it will be observed that, except in the nom. sing., an otherwise obsolete base **nōth न्वथ्**, etc., can be used instead of the more regular forms **yith इथ्**, etc. This is most common in the sing., and is chiefly colloquial.

When written in the Nāgarī character, all the forms of this pronoun are usually written with an initial **इ** (instead of **यि**) in order to distinguish it from the Relative Pronoun **yih 2 यिह**.

When this word is used as an adjective pronoun, the inan. forms **yith इथ्** and **nōth न्वथ्** are employed when agreeing with an inan. noun of either gender in the dative singular. Thus, **yith kulis इथ् कुलिस्** or **nōth kulis न्वथ् कुलिस्**, to this tree. When agreeing with a genitive, the usual rule for adjectives is observed. Thus, **yimis (or nōmis) sōhiba-sond^a इमिस् (न्वमिस्) साहिव-सन्दु** of this gentleman, but **yimi (or nōmi) cizuk^a इमि (न्वमि) चीजुकु** of this thing.

In the plural nominative the masculine agrees with all masculine nouns, and the feminine agrees with all feminine nouns, without any distinction between animate and inanimate. But, if the adjective pronoun agreeing with a feminine nominative plural is separated from it by some word that does not indicate its gender by its form, then the masculine form of the plural pronoun is used instead of the feminine. Thus, **yim (not yima) z^ah pacē** (fem. nom. plur.)

इम (not **इम**) **ज़ह पच**, these two boards, but **yima pacē इम पच**, these boards. The other cases of the plural are all of common gender, and make no distinction between animate and inanimate. [For ab. generally, see Gr.M., s.v. **yih 1**.]

nōm न्वम pl. nom. and acc. (f. **nōma न्वम**), these; (as pron. adj. m.) (H. x, 5); (as pron. adj. f.) (H. viii, 4). I.q. **yim**, bel.

nōmau न्वमौ (also spelt **nōmav न्वमव**), pl. ag. and abl. e.g. by these, from these; (as pron. adj. m.) (H. x, 12). I.q. **yimau**, bel.

nōmⁱ न्वमि instr. sg. an. m. and also inan. e.g. (an. f. **nōmi न्वमि**), by this, i.q. **yimⁱ**, bel., q.v. **-sond^a -सन्दु** sg. gen. an. of this, i.q. **yimⁱ-sond^a**, bel., q.v.

nōmi न्वमि, i.q. **yimi 1 and 2**, bel., q.v.

nōman न्वमन् pl. acc. dat. e.g. for these, to these; these (acc.) (H. viii, 1); (as pron. adj.) (H. x, 12). I.q. **yiman**, bel.

nōmis न्वमिस् or (vill.) **nēmis न्वमिस्** sg. acc. dat. an. e.g., to this; (as pron. adj. an. m.) (H. ne^o v, 9; xii, 15). I.q. **yimis**, bel.

nōmyuk^a न्वम्युकु sg. gen. inan. (f. **nōmic^a न्वमिचू**), of this (without life), i.q. **yimyuk^a**, bel., q.v.

nōth न्वथ् sg. dat. inan. to this (inanimate thing), i.q. **yith**, bel., q.v.

yi 2 इ, (for 1, see **y 2**) for **yih 1** bel., in compounds, such as **yi-ti**, this also (K. 326; H. x, 8).

yī यी, i.q. **yiy 1**, bel., q.v. (H. vi, 8).

yih 1 यिह or (vill.) **yuh 1 युह**, **yuh^a 1 यिहु**, **yüh^a यहु**, sg. nom. and acc., an. and inan., e.g. this (within sight), he, she, it (within sight) (Gr.Gr. 13, 89, 90, 113, 115, 153, 158, 194, 213; Gr.M.). (An. m.) (L.V. 26; Śiv. 820; Rām. 105, 161, 366, 413, 505, 667, 726-7, 734, 880, etc.; K. 133, 135, 141, 358, 608; H. *yih* ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5, 6, 12; xii, 1-3, etc.; *yuh* xii, 5; *yüh*, for *yüh^a*, ii, 9; x, 12; K.Pr. 250-1); (an. f.) (Śiv. 874; Rām. 424-5, 668, 1030, 1032, 1034-5, 1148, 1150, 1649; H. ii, 8; iii, 4; v, 6, 10, 12; viii, 3; x, 8; xii, 4, 15, 20, 25); (inan.) (L.V. 84-5; Śiv. 92, 532, 640, 686, 696, 710, 716, 792, 805, 957, etc.; Rām. 157, 159-60, 222, 280, 293, 469, 592, 597, etc.; K. 275, 672, 773, 1161; H. iii, 4, 8, 9; vi, 16; viii, 7, 11; x, 4, 5, 7, 13, etc.); (as pron. adj.) (L.V. 7, 28; Śiv. 10, 13, 18, 697, 802, 815, 838, 899, etc.; Rām. 267, 289, 340, 385, 395, 473, 592, 708, 733, 1667, etc.; K. 1063; H. *yih* ii, 3, 8, 9, 10; iii, 1, 3, 4; v, 5-7, 11; viii, 1, 5, 6, 7, 9, 10, 13, etc.; *yüh*, for *yüh^a*, ii, 11; YZ. *yih* 23, 84, etc.; K.Pr. 244).

yihond^a 1 इहन्दु or (q.v. bel.) **yiman-hond^a**

इमन्-हन्दु । इदमीयः pl. gen. (f. *yihünz^u* इहंजू), of these (Gr.M.; Śiv. 1005; K. 30; H. viii, 1; K.Pr. *yihundui* for *yihonduy* 253).

yihuy or **yuhuy** इहय् or **yōhay** छहय् । अयमेव (f. *yihay* इहय्), sg. nom. and acc. this very, even this, only this (El. *yihoi*, *yihui*); (an. m.) (Śiv. 796, 798, 809, 813, 821-3, 835, 849 ff., 1659, 1714; Rām. 1313; K. 38; H. *yihuy* x, 7; xii, 15; *yuhuy* x, 1; *yōhay* x, 8); (an. f.) (L.V. 52; H. xii, 20); (inan.) (Śiv. 642; K. 72, 114; H. *yihuy*, viii, 10); (as pron. adj.) (L.V. *yuhuy* 13; Śiv. m. 646; f. 358, 693, 718, 1194, 1225, 1902; Rām. m. 1620; f. 147, 181, 1388; K. f. 268, 274, 394, 878; H. *yuhuy*, xi, 2; *yihōy*, v, 10).

yim इम । इमे pl. nom. and acc. (f. *yima* इम), these (El., Gr.Gr. 89, Gr.M.); (m.) (L.V. 109; Śiv. 583; Rām. 334, 384, 445-6, 448, 450, 1295, 1383, 1397, etc.; *yimay* (? *yimay*) 588; K. 17, 175, 201; H. ii, 3; viii, 1, 3, 13; x, 1, 2, 12; xii, 2, 3, 18, 23; (f.) Rām. 555, 1438; K. 275; H. viii, 4; K.Pr. 253); (as pron. adj.) (H. v, 9, 12; viii, 1, 3, 5, 11; x, 12; xii, 6; (f.) iii, 8; v, 8; viii, 4; x, 1, 2, 6; with emph. *y*; f. *yimay*, xii, 3, 23).

yimau इमौ or **yimav** इमव् or (vill.) **yimōv** इमोव् pl. ag. and abl. c.g. (Gr.Gr. 90; Gr.M.; Rām. 1413, 1434; H. *yimau* ii, 3; viii, 1, 3, 5; xii, 1, 17, 22; *yimav* v, 8; viii, 11; x, 6, 12; *yimōv* x, 1); (as pron. adj.) (H. *yimau* v, 7; viii, 3, 9; *yimar* iii, 1; x, 1, 5, 12); with emph. **y**, **yimav^y** इमवूय् (H. iii, 7; viii, 6).

yimⁱ इमि or (see ab.) **nōmⁱ** न्वमि sg. instr. an. m. and also inan. c.g. (an. f. *yimi* इमि or *nōmi* न्वमि), by this (Gr.Gr. 90, Gr.M.); as pron. adj. (H. x, 2, 12). **yimⁱ-sond^u** इमि-सन्दु, **nōmⁱ-sond^u** न्वमि-सन्दु or (q.v. bel.) **yisond^u** इसन्दु । एतदीयः sg. gen. an. (f. **yimⁱ-sünz^u** इमि-संजू or **nōmⁱ-sünz^u** न्वमि-संजू), of this. This form may refer to any an. m. or f. noun, but not to an inan. noun, in which case the sg. gen. is **yimyuk^u** इस्युक, q.v. bel. (Gr.M.).

yimi 1 इमि or **nōmi 1** न्वमि an. f. sg. ag., see ab. by this (Gr.Gr. 90); (as pron. adj.) Śiv. *yimiy*, 371.

yimi 2 इमि, **yiwa** इव, or **nōmi 2** न्वमि an. and inan. abl. sg. c.g. from this (Gr.M.); (inan.) (Śiv. 18, 369, 1240; K. 577, 850); (as pron. adj.) (Śiv. 4, 14, 152, 155, 279, 381, 516, 951, 1252-3, 1255, 1292, 1325, 1332, 1516, 1564, 1750, 1758, (*yimiy*) 356, 372, 1899; Rām. 302; H. viii, 4, 11). —**khōt^ara** —खात्र adv. therefore (El.). —**jāyi-nishē** —जायि-निश adv. from this place, hence (El.). —**kani** -कनि । अनेन कारणेन adv. owing to this cause, for this reason, on account of this; thus (Gr.Gr. 13, 159). —**pörⁱ**

—**pārī** । इतः पार्श्वतः adv. in or from this direction (Gr.Gr. 151, 160). —**ranga** —रंग । एतत्प्रकारम् adv. in this manner, thus (Gr.Gr. 154, Śiv. 81); on account of this, for this reason, hence. —**yōr-kun** -योर-कुन् adv. from this time forth, henceforth (Śiv. 311).

yiman इमन् । एतेभ्यः (एतान्) pl. acc.-dat. c.g. for these, to these (Gr.Gr. 89; Gr.M.; Rām. 446, 1295, 1395-6, 1491, 1496; K. 202, 341; H. v, 8; vii, 24; viii, 1, 3, 4, 11-13; xii, 7, 21); (as acc.) these (Śiv. 791, 812; Rām. 1497); (as pron. adj.) (H. ii, 11; vii, 24; viii, 1, 3, 4, 11; x, 5; xii, 11, 14, 19, 20); with emph. **y**, **yiman^y** इमनूय् (H. vii, 20; viii, 3; K.Pr. *yimanui* 253). —**hond^u** -हन्दु or (q.v., ab.) **yihond^u** इहन्दु । एतदीयः pl. gen. (f. **-hünz^u** -हंजू), of these (Gr.Gr. 90).

yimis इमिस् or **nōmis** न्वमिस् । अमुम् sg. acc.-dat. an. c.g. to this (Gr.Gr. 13, 89; Gr.M.); (m.) (Śiv. 244); (as pron. adj.) (H. iii, 8; x, 5).

yimyuk^u इस्युक or (q.v., ab.) **nōmyuk^u** न्वस्युक । इदमीयः sg. gen. inan. (f. **yimic^u** इमिचू or **nōmic^u** न्वमिचू), of this (inan.) (Gr.M.).

yisond^u इसन्दु or (q.v., ab.) **yimⁱ-sond^u** इमि-सन्दु । इदमीयः sg. gen. an. (f. **yisünz^u** इसंजू), of this. This form may refer to any an. m. or f. noun, but not to an inan. noun (Gr.Gr. 90).

yith इथ्, or **nōth** न्वथ्, or (vill.) **nēth** न्यथ् sg. dat. inan. to this (inanimate thing) (Gr.M.; Rām. 333, 823; H. v, 1, 6; viii, 9; xii, 21; YZ. *yath* 227); (as acc.) (Śiv. 1303); (as pron. adj.) (L.V. 95; Śiv. 244, 396, 581, 1181, 1444, 1629, 1637, 1646, 1673, 1727, 1752; Rām. 360, 471, 474, 1185, 1596, 1712; K. 103, 552, 842, 933, 1127, 1169; H. iii, 5, 8, 9; v, 9; x, 5, 12; K.Pr. *yat*, *yath*, 243-4). —**andar** -अन्दर् adv. in this, herein (El. *yat andar*). —**kun** -कुन् । अस्मिन्पार्श्वे adv. to this (inanimate place, thing, etc.) direction; in this direction (Gr.Gr. 160). —**manz** -मञ्ज् adv. in this, herein (El. *yat manz*) (Rām. 164).

yiwa इव an. and inan. abl. sg. c.g. from this, i.q. **yimi 2**, ab. (Gr.Gr. 159, Gr.M.). —**kani** -कनि adv. owing to this cause, for this reason, i.q. **yimi-kani**, ab. (Gr.Gr. 159).

yiya 1 इय् । इदमेव sg. nom. inan. emph. this very, only this (inanimate thing) (El. *yī*; Gr.M.; Śiv. 74, 310-1, 355, 594, 648, 679, 683, 723, 791, 845, 870, 894, etc.; Rām. 55, 105, 117, 179, 222, 231, 278, etc.; K. 47, 1111; H. *yīy* ii, 5; viii, 1; *yīy* iii, 9; vii, 24); (as pron. adj.) (Śiv. 160, 763, 811, 916; Rām. 90, 97, 160, 173, 239, 255, 463, 473, 590, etc.; K. 279, 620).

yiy 2 यि^{य्}, for **yih** + **ay** यिह + अ^{य्}, if this.
yih 2 यिह । यत् pron. rel. who, which, that.

[Sg. nom. an. m. **yus** युस् or **yus^u** यिसु; f. **yōssa** य्वस्स or (vill.) **yēssa** यस्स; inan. **yih** यिह, also (in compounds) written **yi** यि, or (old) **yuh^u** 2 युहु or **yuh** 2 युह. Acc.-dat. an. c.g. **yēm**is यमिस् or **yēs** यस्; inan. **yēth** यथ. Ag. an. m. **yēmⁱ** यमि; f. **yēmi** यमि; inan. **yēmⁱ** यमि. Abl. an. and inan. c.g. **yēmi** यमि or **yēwa** यव. Gen. an. c.g. **yēmⁱ-son**d^u यमि-सन्दु, **yēs**ond^u यस्न्दु, or **yēs** यस्; inan. **yēmyuk^u** यम्युक. In the plural there is no distinction between an. and inan., and gender is distinguished only in the nominative case. Thus, nom. m. **yim** यिम, f. **yima** यिम. Acc.-dat. c.g. **yēman** यमन् or **yiman** यिमन्. Ag. and abl. **yēmau** यमौ or **yimau** यिमौ. Gen. **yē(yi)man-hond^u** य(यि)मन्-हन्दु or **yihond^u** यिहन्दु. For most of the above forms, see Gr.Gr. 88-9 and Gr.M. See also the references below.]

In the sing. this pronoun is an. or inan., and the an. forms in some cases distinguish between the masc. and the fem. genders. As regards the plural, see ab.

When this word is used as an adjectival pronoun, the inanimate forms, with one exception, are not employed. The exception is **yēth** यथ, the inan. dat. sing. It is used as an adj. when agreeing with an inan. noun of either gender in the dat. sing. In other cases (except in the old language of L.V.), when an adjectival use is required, the animate forms are employed, according to gender, whether agreeing with an animate or inanimate noun, as in **yus** sōhib, what gentleman, i.e. the gentleman who; **yōssa** triy, the woman who; **yus** (not **yih**) jahāza, the ship which; **yōssa** shēlph, the art which, but (L.V. 8) **yuh** nām (not **yus** nām), the name which. An exception is that the adjectival feminine dative is **yēmi** यमि, not **yēm**is यमिस्, although, when used substantively, the an. form **yēm**is यमिस् or **yēs** यस् is used for the feminine as well as for the masculine. Thus, **yēm**is sōhibas, to the gentleman who; **yēmi** triyē, to the woman who. When agreeing with a genitive the usual rule for adjectives is observed. When the genitive is the genitive of a masculine singular inanimate noun, and therefore ends in **uk^u**, etc., the pronoun is put into the ablative singular. Thus, **yēmi** cīzuk^u, of what thing, i.e. of the thing which. When the genitive is not of this description, the pronoun is put into the dative singular, as in **yēm**is (or **yēs**) sōhiba-sond^u, of the gentleman who.

For the use of the demonstrative pronoun **ti**h, as the correlative of this pronoun, see p. 966b, ll. 22 ff.

In the plural nominative the masculine **yim** यिम agrees with all masculine nouns, and the feminine **yima** यिम with all feminine nouns, without any distinction between animate and inanimate. But if the adjective pronoun agreeing with a feminine nominative plural is separated from it by some word that does not indicate its gender by its form, then the masculine form of the pronoun is used instead of the feminine. Thus, **yima** pacē, the boards which, but **yim** (not **yima**) z^ah pacē, the two boards which. For ab. generally, see Gr.M., s.v. **yih** 2.

This pronoun is often repeated in various idiomatic senses, as in **yus^u yih** dapa^y, he who will say what to thee, i.e. whoever will say anything to thee (L.V. 20); **yēs yih** rōsē, to whom what is pleasing, i.e. whatever is pleasing to each (L.V. 21); **yih yih** karm, whatever work (L.V. 58); **yuh^u yih** karm, whatever act (L.V. 61); **yēmⁱ yus** zōn^u, he who knew whom (Śiv. 449); **yēm**is **yēm**i^{c^u **yit**shā, whoever has a wish for anything (Śiv. 1085); **prayēn** ōs^u **yēs yih**, to whomever anything was pleasing (Śiv. 1086); **yus yiy** mangiy, whoever would ask anything from thee (Śiv. 308); **yus yus**, whoever (K. 430, 992); **yih yih** (K. 863) or **yiy yiy** (K. 323), whatever; **yus yus yēth yēth** kāmī lagi^{hē}, whoever was allotted to each particular work (K. 1067); **yēs yus** ga^{thi}, that which is necessary for a particular person (K.Pr. 243); **yus yēs** zānī, he who knows a particular person (K.Pr. 256). So **yēmⁱ yitha** wuch^u, as each one looked (K. 438); **pazi yuth^u yēs**, as is proper for each (K. 1071); **yus yuth^u kari**, as each one does (so will he reap) (K.Pr. 256).}

yi 3 यि, for **yih** 2 bel. in **yi**-(or **yih**-)**kēh** यि-(यिह-)**कैह** । यत्किंचित् pron. indef. inan. whatever, whatsoever (Rām. 45, 256, 470, 790, 1660, 1745; K. 422, 569, 1055, 1057, 1166); cf. **yus**-akhāh, bel. **yi**-(or **yih**-)**kē**shāh यि-(यिह-)**कैशाह** । यत्किंचित् pron. indef. inan. i.q. **yi**-**kēh** (Śiv. 117, 695, 1184, 1529; Rām. 20, 162, 587, 653); (as pron. adj. inan.) (Rām. 20, (pl.) 1657). Cf. **yus**-kāshāh, bel.

yih 2 यिह or (old) **yuh^u** 2 युहु, **yuh** 2 युह sg. nom. inan. which, what (Gr.Gr. 88, 153; Gr.M.; L.V. *yih* 20-1, 107; Śiv. *yih*, 119, 637, 999, 1007, 1086, 1305, 1757, 1836, 1852; Rām. 1230, 1729; K. 386, 684; H. v, 7; viii, 9; x, 1; xii, 6, 7, 20; K.Pr. 250 ff.); (as pron. adj.) (L.V. *yih* 58, 61; *yuh^u* 61; *yuh* 8).

yihond^u 2 यिहन्दु pl. gen. (f. **yihünz^u** यिहनु), of whom, of which, i.q. **yēman-hond^u**, bel., q.v. (Gr.Gr. 88, Gr.M.).

yēmau यमौ or **yimau** यिमौ or **yē(yi)mau**

य(चि)मव् pl. ag. abl. c.g. by or from whom (Gr.Gr. 88; L.V. *yimar* 6, 27; Śiv. 1760; Rām. 6, 618, 995, 1497; H. *yimar* xi, 3; K.Pr. *yimawū*, for *yimar^uy*, 253).

yēmⁱ यमि sg. ag. m. an. and also inan. c.g. (f. an. **yēmi** 1 यमि) by whom (Gr.Gr. 88, Gr.M.); (an.) (L.V. 5, 26, 43, 62; Śiv. 449, 884, 890, 1565, 1701; Rām. 18, 177-8, 344, 1202-4, 1373, 1469, 1471-2, 1661; K. 438; H. xii, 7; K.Pr. 246-8); (as pron. adj.) (L.V. 24; Śiv. 60; Rām. 1632; K.Pr. 248). **yēmⁱ-sond^u** यमि-सन्दु or (q.v. bel.) **yēsond^u** यसन्दु । **यदीयः** sg. gen. an. (f. -sūnz^u -संजू), of whom (Śiv. 35, 585, 848).

yēmi 1 यमि f. sg. ag. an., see ab. (Gr.Gr. 88; Rām. 1514, 1516).

yēmi 2 यमि f. sg. dat. when used as an adj., see ab.

yēmi 3 यमि or (q.v. bel.) **yēwa** यव sg. abl. c.g. an. and inan. from whom, from what (Gr.M.); (inan.) (Śiv. 666; H. xii, 11; K.Pr. 246); (as pron. adj.) (H. vii, 8). (El. gives *yimih patah* (i.e. *yēmi-pata*), since.) **-kani** -कनि । **यन्निमित्तम्** adv. for which reason, on account of which, for which object, wherefore (Gr.Gr. 159); in exchange for which. **-kinⁱ** -किनि । **यद्देतोः** adv. for which cause; on account of which. **-pōrⁱ** -पारि adv. in, or from which direction, from whence (Gr.Gr. 151, 160). **-ranga** -रंग adv. in the manner in which, how (Gr.Gr. 154). **-vizi** -विजि । **यस्मिन्समये** adv. at which time, when (Gr.Gr. 157, K. 1027).

yim यिम । **ये** pl. nom. masc. (f. **yima** यिम), who, which (Gr.Gr. 88, Gr.M.); (m.) (L.V. 95; Śiv. 20, 25, 72, 120, 130, 433, 1094, 1209, 1373, 1457, 1487, 1793; Rām. 56, 60, 68, 449, 458, 932, 968, 979, 1260, 1509; K. 20, 405, 591, 1035, 1043, 1049, 1112; H. ii, 9; v, 5; x, 5; xi, 8); (f.) (Śiv. 830, 1453; K. 766); (as pron. adj.) (L.V. 13, 76; Śiv. 132, 497-8, 991; K. 368, 397, 468, 842, 982, 1036; H. ix, 9).

yēman यमन् or **yiman** यिमन् pl. acc.-dat., c.g. (to) whom, (to) which (Gr.Gr. 88, Gr.M., Rām. 1061, K. 115, K.Pr. 253). **-hond^u** -हन्दु or (q.v., ab.) **yihond^u** यिहन्दु pl. gen. (f. -hūnz^u -हंजू), of whom, of which (Gr.Gr. 89, Gr.M.).

yēmⁱs यमिस् or (q.v., bel.) **yēs** यस् sg. acc.-dat. c.g. an. (to) whom, (to) which (Gr.Gr. 20, 26, 88, 191; Gr.M.); (an. m.) (L.V. 5; Śiv. 641, 1085, (exceptionally inan.) 1098; K.Pr. 248); (as pron. adj.) (Śiv. 495-6, Rām. 28).

yēmyuk^u यम्युक । **यत्संबन्धी** sg. gen. inan. (f. **yēmⁱc^u** यमिचू), of which (inanimate thing) (Gr.Gr. 89; Śiv. 538, 1085 K.Pr. *yēmukū*, for *yēmyukū*, 248).

yēs यस् sg. acc.-dat. c.g. an. (to) whom, (to) which, i.q. **yēmⁱs**, ab., q.v. (Gr.Gr. 88, Gr.M.); (an. m.) (L.V. 15, 21, 33-4, 37; Śiv. 60, 667, 875-6, 883, 990, 995, 999, 1086, 1207, 1299, 1563, 1757, 1873; Rām. 178, 911, 913, 1068, 1076, 1116, 1182, 1238, 1433, 1448, 1488, 1563, 1582, 1662, 1664; K. 95, 327, 527, 532, 723, 906, 928, 1022, 1071, 1171; H. ii, 8, 9; vi, 16; vii, 1, 29, 30; YZ. 245; K.Pr. 241-3); (an. f.) (Rām. 1620; K. 504; H. xii, 15); (as pron. adj.) (Rām. 1338, 1442, 1616; K.Pr. 242). This word is also used as an equivalent to **yēsond^u**, bel. q.v. (Gr.Gr. 89; Śiv. 36, 685, 1022, 1067, 1114, 1844, and so in most of the above examples from Rām.).

yus युस् or **yus^u** यिसु । **यः** m. sg. nom. an. (f. **yōssa** खस्स, q.v., bel.), who (Gr.Gr. 15, 88; Gr.M.); (an. m.) (L.V. *yus^u* 20, 24, 37, 45, 65; Śiv. *yus* 30, 39, 59, 308, 356, 449, 645 (*yus^u*), 674, 688, 877-8, 1016, etc.; Rām. *yus* 58-9, 117, 805, 912-3, 1127, 1300, 1470, 1472, 1514, 1577, 1590, 1616, 1663, 1729; K. 2, 41, 252, 319, 362, 430, 556, 620, 720; H. ii, 7, 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12; K.Pr. 255-6); (as pron. adj.) (Śiv. *yus* 21; K. 429, 441, 492, 992; H. ii, 4, 9-11; vi, 14; x, 12; xii, 4, 20, 25; K.Pr. 255). **-akhāh** —अखाह । **यः कश्चित् एकतरः** pron. indef. an. m. (f. **yōssa akhāh** खस्स अखाह), whoever (out of several persons) (H. viii, 6, 8, 11; K.Pr. 255); cf. **yi-kēh**, ab. **-kāṣhāh** —कौष्हाह । **यः कश्चन** pron. indef. an. m. (f. **yōssa kāṣhāh** खस्स कौष्हाह; inan. (see ab.) **yi-kēh** यि-कैह् or **yi-kēṣhāh** यि-कौष्हाह), whoever, whosoever.

yēsond^u यसन्दु or (q.v. ab.) **yēs** यस् sg. gen. an. (f. **yēsūnz^u** यसंजू), of whom, i.q. **yēmⁱ-sond^u**, ab., q.v. (Gr.Gr. 89, K. 618).

yōssa खस्स, **yōsa** खस, or (vill.) **yēssa** यस्स, **yēsa** यस f. sg. nom., she who, f. of **yus**, ab. (Gr.Gr. 88, Gr.M.); (an. f.) (Śiv. 1491, 1742; K. 277; H. x, 6; xii, 20, 25); (as pron. adj.) (Śiv. 881, 1869; Rām. 312, 789; H. x, 1; xii, 25).

yōsay खसय् । **यैव** f. sg. nom. emph. only she who (L.V. 52).

yusuy यिसुय् m. sg. nom. emph. (f. **yōsay** खसय्, ab.), only he who.

yēth यथ् inan. sg. dat. to which, to what (Gr.Gr. 18; Gr.M.; Śiv. 1019, 1210, 1683, 1749, 1757, 1903; Rām. 188; H. x, 7, 10); (as acc.) (Śiv. 451, 903); (as pron. adj.) (L.V. 47; Śiv. 169, 1627; Rām. 108, 1327; K. 1067). **-kun** -कुन् adv. in what direction, in the direction which (Gr.Gr. 160, Rām. 536).

yēthⁱ यथि or **yēthy** यथ्, emph. form of **yēth**,

q.v. -kun -कुन् adv. even in what direction, in the very direction which (Gr.Gr. 160).

yēwa 1 यव (for 2, see s.v.) sg. abl. e.g. an. and inan., i.q. yēmi 3, ab., q.v. (as adv.) by which, in order that, so that (L.V. 28, 75). -kani -कनि । यत्कारणेन adv. i.q. yēmi-kani, ab., q.v. (Gr.Gr. 159). -kanēn -कन्यन् । यत्कारणेन adv., id. -puṣhy -पुष्प । यदर्धम् adv. for which, for the sake of which, for which object.

yiṣ 3 यिष् m. sg. nom. inan. emph. even which (inan.) (Śiv. 121, 226, 308, 312, 348, 630, 1086, 1208; Rām. 14, 133, 638; K. 323, 1044; H. xi, 1); (as pron. adj.) (K. 796). yiṣ-kēṣhāh यिष्-कैश्चाह whatever, i.q. yi-kēṣhāh, ab., but more emphatic (H. iii, 1, 8; v, 8).

yih 3 यिह, see yun^u.

yiha इह adv. here, a borrowed Skt. word, used in the compound yiha-lūkh, the world here, this world, as opp. to para-lūkh, the other world (Skt. iha-lōka, para-lōka) (K. 424, 1106).

yuh 1 युह, yuh^u 1 इहु, see yih 1.

yuh 2 युह, yuh^u 2 युहु, see yih 2.

yēhan (K.Pr. 35), for yihōn, cond. past pl. 3 of yun^u, q.v.

yihond^u 1 इहन्दु, see yih 1.

yihond^u 2 यिहन्दु, see yih 2.

yēhānath यहानथ اهانث f. (sg. dat. yēhānūṣ^u यहानन्नु), contempt, disdain (cf. kōl-kōrē-y^o, p. 436b, l. 41) (El.); affront, indignity, insult, slight; slander, calumny. —khēñ^u —खैन् । भर्त्सनाक्रोशावाप्तिः f.inf. to suffer indignity (from loud abuse or the like). —karūñ^u —करैन् । अतिभर्त्सनम् f.inf. to contemn (El.); to abuse another loudly and publicly (El.). —pēñ^u —पैन् । खलीकारानुभवः f.inf. such abuse to befall (a person).

yuhariñ युहरिन् (? spelling) adv. hither, towards this direction (noted only in K.Pr. 236 yuharin). Cf. wuhariñ, wuharyund^u, and yohuryund^u.

yohuryund^u यङ्गुर्युन्दु or (q.v.) oh^uryund^u अहुयुन्दु । इषदितः adv. a short way off (u.w. vbs. of coming, putting, sitting, standing, or the like) (Gr.Gr. 94); cf. yuhariñ and wuharyund^u. —pahān —पहान् । इषदेतत्पार्श्वतः adv. somewhat in this direction, an indefinite short way off (Gr.Gr. 94).

yihus or yuhus इहस (also written यिहस) । ऐषमः adv. during this year, in the present year (El., Gr.Gr. 158, W. 95). yihusuk^u or yuhusuk^u यिहसुकु । ऐषमःसंबन्धी sg. gen. (f. yi(yu)husūc^u यिहसंचू), of, belonging to, or produced in the present year.

yihsān इहसान احسان m. kindness, beneficence (El.).

yēhāta यहात or yihāta इहात احاطه । ऐश्वर्योपभोगः m. surrounding, enclosing; enclosed space, enclosure, premises, precincts; (in Ksh.) the exercise of might, power, authority, sway (due to wealth, high office, or the like). —karun —करुन् । अत्युत्कर्षाधिगमः m.inf. to exercise such power; hence (esp. of a low person suddenly promoted) to become highly exalted, to become invested with great authority, power, wealth, or the like.

yihwah, see yēwa 2.

yihay इहय, yihuy, yuhuy इहुय, yōhay च्वहय, see yih 1.

yōj^u योजु । असमञ्जसवृत्तिः adj. (f. yōj^u 1 योजू), one who conducts himself unsuitably or improperly, unmannerly, rude (e.g. in speech, listening, thinking, appearance, dress, walk, etc.). —hyuh^u —हिहु । असमञ्जसवृत्त्युपमः adj. (f. yōj^u hish^u योजू हिशू), one who (usually well-mannered) on some occasion acts like such a person.

yāji-paijāma याजि-पैजाम । विषमाकारवेशभाषणः m. 'with misfitting breeches'; hence, one who is ugly or unmannerly in form, appearance, speech, etc.

yōj^u 2 योजू । शकुली f. (sg. dat. yājē याज्य), a kind of cup-shaped cake or biscuit, made of rice-flour cooked in oil. It is offered by women to a god on various festivals (cf. kōm^u-y^o, p. 443b, l. 23; kana-y^o, p. 448a, l. 50) (El. yāj, a biscuit; K.Pr. 3, 105, 190, 239).

yāji-lēji-pēṭh nēnd^{ar} pēñ^u याजि-लैजि-पेट न्यन्दर् यैन् । अत्यन्तनिश्चिन्ता f.inf. 'sleep to fall on the cake-saucepan', (owing to abundance of all that one needs) freedom from care to exist, to rest secure, be free from anxiety; to be careless, thoughtless, heedless. —wor^u —वर् । शकुलीपूपः m. i.q. yōj^u; a piece or fragment of such a cake.

yījād ईजाद् ايجاد m. an invention, discovery, contrivance (Gr.M.).

yējñ यज्ञ, see yēgñ.

yijāra इजार اجار m. letting (land or a house) on rent or hire; a contract. —hyon^u —ह्यनु m.inf. to take on lease or contract (Gr.M.).

yijāzath इजाज़थ اجازت f. (sg. dat. yijāzūṣ^u इजाज़चू), permission, leave. —diñ^u —दिन् f.inf. to give permission, allow (with gen. of act allowed) (Gr.M.).

yēka यक । ऐक्यम्, एकाङ्कोपेतम्, रथविशेषः m. oneness, unanimity, (of a number of persons) the being all of one mind; the ace (at cards, etc.); a kind of one-horse vehicle, the *ekkā* of India; cf. also yēka under yēkh 1 and 2. —karun —करुन् । ऐक्योत्तर आयहः m.inf. (of a number of people) to unite as one, to show

united determination. -gur^u -गुरु । रथविशेषवोढाश्वः m. an *ekkā*-pony, or a pony suitable for harnessing to an *ekkā*. -wōl^u -वोलु । रथविशेषवहनवृत्तिः m. an *ekkā*-driver, one who drives an *ekkā* for hire.

yēk^u एक card. one. An old form of ok^u and akh, qq.v., in yēka-wāth, of one construction, of the same material (L.V. 17); gōrum yēkuy dēh, I have loved only one body (i.e. nothing but my body) (L.V. 7).

yīka यीक in the following :— yīka-mōdur^u यीक-मदुरु । संष्टमाधुर्यः adj. (f. -mōd^ur^u -मदुरु), tasting at once sweet, sour, and bitter (and, hence, disgusting). -sōlⁱ -सालि । एकोष्ठा शाला, निरावरणविशालः adj. c.g. (of a floor in a house or the like) consisting of one room (hence wide and without partitions).

yīkbāl इक्बाल or yēkhbāl यख्बाल m. prosperity, good fortune. -mandī -मन्दी f. a condition of prosperity, good fortune (as a condition) (Gr.M., Rām. 817 yēkhbāl°).

yēkadanth एकदन्त m. (sg. dat. yēkadantas एकदन्तस्) (an elephant) possessor of only one tusk; a N. of Gaṇēśa, see Gaṇēśh.

yēkādash एकादश or yēkādashē येकादश card. eleven, i.q. kāh 1, q.v. (a word borrowed from Skt. *ekādaśa*). The god Rudra is said to appear under eleven forms, see p. 387b, l. 21 (Śiv. 522, Rām. 1770).

yīkādashī इकादशी f. the eleventh lunar day of a Hindū month, i.q. kāh 3, q.v. (L. 266). This word is borrowed from the Skt. *ekādaśī*.

yēkh 1 यख । आश्यानहिमम् m. (sg. dat. yēkas यकस्), frozen snow, ice formed from frozen snow (El. *yakh*; Śiv. 27, 333, 342).

yēka-muhul^u यक-मुहुलु । तुषारदण्डः m. a long icicle (such as is pendent from the eaves of a house).

-tūjⁱ -टुजि । आश्यानहिमगोलः f. a ball of ice formed from frozen snow. -wōñ^u -वोनु । आश्यानहिमजलम् m. the intensely cold water that issues from frozen snow.

yēkh 2 यख । वमथुः f. (sg. dat. yēki यकि), vomiting. —diñ^u —दिनु । वमथुद्गारः f.inf. to vomit.

yēka yīñē यक यिन्न । वमथुविकारोद्भवः f. pl.inf. vomitings to come, an attack of vomiting to occur.

yēkh 3 यख । अतिशीतः adj. c.g. intensely cold (to touch), freezingly cold; cf. yēkh 1. —lagun —लगुन् । शीताग्निः m.inf. (of anything animate or inanimate) to become intensely cold, to suffer from intense cold.

yēkh 4 यख یک card. one, i.q. akh, q.v., e.g. ba yēkh tīr, with a single arrow (Rām. 340). -bār -बार یک adv. at the same time, at once, simultaneously; at once, all at once, immediately (Śiv. 781, 912; Rām. 405, 860, 887); together, not separately (Rām. 460);

altogether, entirely, the whole (Rām. 470, 1130, 1684). -dam -دم یک adv. in one breath, in a moment, at once, all at once (Rām. 898, *ba-yēkh-dam*). -jā -جا یک, -jāh -जाह, or -jyāh -ज्याह, adv. in one place, together (cf. El. *yakjazāmut* (i.e. yēkh-jā zāmot^u, equal in age); Śiv. *yēkh-jyāh* 203, 905, 1302, 1556, 1831; Rām. -jāh 49, 466, 573, -jā 1108d; H. -jāh, x, 12; *yēg-jāh*, ii, 4); all together, unanimously (Rām. 1685, *ba-yēkh-jā*). -lakh -लख (= يکلیخت) adv. all at once, all together, altogether (K. 561). -pāth -पाठ । एकपटिका f. (sg. dat. -pāṭi -पाटि), a cloth or other garment only just long enough to go once round the body; cf. *paṭa*. -rah -رہ یک adv. by one road; once; at once, at one glance, at first sight (El. has *yakrah*, in the east, which his reverse vocab. shows to be a misprint for 'in the least'). -sō -सा (= یکسو) adv. on one side, aside, apart from others (YZ. 242). -sān -सान یک adj. c.g. and adv. the same, identical with (Rām. 1203, 1499); like, similar (Śiv. 1241); associated only (with, *sūtin*), having only (. . .) for a companion (Rām. 1200). -tōr^u -तोर् । एकतन्तुमयः adj. (f. -tōr^u -तोर्) (of a cloth or the like) that of which the warp and woof consist of single threads. Cf. *tār* 2.

yēkh एख card. (sg. obl. yēka एक; emph. yēk^uy एकूय, Śiv. 993), one (i.q. akh, q.v., borrowed from Skt. *eka*) (Śiv. 993, 1134, 1370, 1405, 1486, 1695).

yikh यिख, see *yun^u*.

yēkhbāl यख्बाल, yēkhbālmāndī यख्बालमन्दी, see *yīkbāl*.

yēkhañē यखन्न । सूदविशेषः f.pl. a kind of dish (consisting of meat cooked with spices in curdled milk).

yēkhrāj यखराज اخراج m. expulsion, ejection, eviction. —karun —करुन् m.inf. to evict, expel, banish (from) (Rām. 32 (*yēkhrāj*), 822).

yōkh^ath खखथ् । युक्तिः f. (sg. dat. yōkh^uth^u खखथू), a means, expedient, plan, device (Śiv. 993, 1747, 1823).

yikhtilāf इख्तिलाफ اختلاف m. dissension, discord, disagreement (Gr.M.).

yikhtiyār इख्तियार اختیار or yēktiyār यक्तियार m. option, will, discretion, power, authority, right (Gr.M. *yēkt^o*; Śiv. *yēkt^o*, 1794, 1798).

yīkil यीकिल् । गोपानसी f. the cross beam that supports a roof (K.Pr. 41). yīkili-lāday यीकिलि-लादय ।

गोपानसीयोजनदायः f. the making of offerings for luck to the gods, and the presents made to the attendant priests, etc., and to the building workmen, on the occasion of fixing this beam when a house is being built.

yēkīn यकीन् یقین subst. m. and adj. c.g. belief, faith,

true faith, conviction (K.Pr. 170); (as adj.) certain, sure. —zānun —ज़ानुन् m.inf. to be certain, to know for certain, be assured (Gr.M.).

yĕkīnan يَكِينًا adv. certainly, surely, in truth (W. 96, *yaqīnan*).

yĕkur^u यकुरु । पक्षिविशेषः m. a certain small bird with a very disgusting smell (K.Pr. 240, where it is wrongly described as a plant). yĕkur^u mōrith athan phakh (a proverb) a stink on the hands after killing this bird, i.e. great damage all for nothing. The flesh of the bird is uneatable, the hands of the killer become stinking, he incurs the sin of killing a living being, and all for no profit.

yĕkrāj यक्राज्, see yĕkhrāj.

yikrām यिक्राम् in *wa-salām wa-yikrām*, (may) both peace and respect (be on you)! (H. x, 14). The phrase is corrupt Arabic borrowed in the form *wa salām wa ikrām*.

yĕkarār यकरार or yikrār इकरार اقرار m. agreement, consent, acquiescence, confirmation (Śiv. 1796 *yē°*); confession, acknowledgment, admission.

yĕkshēmba يکشنبه m. Sunday (a word borrowed from Persian), i.q. āthwār, q.v.

yĕkatā एकता f. oneness, unity, identity (borrowed from Skt.) (Śiv. 1485, 1490).

yĕkut^u एकुतु m. i.q. yĕkatā, q.v. (K. 399).

yōkūth योकूथ् (= ياقوت) m. (sg. dat. yōkūtas योकूतस्), a certain precious stone, a kind of ruby (Rām. 569).

yĕktiyār यक्तियार्, see yikhtiyār.

yikawaṭa इकवट or yikawaṭ^az इकवटज् । युगपत् adv. simultaneously, all at once, all together, at the same time (K. -waṭa 292, 720-1, 725, 778); all together, in one place (Gr.M.). El has *yikawatain*, equal in age.

yāl याल् يال । अश्वशेविकेशम्, सुवेशः f. the mane (of a horse) (W. 139, K.Pr. 71); met. fine dress, handsome apparel, good turn-out and general appearance (of a man) (K.Pr. 156). -cāl -चाल् । मनोहरवेशादिः f. handsome dress, general appearance, and carriage (of a man). —hēñ^u —ह्यञ् । अश्वशेविकेशकर्तनम् f.inf. to cut off a horse's mane (supposed to strengthen or increase the size of the neck).

yāla-gupāl याल-गुपाल् । वेश्यसनी m. a dissipated dandy (cf. *gōpāl*, a N. of Kṛṣṇa, p. 294b, l. 19).

yēl यल् । आकृष्टिचेष्टा m. the motion of the body in making a violent pull or drag, a pull (El. *yāl*, jolting, *yala*, assault). —dyun^u —दिनु । चेष्टाकर्षणम् m.inf. to move or bend the shoulders, back, etc. in the act of pulling, to give a strong pull.

yēl 1 f. a command, order (El. *yel*).

yēl 2 येल् or एल् । वश्यः adj. c.g. (of an untamed beast)

tamed, brought under control (Gr.Gr. 21, subst. m., subjection); obedient, loyal (K.Pr. 245). —anun

—अनुन् । वशीकारः m.inf. to tame, bring under control (a violent or wild beast, a stubborn naughty boy, and so on). —karun —करुन् m.inf., id. (Rām. 16).

—yun^u —यिनु । आयत्तीभवनम् m.inf. to become tamed, as ab.

yēla यल् يله adj. c.g. free, set free, set at liberty; turned loose, allowed to roam or pasture at liberty.

—gaṣhun —गहुन् । उच्छृङ्खलीभवनम् m.inf. to become perverse, self-willed, unruly, unrestrained, to break loose (of a woman, child, horse, or the like). —rōzun

—रोज़ुन् । अवधीभवनम् m.inf. to break loose and remain so, to be independent, unrestrained, continue at liberty.

—trāwun —त्रावुन् । निर्निबद्धीकरणम् m.inf. to cause (a child, animal, or the like) to become unrestrained (by faulty teaching, etc.); to render uncontrolled, unruly, ungoverned, or the like; to let go (a person seized) (H. iii, 4; x, 5, 21). -wōl^u -वोलु । मदचेष्टः n.ag. one who (on the ground of wealth, qualifications, good fortune, or the like) behaves, or acts, arrogantly.

yēlⁱ 1 यलि (for 3, see *yol^a*) adj. c.g., in *yēlⁱ kaṭh* यलि कट् । मेषविशेषः m. (sg. dat. —kaṭas —कटस्), a castrated ram fattened up and plump.

yēlⁱ 2 यलि, यलि or yēli यलि, यलि । यदा rel. adv. of time, when, at what time, at the time when, as soon as (El. *yili*, *yilih*; Gr.Gr. 156; Gr.M. *yēli*; W. 94 id.; L.V. *yēli* 31, 44, 49, 82, 102, 103; Śiv. id. 3, 40, 53, 63, 78, 81, 85, 106, 159, 268, 313, etc.; Rām. id. 15, 45, 62, 88, 102, 114, 141, 144, 147, etc.; K. 8, 12, 24-5, 32, 46, 50, 55, 58, etc.; H. ii, 3, 7; iii, 8; iv, 7; v, 5, 6, 9; vi, 11, etc.; YZ. *yēly* 157, *yēlih* 172. This word sometimes has the force of 'if', as in H. v, 8). yēli tēli यलि त्वलि adv. now and then, occasionally (El. *yili tili*).

yēlyuk^u यल्युकु । यदा-भवः adj. (f. yēlic^u यलिचू), of when, of, born, or produced at the time when.

yol^u यलु । संष्टधातुमयरसविशेषः m. (sg. ag. yēlⁱ 3 यलि), solder. yēlⁱ-wāth यलि-वाट् । संष्टधातुसंदापना m. (sg. dat. -wāṭas -वाटस्), the mending a metal vessel or the like with solder.

yēlāj यलाज्, yilāj इलाज् علاج m. a medicine, remedy, cure (El. *ilāj*, Rām. 275). —karun —करुन् m.inf. to heal, to cure (El.). yilāja-rost^u इलाज-रस्तु adj. (f. -rūṣh^u -रूष्), incurable (El.).

yēlōkⁱ यलाकि । आधित्यकः adj. c.g. of, belonging to, born or produced on, a mountain plateau (see the next).

yēlākh यलाख् । अधित्यका m. (sg. dat. yēlākas यलाकस्), a mountain table-land, a high plateau. Sheep are here pastured (L. 362 *ilāk*).

yillā या prep. except, besides (W. 99 *illā*). Borrowed from Arabic.

yilm इल्म علم m. learning, knowledge (Gr.M.; K.Pr. 88, 216); a branch of learning, a science (Gr.M.).

yilma-rost^a यिल्म-रस्तु adj. (f. -rūth^u -रूथ), without knowledge, void of knowledge, ignorant (Gr.M.).

yēlath यलथ or yillath (= علت) । उपाधि: f. (sg. dat. yēlūth^u यल्लूथ), a disease, sickness, malady, infirmity, weakness (El. *yalat*); a fault, vice (K.Pr. 88 *illat*); a bad or worthless thing (cf. *arzōni-y^o*, p. 46a, l. 20); a defect, flaw, detrimental effect (Rām. 110); a pretext, pretence, excuse; a charge, count (of an indictment) (Gr.M. *yillath* m.). —yīn^u —यिन् । दोषापत्ति: f.inf. harm or damage (such as blame, accusation, evil conduct, or the like, due to evil association) to be incurred. —lārūn^u —लारून् । व्यसनादिलिप्तीभवन्म f.inf. some vice (such as being a slave to drugs) difficult to relinquish, or disease difficult to be got rid of to become attached to (i.e. affect) a person.

yēlūth^u-wōl^u यल्लूथ-वोलु । उपाधियुक्त: n.ag. (f. -wājēn^u -वाज्यन्), one who has been affected by one of the above defects, vices, etc.

yēlūth^ulad यल्लूथलद् । उपाधियुत: adj. c.g. (as subst., f. yēlūth^uladiñ^u यल्लूथलदिन्), one who is affected by a defect, disease, or vice as in the preceding.

yām याम् or (qq.v.) yāmath यामथ, yāmath^uy यामथूय । यदैव adv. even when, at the very time when, at the moment when, as soon as (El. *yām*; W. 93; Śiv. 1000, 1622; Rām. 706, 1634; YZ. 164, 229). Cf. yān and yānēth.

yēm 1 यम् । यम: m. N. of the god who rules the spirits of the dead (men or beasts) (Skt. *Yama*) (El. *yam*, an angel; Śiv. 931, 1843, 1908); the Angel of Death (K.Pr. 6, 175, 240). —brôhmun -ब्रोह्मन् । ब्राह्मणविशेष: m. a low kind of Brāhmaṇ who acts as priest for this god, and who carries through the various funeral ceremonies. —bayē -बय । मृत्युभीति: m. the fear of this god; hence, fear of death (L.V. 27 *yēma-bayē*). —hāl -हाल् । मृताश्रितस्थानम् f. (sg. dat. -hōj^u -होजू), the abode of Yama, the limbo of the departed; the place where the relations and friends of a deceased meet to lament his death. —hēr -हेर् । दुरारोहमार्ग: f. Yama's stairway; N. of a certain long, difficult, and dangerous mountain path in Ksh. (Śiv. 931). —pyon^u —प्यन् । आपाततो मृत्यु: m.inf. Yama to fall (on a person), the sudden unexpected death (of a person) to occur. —rāth -राथ । यमरात्रि: f. (sg. dat. -rōth^u -रौथ), Yama's night, the long grievous night passed by the family when a person dies early in that

night. —ruth -रूथ । मृताहव्रतम् m. (sg. dat. -rutas -रुतस्), Yama's fast, the ten days' fast observed by the members of the family after a death. —rāza -राज़ or yēma-rāza यम-राज़ । यमराज: m. N. of the god Yama (Gr.M. *yēmarāza*; Śiv. id. 864; Rām. 175, 474, 587, 1740).

yēma-bath यम-बठ् m. (sg. dat. -baṭas -बटस्), Yama's apparitor, who drags away the soul of a dying person to judgment (usually in pl.) (L.V. 74). —dār -दार् or -dwār -द्वार् । यमलोक: m. the world, or abode, of Yama, the limbo of the dead (men or beasts) (Śiv. *dw^o* 1911); cf. *dwār*. —dūth -दूथ । यमप्रेषि: m. (sg. dat. -dūtas -दूतस्), a messenger of Yama, who carries off the deceased to the limbo, an angel of death (Śiv. 483). —guma -गुम । मरणावस्था-सांनिध्यद्योतकस्वेद: m.pl. the sweat denoting the imminence of death (Rām. 1587, 1616). —naṭh -नट् । मरणावस्थाकम्प: f. (sg. dat. -naṭi -नटि), the quivering or trembling of a person at the point of death. —pōthan -पौथन् । यमलोकयात्रा m. the journey of a deceased to the limbo.

yēm 2 यम् m. self-control, self-restraint, observance of moral duty (Śiv. 269, 1213).

yēmⁱ यमि, yēmi यमि, yim 2 यिम, yima 2 यिम, yimau 2 यिमौ, see yih 2.

yim 1 इम्, yima 1 इम, yimau 1 इमौ, yimⁱ इमि, yimi इमि, see yih 1.

yima 3 यिम, see yun^u.

yôm^u योमु । चतुरस्रखण्डविशेष: m. a square thick piece (of gold, silver, or the like), used —°.

yēmb^ar-zal यंबर्-ज़ल्, yēmbūr^u-zal यंबूरू-ज़ल्, or yēmb^ara-zal यंबर्-ज़ल् । पुष्पविशेष: f. a certain white flower blooming in the early spring, the narcissus (El. *yimbarzal*, *yimberzal*; K.Pr. 56; Śiv. *yēmbūr^u* 55, 1008; Rām. 184, 197, 353, 645, 655, 676, 1031, 1494 (read *yēmb^ar-zala*, voc.), etc.; YZ. 153, 184, 209, 274, 565); cf. Arabic عنبر, ambergris. —dāñē -दाञ् m. N. of a variety of the rice-plant or paddy (El. *yimbirzal dāñi*; L. 248, 333, 463 *imbrzal*, a good white rice).

yimdād यिमदाद् امداد assisting, help, succour (cf. *jāyē-y^o*, p. 380a, l. 21) (Rām. 381, 476).

yēmal यमल् m. N. of a Vidyādhara, or demi-god, in Skt. *Yamala*. He and Arzōn (Skt. *Arjuna*) were sons of Vaiśravaṇa, or Kubēra, the god of wealth. They were cursed by Nārada to become two trees, and so they remained until they were released by Kṛṣṇa (Kṛṣṇa) (K. 169–70).

yimām इमाम امام m. an Imām, a minister or reader in a Muslim mosque, a leader in public worship, a (Muslim)

head or leader of a religious community (Gr.Gr. 13, W. 135).

yimāmath इमामथ امامت ? f. the office or profession of an *imām* or leader in worship (see the preceding) (H. xii, 1).

yēman यमन् । पुष्पविशेषः, रत्नविशेषः m. N. of a certain wild flower described as sweet-scented and somewhat dark in colour; N. of a certain small-sized variety of ruby.

yēmunā यमुना f. N. of a river, the 'Jumnā' (Skt. *Yamunā*) (K. 410).

yiman 1 इमन्, see **yih** 1.

yiman 2 यिमन्, see **yih** 2.

yīmān यीमान् ایمان m. belief, faith (El. *imān*, K.Pr. 8); good faith, trustworthiness (cf. **bē-y^o**, p. 151a, l. 9). —**anun** —अनुन् m.inf. to believe (El.).

yīmarjal or **marjal**, the iris (*Iris pseudacorus*) (El. *imarjal*). ? Cf. **yēmb^ar-zal**.

yēmrāz यमराज् m. N. of one of the three divisions of the Valley of Kashmīr,—*Marāz* (p. 595a, l. 48), *Kamrāz* (p. 446b, l. 16), and *Yēmrāz* (commonly spelt 'Yamrāz'). The last is the city of Śrīnagar (K.Pr. 138).

yēmīś यमिस्, see **yih** 2.

yimīś इमिस्, see **yih** 1.

yāmāth यामथ or **yāmāth^uy** यामथूय । यदैव adv. i.q. **yām**, q.v., at the very time when, just when, as soon as (El. *yāmat*; W. 93 *yāmatai*; Śiv. *yāmāth* 767; Rām. id. 112, 239, 498, 538, 654, 703, 761, 1374, 1382, 1501, 1521, 1687, 1708, 1733, 1741; K. id. 1145); cf. **yāñēth** and **yāñ**. **tāmāth** . . . **yāmāth** तामथ . . . यामथ so long . . . as (H. xi, 20).

yēmyuk^u यम्युकु, see **yih** 2.

yimyuk^u इम्युकु, see **yih** 1.

yain, see **yēñ^u** 1.

yāñē याने or **yāñī** يانعي adv. that is to say, viz., i.e., to wit (El. *yāne*, Gr.M., Rām. 1015).

yēñ 1 यन् (for 2, see **yēñ^u** 1) m. a small field or plot of land (with an irregular surface) (Śiv. 1213, K.Pr. 248, translated 'river bank'). Cf. **yēñod^u**.

yēna 1 यन । विना, प्रतिरूपेण adv. and postpos. without (as in **mē y^o**, without me; **ṣē y^o**, without thee; **tas y^o**, without him; **karana y^o**, without doing); in exchange (for), instead (of) (as in **tas y^o**, instead of him; **tath y^o**, instead of it; **karana y^o**, instead of doing; **khēna y^o**, instead of eating. **yēnay** यनय । विना adv. and postpos. without, as ab. (El. *yanai*, gratis).

yēna 2 यन । यत्प्रभृति adv. from the time when, since, ever since the time when (Rām. 348, 535; K. 1062,

1100; K.Pr. 194 *yanah*). —**pēṭha** -पठ id. (Gr.M.; Śiv. 527, 1340). —**-shut^u** -शुत or **-shuth** -शुथ । यत्कालात्प्रभृति adv. id. (K. 740). —**ta tana** —त तन । चिरकालादनन्तरम् adv. after a long time, a long time after, a long time since; but **yēna tana**, and ever since then (Rām. 1162).

yēnuk^u यनुकु । यात्कालिकः adj. (f. **yēñuc^u** यनचू), of, or belonging to, since the time when.

yin (? spelling) m. a fringe (El.).

yina यिन । यथा न conjunct. that not, in order that (such-and-such may) not (occur), so that not (Gr.M.; Rām. 1742; K. 582; H. xii, 1).

yun^u यिनु or य्यनु । आगमनम्, आयः conj. 3, irreg. [The causal of this verb is **anun** अनुन्, to bring, q.v., but, according to native grammarians, it is **ananāwun** अननावुन्, q.v., which is really the causal of **anun** (Gr.Gr. 171).]

[Inf. and fut. pass. part. m. sg. nom. **yun^u** यिनु (Śiv. 431) or य्यनु (Gr.Gr. 112; Rām. 76, 294); dat. **yinas** यिनस् (Gr.Gr. 112, 192; Śiv. 1262); abl. **yina** यिन (Śiv. 191), or **yini** यिनि (Rām. 10 *yinē*, m.c.); gen. **yinuk^u** or **yunuk^u** यिनुकु (Rām. 295); pl. nom. **yinⁱ** यिनि; f. sg. nom. **yīñ^u** यिञू (H. v, 6), pl. nom. **yīñē** यिञ.

Pres. part. **yiwān** यिवान् (Gr.Gr. 103, 194; Śiv. 47; Rām. 308); poet. **yiwan** यिवन् (Rām. 119); impers. fut. part. **yinī** यिनी (Gr.Gr. 111); conj. part. **yith** यिथ् (Gr.Gr. 104, 198; Śiv. 423); neg. conj. part. **yinay** यिनय् (Gr.Gr. 111); freq. part. **yī yī** यि यि (Gr.Gr. 105, 198), or **yith yith** यिथ् यिथ् (Gr.Gr. 105, 198); adverbial part. **yiwōñⁱ** यिवानि; n.ag. 1 **yiwawun^u** यिववुनु (Gr.Gr. 105); 2 **yinawōl^u** यिनवोलु (Gr.Gr. 107, 193).

Fut. (Gr.Gr. 202) sg. 1 **yima** यिम (Śiv. 94); **yimay** यिमय्, to thee (Śiv. 440); **yimas** यिमस्, to him, her, it (Rām. 554); **yiman** यिमन् id. (Rām. 361); **yimawa** यिमव, to you (H. xii, 1); 2 **yikh** यिख् (Gr.Gr. 13, Śiv. 369); 3 **yiya** यियि (Śiv. 167); **yiyēm** यिय्यम्, to me (Śiv. 786); **yiyiy** यियिय्, to thee (Śiv. 668); **yiyēs** यियस्, to him (Rām. 57); pl. 1 **yimav** यिमव्; **yimōy** यिमोय्, to thee (H. v, 10); 2 **yiyiv** यियिव्; 3 **yin** यिन् (Gr.Gr. 13, Śiv. 698); **yinay** यिनय्, to thee (Rām. 816).

Cond. past (Gr.Gr. 253) sg. 1 **yimahō** यिमहा (H. x, 3); 2 **yihōkh** यिहाख्; 3 **yiyihē** यियिहे (K. 200); **yiyihēs** यियिहेस्, to him (K. 163); pl. 1 **yimahōv** यिमहाव्; 2 **yiy^hhiv** यियिहीव्; 3 **yihōn** यिहान् (K. 156, K.Pr. *yēhan* 35).

Impve. pres. (Gr.Gr. 247) sg. 2 **yih** यिह्; **yim** यिम, to me (Śiv. 346); **yis** यिस्, to him; or **wōla** बल

(Śiv. 189, 266, 1746); 3 *yiwin* चियिन् or *wōlin* व्वलिन्; pl. 2 *yiwin* चियिन् or *wōlin* व्वलिन्; 3 *yiwin* चियिन् or *wōlin* व्वलिन्. Pol. (Gr.Gr. 250) sg. 2 *yita* यित (Śiv. 179); *yitam* यितम्, to me (Śiv. 191); *yitas* यितस्, to him (Śiv. 1856); 3 *yit^{tan}* यितितन् (Śiv. 192) or *yitan* यितन् (YZ. 459); *yit^{tan}ay* यितितनय्, to thee (Śiv. 129); pl. 2 *yit^{tan}av* यितितव् (Rām. 1436); 3 *yit^{tan}* यितितन्; fut. (Gr.Gr. 250) *yizi* यिज़ि; past (Gr.Gr. 251) *yizihē* यिज़िहे.

2 Past (Gr.Gr. 229, 236) m.sg. 1 *ās* आस् (Śiv. 987); 2 *ākh* आख् (Śiv. 376); *āham* आहम्, to me (Rām. 659); 3 *āv* आव् (L.V. 9, 91); *āwa* आव, did he come? (Rām. 673); *ām* आम्, to me (Śiv. 332); *ōy* ओय्, to thee (Gr.Gr. 241, Rām. 331, Śiv. 6) or *ōwuy* ओवुय् (Rām. 1573); *ās* आस्, to him (Śiv. 40); *ākh* आख्, from them (Śiv. 81); pl. 1 *āy* आय् (Śiv. 1236); *ōyⁱ* आयि, to thee (Rām. 853); 2 *āwa* आव or *ōwa* आव (K. 937); 3 *āy* आय् (L.V. 19); *ām* आम्, to me (H. viii, 3, 11); *ōy* आय्, to thee (Gr.Gr. 241, Śiv. 103); *āyēs* आयस्, to him (Rām. 483); f.sg. 1 *āyēs* आयस् (L.V. 35); 2 *āyēkh* आयख् (Śiv. 534); 3 *āyē* आय (Śiv. 37); *āyēm* आयम्, to me (H. v, 5); *āyēkh* आयख्, to them (Śiv. 1092); pl. 1 *āyē* आय; 2 *āyēwa* आयव; *āyēwam* आयवम्, for me (Śiv. 19); 3 *āyē* आय (Śiv. 957).

3 Past (Gr.Gr. 229) m.sg. 1 *āyōs* आयोस्; 2 *āyōkh* आयोख् (Śiv. 895); 3 *āyōv* आयोव्; *āyōy* आयोय्, to thee (Rām. 346); pl. 1 *āyēy* आयेय्; 2 *āyēwa* आयेव; 3 *āyēy* आयेय् (K. 175); f.sg. 1 *āyēyēs* आयेयस्; 2 *āyēyēkh* आयेयख्; 3 *āyēyē* आयेय; *ōyiy* आयिय्, to thee (Rām. 1038); pl. 1 *āyēyē* आयेय; 2 *āyēyēwa* आयेयव; 3 *āyēyē* आयेय (K. 238).

4 Past (Gr.Gr. 229) m.sg. 1 *āyās* आयास्; *āyāsas* आयासस्, to him (Gr.Gr. 241); 2 *āyākh* आयाख्; *āyāhas* आयाहस्, to him (Gr.Gr. 241); 3 *āyāv* आयाव् (Rām. 1752); *āyām* आयाम्, to me (H. iii, 3); *āyās* आयास्, to him (Gr.Gr. 241); pl. 1 *āyāy* आयाय्; 2 *āyāwa* आयाव; *āyāwas* आयावस्, to him (Gr.Gr. 241); 3 *āyāy* आयाय्; *āyās* आयास्, to him (Gr.Gr. 241). The fem. is the same as in 3 past.

Perf. part. (Gr.Gr. 110) m.sg. *āmōt^u* आमंतु; pl. *āmātⁱ* आमन्ति; f.sg. *āmūt^u* आमन्तू; pl. *āmāt^a* आमन्त्र. See also bel.]

to come, arrive (cf. *andar* y°, p. 32a, l. 50; *bag^{āl}* y°, p. 91a, l. 45; *bahār* y°, p. 96b, l. 3; *brōṭha* y°, p. 128a, l. 47; *bēyē* y°, p. 149a, l. 5; *khuris-manz* y°, p. 412a, l. 14; *kāpi* y°, p. 462b, l. 17; *kāṭhⁱ* y°, p. 493a, l. 5; *lāri* y°, p. 530a, l. 36; *mōkha* y°, p. 560a, l. 21; *manza* y°, p. 584a, l. 40; *mrath* y°, p. 594a, l. 24; *maitun* y°,

p. 607b, l. 15; *mōw^u* y°, p. 611b, l. 11; *nād* y°, p. 622a, l. 24; *nādas* y°, ib., l. 38; *nētra-katha* yīñē, p. 662a, l. 32; *pēsh* y°, p. 778b, l. 2; *pot^u* y°, p. 788b, l. 34; *pātⁱ* y°, p. 789b, l. 4; *pata* y°, p. 793b, l. 11; *sāla* y°, p. 909a, l. 3; *sōn^u* y°, p. 918a, l. 46, and others) (El.; Gr.Gr. 14, 15, 103-5, 107, 110-2, 167; Gr.M.; L. 459 *yiun*; W. 66 *yiun* or *yun*; L.V. 9, 19, 35, 41, 91, 98, 109; Śiv. 40, 76-7, 79, 81, 86, 103, 119, 179, 189, 191, 229, 266, 283, 346, 357, 374, 380, 388, etc.; Rām. 1-3, 10, 57, 105, 115, 119, 136, 143, 152, 166, 222, 227, 237, 249-50, 262, 288, 295, etc.; K. 17, 19, 24-5, 38, 47, 64, 85, 95, 102, 113, 128, 156-7, 159, 178, 186, 190, etc.; H. ii, 2, 3, 12; iii, 1, 3, 4; v, 5-7, 9-11; vi, 2, 15, 16, etc.; YZ. 41, 44, 53, 140, 154, 156, 253, etc.; K.Pr. 18, 21, 173, 236);

to go or come (home), return (home) (Śiv. 635, 650; Rām. 293-4, 1107, 1179, 1325, 1695; K. 76, 217, 391, 495-6, 567, 690, 699, 706, 874, 898, 1113; H. v, 10; xii, 5, 13; YZ. 139; K.Pr. 157);

to approach (cf. *āchⁱ* y°, p. 9a, l. 6; *brōṭh* y°, p. 128a, l. 35; *buthi* y°, p. 143b, l. 20; *tālⁱ* y°, p. 448b, l. 37; *nyūr^u* y°, p. 673b, l. 34; *patimⁱ* dōh yinⁱ, p. 806a, l. 33; *t^aki* y°, p. 991b, l. 42; *ṭapis* y°, p. 1077a, l. 33) (Śiv. 29, 94, 251, 431, 440, 698, 987, 1435, 1473, 1722, 1745; Rām. 319, 669, 942, 965, 1184, 1256, 1369, 1396, 1710; K. 81, 99, 123, 138, 140, 171, 192, 212, 238, 355, 383, 465, 546, 658; YZ. 109);

to arrive, reach (to), attain (to) (cf. *bāgānⁱ* y°, p. 91b, l. 9; *bārsas* y°, p. 126b, l. 6; *brēshē* y°, p. 126b, l. 33; *tāngⁱ-tālⁱ* y°, p. 1010b, l. 20) (Śiv. 37, 527, 594, 672, 694, 730, 1092, 1224, 1312, 1385, 1528, 1593, 1627, 1754, 1843, 1889, 1914; Rām. 2, 359, 554, 760, 891, 1733; K. 9, 12, 16, 41-2, 48, 50, 54, 56, 58, 191, 614, 704, 747, 868, 1096, 1100; H. ix, 4);

(with inf. dat. of an intransitive verb, see bel.) to come to, to begin (to) (K. 63, 94, 100, 162, 175, 222, 250, 459, 774, 840, 1016, 1114); to come to a successful end, act as intended, turn out well (cf. *bandūkh* y°, p. 111b, l. 44; *bātⁱ* y°, p. 137b, l. 23; *bāti* y°, p. 139a, l. 42; *yēḍ* yīñ^u, p. 1185a, l. 11) (Rām. 367, 1453; K. 426, 470, 755, 1048, 1070, 1096, 1108; K.Pr. 41); to come to an end, be worn out, decayed (cf. *ṭok^u* y°, p. 1067a, l. 47, and *ṭaki* y°, p. 1067b, l. 12);

to be acquired (cf. *athi* y°, p. 66a, l. 27; *brōsh* y°, p. 132b, l. 20; *khēph* athi y°, p. 406a, l. 3; *lag^{an}* y°, p. 512b, l. 26; *lākh* yīñ^u, p. 517b, l. 45; *lās* athi y°, p. 532b, ll. 42, 47; *māgayē* y°, p. 552b, l. 42; *mōkal* yīñ^u, p. 561b, l. 5; *naphā* y°, p. 645a,

l. 8 ; **pakha yīñě**, p. 725*a*, l. 41 ; **pār y°**, p. 751*b*, l. 20, and others) (Śiv. 786, 882, 1794 ; Rām. 1395 ; K. 152, 242, 569, 627, 638, 740, 743, 813, 1111 ; H. ix, i ; K.Pr. 35) ;

to be felt, experienced (cf. **lazath y°**, p. 545*b*, l. 44 ; **maza y°**, p. 614*b*, l. 15 ; **nang yīñ^ū**, p. 642*b*, l. 33 ; **phat^arath yīñ^ū**, p. 719*a*, l. 38 ; **rōsh y°**, p. 843*b*, l. 2 ; **shikas y°**, p. 879*a*, l. 39 ; **satāv y°**, p. 949*b*, l. 20 ; **thāg yīñ^ū**, p. 971*a*, l. 45 ; **thōs^ū yīñ^ū**, p. 985*b*, l. 10 ; **wani y°**, p. 1122*a*, l. 21 ; **yēñ^ū yīñ^ū**, p. 1200*b*, l. 41, and others) (Śiv. 44, 47, 129, 168, 192, 208, 417, 841, 1011, 1038, 1106-7, 1134, 1236, 1343, 1669, 1718, 1878, 1892 ; Rām. 348, 417, 420, 532, 551, 611, 730, 785, 825, 865, 879, 903, 922, 934, 944-5, 966, etc. ; K. 35, 164, 167, 325, 680, 764, 867, 958, 1004, 1111 ; H. iii, 9 ; vi, 16 ; YZ. 459) ; to begin to be known how (to be done) (cf. **khōkhūc^ū yīñ^ū**, p. 395*b*, l. 42 ; **kōth^u y°**, p. 489*a*, l. 16) (K. 147, K.Pr. 260) ;

to come (to the thought), be thought of, be wished (cf. **bad y°**, p. 81*b*, l. 24) (Rām. 155, 1319 ; K. 35, 39, 269, 293, 520, 855, 1020, 1022, 1103) ; to be understood (by, dat.), become plain (to, dat.) (K. 748) ;

to come to pass, happen, betide, befall (cf. **osh^u y°**, p. 47*b*, l. 23 ; **āṭi y°**, p. 56*b*, l. 1 ; **badād y°**, p. 85*b*, l. 36 ; **bāgi y°**, p. 91*a*, l. 5, spelt **bāgě y°** in K. 636, 665, 683, 717 ; **bōl y°**, p. 105*a*, l. 10 ; **balāy yīñ^ū**, p. 106*a*, l. 28, and p. 144*b*, l. 42 ; **bray yīñ^ū**, p. 130*a*, l. 29 ; **busa y°**, p. 132*a*, l. 27 ; **basar y°**, p. 134*b*, l. 45 ; **dōh yinⁱ**, p. 200*a*, l. 5 ; **daka y°**, p. 204*a*, l. 30 ; **dōl y°**, p. 211*a*, l. 25, and many others) (Gr.M. ; Śiv. 54, 726, 826, 1717 ; Rām. 235, 327, 346, 351, 417, 556, 607, 629, 838, 871, 1033, 1038, 1181, 1198, 1258, 1275, 1765 ; K. 52, 113, 344, 458, 636, 665, 683, 717, 737 ; H. viii, 11 ; x, 5) ;

to come into existence, come on, begin (cf. **ös y°**, p. 46*b*, l. 38 ; **bōjēr y°**, p. 98*a*, l. 33 ; **bram y°**, p. 123*a*, l. 42 ; **brārun y°**, p. 126*a*, l. 31 ; **brēsh y°**, p. 126*b*, l. 28 ; **bōy yīñ^ū**, p. 149*a*, l. 23 ; **chōd yīñ^ū**, p. 158*a*, l. 40 ; **dūd^ūwanas nyūr^u y°**, p. 191*a*, l. 17 ; **drōkh yīñ^ū**, p. 243*a*, l. 15 ; **diwath yīñ^ū**, p. 265*a*, l. 6 ; **gānd yīñ^ū**, p. 289*a*, l. 20, and many others) (Śiv. 164, 1486, 1829, 1848 ; Rām. 35, 76, 178, 223-4, 279, 538, 671, 673, 1041, 1089, 1108*e*, 1326, 1473, 1641, 1672, 1729 ; K. 4, 17-9, 27, 46, 51, 63, 114, 385, 642 ; H. v, 6 ; xii, 9, 15) ; (of the wind) to blow (El.), (of rain) to fall, to begin to fall, come on (K. 74, 1087, 1125, 1137) ;

to become (cf. **bakār y°**, p. 102*a*, l. 28 ; **brūthⁱ y°**, p. 128*b*, l. 20, and p. 645*b*, l. 4 ; **buthⁱ-kinⁱ y°**, p. 142*b*, l. 18 ; **batang y°**, p. 145*a*, l. 4 ; **nēstraph y°**, p. 659*a*, l. 44 ; **pasand y°**, p. 783*b*, l. 22 ; **thāthⁱ**

y°, p. 986*a*, l. 47, and others) (Śiv. 19, 678, 919, 1258, 1581 ; Rām. 64, 560, 788, 818 ; YZ. 29) ;

to be affected (by anything) (cf. **lāṭa y°**, p. 537*b*, l. 11 ; **mādi y°**, p. 548*b*, l. 40 ; **pēra y°**, p. 752*a*, l. 33 ; **prāṭa yīñě**, p. 771*a*, l. 21 ; **rasa y°**, p. 842*a*, l. 27 ; **shōkha y°**, p. 877*b*, l. 22 ; **shēphi y°**, p. 888*a*, l. 40 ; **sōra y°**, p. 931*a*, l. 5 ; **thōsi y°**, p. 985*a*, l. 42, and others) (Rām. 329 ; K. 13, 240, 461, 744) ;

to appear, become visible, turn out to be (such-and-such), seem (cf. **bāḍav y°**, p. 89*a*, l. 13 ; **byāli y°**, p. 150*b*, l. 43 ; **khōsh y°**, p. 418*b*, l. 11, and others) (Śiv. 423, 485, 806 ; Rām. 317 ; YZ. 25) ; to come forth, issue forth, become visible (cf. **bahā y°**, p. 94*a*, l. 23 ; **bāmun y°**, p. 108*b*, l. 18 ; **mūl yinⁱ**, p. 567*a*, l. 27 ; **nēb y°**, p. 619*b*, l. 29 ; **phīna yīñ^ū**, p. 698*b*, l. 35 ; **pōs^u y°**, p. 777*a*, l. 20 ; **sōp^anⁱ y°**, p. 926*b*, l. 42 ; **thānⁱ yīñ^ū**, p. 979*b*, l. 3 ; **tīl y°**, p. 998*b*, l. 2) (Gr.M. ; Śiv. 345, 910, 1009, 1153, 1358, 1702, 1710 ; Rām. 4, 59, 308, 1257, 1264, 1583 ; K. 462, 555, 1047, 1162 ; H. ii, 4 ; x, 1, 8) ;

to grow, increase, swell, be inflamed (cf. **bāna y°**, p. 109*b*, l. 20 ; **tumūc^ū yīñ^ū**, p. 1006*a*, l. 30) ; to rise, overflow (cf. **pōñ^u y°**, p. 747*a*, l. 20 ; **sah^alāb y°**, p. 881*a*, l. 36) ;

to come (on), to fit ; to be bent, or set (upon) (cf. **bōlas āmot^u and y°**, p. 105*a*, ll. 25, 35) ; to come on, come forth, pass (as urine, etc.) (cf. **bōl y°**, p. 105*a*, l. 1) (Rām. 949).

With the present participle of another verb **yun^u** forms what some writers on Indian languages call 'Statical compounds', as in **ḍēkⁱ ḍēkⁱ karān y°**, to come along with the forehead (on the ground), p. 204*b*, l. 43 ; **lōrān y°**, to be in a condition of wasting away, gradually to waste away, p. 532*a*, l. 27 ; **sōrān y°**, to become gradually used up, p. 937*a*, l. 12 ; **ṭalān y°**, to come hurriedly, p. 1071*b*, l. 17 (Śiv. 101, 880, 1380, 1528, 1653 ; Rām. 207, 337, 362, 910, 915, 983, 1108, 1118, 1143*a*, *g*, 1148, 1193, 1308, 1338, 1406, 1699 ; K. 417 ; H. viii, 6).

With the conjunctive participle of another verb, **yun^u** forms what some writers on Indian languages call 'Intensive compounds', as in **banith y°**, to turn out well, p. 114*a*, l. 14 ; **pōr dith y°**, to act as if certain to have a long life, p. 753*b*, l. 14 ; **pisith yun^u**, to be on the point of boiling over, p. 783*b*, l. 10 ; **thakun nīrith y°**, fatigue to come out, i.e. to become manifest, p. 973*b*, l. 49 ; **ṭasith y°**, to come in fits of laughter, p. 1084*b*, l. 35. Some of these examples are not strictly intensive compounds, but are ordinary phrases, in which each word retains its

own meaning, but it is not always easy to make the distinction (Śiv. 97, 999, 1585, 1704; Rām. 112, 271, 276, 282, 311, 339, 404, 483, 515, 594, 753, 766, 1091, 1223, 1241, 1455, 1543, 1679, 1684, 1714; K. 147, 226, 235, 624, 706, 846, 961, 1060; H. v, 1, 4, 10; xii, 12; YZ. 139, 178; K.Pr. 57). Sometimes we have the freq. part. instead of the conj. part. as in Śiv. 1245. Note **hēth yun^a**, to bring, equivalent to the Hindī *lē ānā* or *lānā* (Śiv. 76, 668, 718, 720, 723, 730, 1667, 1831, 1836, 1856; Rām. 96, 361, 382, 659, 794, 834, 943, 1110, 1120, 1143*i*, 1144, 1440, 1464, 1631; K. 37, 337, 391, 415, 565, 685, 696, 699, 811, 871, 914, 972, 1031, 1077; H. i, 8; iii, 1; viii, 6; xii, 2, 5, 11, 12; YZ. 242).

With the oblique infinitive of another verb, **yun^a** makes a passive (cf. Gr.Gr. 168), as in **buchana y^o**, to be stung, p. 80*b*, l. 8; **bōlas lāyēna y^o**, to become fixed in obstinacy, p. 105*a*, l. 33; **brakana y^o**, to be crushed, p. 122*b*, l. 42; **barana yun^a**, to become filled, p. 110*a*, l. 18; p. 124*b*, l. 24; p. 188*b*, l. 16; p. 452*a*, l. 21; **barana y^o**, to become homesick (pass. of an intrans. verb), p. 124*b*, l. 38; **bōzana y^o**, to become visible (cf. Gr.Gr. 169), p. 154*a*, l. 8; **chakana y^o**, to become scattered, p. 160*a*, l. 13; **dabawana y^o**, p. 185*a*, l. 29; **maṭi marana y^o**, to become fixed on the shoulder (**marun 1**), p. 603*a*, l. 39 (where it is wrongly explained), and many others. The passive of **yun^a** itself, occurs in phrases such as **yina yiwān chuh**, it is being come by him, i.e. he is coming (Gr.Gr. 168–70; Gr.M.; Śiv. 332–3, 369, 376, 437, 665, 886, 909, 1004, 1020, 1072, 1111, 1234, 1262, 1286, 1340, 1347, 1469, 1501, 1509, 1545; Rām. 3, 56, 122, 283, 298, 805, 1241, 1446, 1569, 1670, 1719; H. vii, 26; ix, 7). The examples in K. (see bel.) are **bōd^arana y^o**, 358; **dina y^o**, 77, 844; **gandana y^o**, 167–8; **khēna y^o**, 1089; **mutsarana y^o**, 69, 73, 681, 857; **parzanana y^o**, 595 (cf. **parzana y^o**, 583, and **parzanas y^o**, 397); **pūzana y^o**, 1042; **walana y^o**, 502; **zēnana y^o**, 823; **z^arawana y^o**, 200. Regarding the pass. of **bōzun**, to hear (Śiv. 85, 665, 1241; H. xii, 22), see p. 154*a*, l. 8. It is also used to mean ‘to be considered, known, recognized (as such-and-such)’ (H. viii, 5; x, 4; xii, 3). The pass. of **dēshun**, to see, is irregular, being **drēth yun^a** (see p. 254*b*, l. 9) (Śiv. 104, 180; Rām. 1195; K. 159, 193, 411, 434, 436–9).

Besides the above passives formed with the oblique infinitive, K. also, *metri causa*, optionally forms a passive with the dative of the infinitive, but only in the case of transitive verbs. The following instances

occur:— **baranas y^o**, 507; **gālanas y^o**, 68; **gandanas y^o**, 165; **karanas y^o**, 628, 970; **kāsanas y^o**, 662; **lēkhanas y^o**, 848; **māranas y^o**, 1027; **mash^ērāwanas y^o**, 861; **pālanas y^o**, 1042; **raṭanas y^o**, 163; **trāwanas y^o**, 861; **tēnanas y^o**, 210, 301, 311; **wuchanas y^o**, 295; **wananas y^o**, 97, 290, 296, 453, 501, 589, 614, 782–3, 847, 914, 923, 1061, 1087, 1151; **waranas y^o**, 781; **zānanas y^o**, 78, 911, 1165; **zēnanas y^o**, 1019. If the infinitive dative is that of an intransitive verb, it forms, with **yun^a**, a kind of inceptive compound; see ab., p. 1196*b*, l. 37. In K. 901, **āv wananas** is not a passive, but means ‘he came to tell (the tidings)’.

āmot^a आमत्तु perf. part. of **yun^a** in all its meanings, see ab., p. 1196*a*, l. 41 (f. **āmūt^a** आमत्तू) (Śiv. 44, 594, 678, 820, 832, 919, 1581, 1794; Rām. 145, 351, 424, 428, 493–4, 690, 757, 760, 797, 1077, 1108*e*, 1181, 1359, 1470, 1631, 1672, 1684, 1707, 1730, 1746; K. 27, 642, 806, 868, 995–6, 1089, 1096, 1108; H. iii, 1; v, 5, 11; viii, 6 (= Hindī *āyā huā*); x, 12, 14; xii, 23).

yina-bāgē यिन-वाग्य । आगमननिमित्तकः adj. c.g. that which causes to come or is a reason for coming; cf. **bōgⁱ 2**. **-hār** -हार । लभ्यमाशासितः n.ag. one who, or that which, is fit to come, or worthy of coming, etc., as ab. (Gr.Gr. 130); esp. (of an action, occupation, or use of something) that on obtaining which hope is fixed (with the object of profiting by its obtainment). **-wōl^a** -वोलु । आगमिष्यन् n.ag. (f. **-wājēñ** -वाज्यञ्), one who is coming, one who is on the way hither, that which is about to come or happen, and so on, as ab. **-viz** -विज् । आगमनवेला f. the time of arrival, happening, etc., as ab.

yīnch यीन्च् m. an inch (the English word) (Gr.M.).

yēnod^a येंदु । क्षेत्रविशेषः m. an irrigated plot in a large area of rice-fields. Cf. **yēn 1**.

yund^a इन्द्र m. (pl. nom. **yindⁱ** इन्दि), an organ of sense or action, in Skt. *indriya* (L.V. 79). In the Śaiva philosophy of Lal Dēd there are five organs of sense (Skt. *buddhīndriya* or *jñānēndriya*), viz. the organ of smell (*ghrāṇēndriya*), of taste (*rasanēndriya*), of sight (*darśanēndriya*), of touch (*sparsēndriya*), and of hearing (*śravanēndriya*); there are also five organs of action (*karmēndriya*), viz. the organ of generation (*upasthēndriya*), of excretion (*pāyvinđriya*), of locomotion (*pādēndriya*), of handling (*hastēndriya*), and of voice (*vāginđriya*). In L.V. 79 it is probably the latter five to which reference is made.

yēnd^ar येंद्र (sometimes written **yēnd^ar** येंद्र or **yind^ar 1** इन्द्र) । सूत्रकर्तनयन्त्रम् m. (sg. dat. **yēndras** येंद्रस्, etc.) an instrument, machine, appliance (cf.

dōsa-y°, p. 252a, ll. 43 ff.; ködi-y°, p. 384b, l. 48; tōtī-y°, p. 1039a, l. 32; wacē-y°, p. 1154a, l. 37); esp. a spinning-machine, a spinning-wheel (cf. pakh^uc^u, p. 726a, l. 40; pacē-y°, p. 791a, l. 49; ranga-y°, p. 837b, l. 7) (Gr.Gr. 13, yind^ar; W. indar, a wheel; Śiv. 1014, (with pun on yind^ar 2) 1217; K.Pr. 87). yēnd^ar ta ṣand^ar naṣun यन्द्र त चन्द्र नचुन । महोत्सवव्यापारः m.inf. 'the spinning-wheel and the moon to dance', i.e. great festivity to be performed or carried out. —katun —कतुन m.inf. to work a spinning-wheel, to spin (K.Pr. 65, 253).

yēndra-(or yēnd^ara)-bēha यन्द्र-(यन्द्र-)-व्यह । कर्तनयन्त्राधारपट्टिका m. the board on which a spinning-wheel stands and is supported, the base board of a spinning-wheel. -dāchⁱ -डैछि । कर्तनयन्त्रदण्डम् f. one of the upright supports of the axle of either of the wheels of a spinning-wheel. -dōs -दस् । मृत्तयवप्रम् f. a mud wall (in which the mud is pressed and pounded into a long trough as a mould) (cf. dōsa-y°, p. 252a, l. 43, and L. 249). -katawañ -कतवञ् । सूत्रकर्तनवृत्तिः f. the profession or livelihood of spinning. -kan^ur^u -कन्रू । कर्तनयन्त्राङ्गविशेषः f. the part of a spinning-wheel on which the little wheel rests (see kan^ur^u, p. 458b, l. 24). -kōṣ^u -काँचू or -kāṣan -काचन । कर्तनयन्त्रकीलम् f. (pl. nom. -kāṣa -काच or -kaṣūñ^u -काचूँ), one of the three supports of the iron spike that acts as the distaff of a spinning-wheel. -lūr^u -लूरू । कर्तनयन्त्रभुजः f. the driving handle of a spinning-wheel. -muhul^u -मुहुलु । मुसलयन्त्रम् m. a kind of long heavy pestle-machine for pounding and husking rice. It is a kind of beam, resting horizontally on a fulcrum, with the pestle at one end, while the other end is moved up and down by the feet of one or more workers (El. indar-muhul; L. 463 indr mohl, a rice lever mill; W. 114 indarmohal). -māl -माल् । कर्तनवृत्त्यासक्ता f. a woman who is skilled in and devoted to working a spinning-wheel. -pakhuc^u -पखुचु or pakh^ach पख्छ । कर्तनयन्त्रपक्षः m. (sg. dat. pakh^acas पख्चस्), the side (or one of the flat spokes together forming the side) of the large wheel of a spinning-wheel (cf. pakh^uc^u). -shikhūr^u -शिखूरू । जीर्णकर्तनयन्त्रम् f. an old worn-out spinning-wheel. -tul^u -तुलु । कर्तनयन्त्रलोहशलाका m. the metal spike (performing the office of a distaff) attached to the small wheel of a spinning-wheel (El. yandar-tul and yindertul). -ṣak^aj -चक्ज् or ṣak^uj^u चक्जू । कर्तनयन्त्रचक्रम् f. the large wheel of a spinning-wheel. -ṣak^ur^u -चक्कू । कर्तनयन्त्रत्सरः f. the handle-part (or part held by the fingers) of the handle used for revolving the large wheel of a spinning-wheel. -wāv

-वाव् । स्वर्णकाराद्युपकरणविशेषः m. a certain goldsmith's tool, a furbisher or shaper. -yōñē -योञ् । कर्तनयन्त्रडोरकम् m. the driving-band of a spinning-wheel.

yēndras bēhun यन्द्रस् व्यञ्जन् । कर्तनकार्यासक्तिः m.inf. to sit at the spinning-wheel, to be an industrious spinner.

yind^ar 2 इन्द्र (sg. dat. yindras इन्द्रस्), i.q. yēnd^arāza, q.v. (Skt. Indra) (Śiv. 1162, 1217 (with pun on yind^ar 1), 1391, 1433, 1466; Rām. 342, 571, 1057, 1099; K. 317, 319, 323, 325, 328, 591, 755, 775). -shānth -शान्थ f. N. of a propitiatory sacrifice offered to Indra (K. 316-7).

yindrōkshī इन्द्राक्षी f. having eyes like Indra; hence, all-seeing (as Indra is said to have a thousand eyes), N. of a form of Durgā worshipped in Kashmīr (Śiv. 98, 1513). She is described as having a thousand eyes, and as dressed in yellow, with a thunderbolt in her left hand, and carrying Protection (Skt. abhaya) and a Boon (Skt. vara) in her right.

yēnd^aral यन्द्रल् । स्वर्णकारोपकरणविशेषः m. a goldsmith's draw-plate, the plate perforated with holes of different size through which a length of precious metal is drawn for gradual conversion into wire.

yindraprasth इन्द्रप्रस्थ m. N. of a city on the river Yamunā, the residence of the Pāṇḍavas (identified with the modern Delhi) (K. 539).

yindra-rāza इन्द्र-राज्ञ, i.q. yēnd^arāza, q.v.

yindriy इन्द्रिय m. i.q. yund^u, q.v. (a borrowed Skt. word) (Śiv. 25, 340, 521, 752, 1014, 1018, 1055, 1067, 1078, 1692, 1701, 1744, 1793, 1833, 1835).

yēnd^arāza यन्द्रराज्ञ or yindrāza इन्द्राज्ञ or (q.v.) yind^ar 2 इन्द्र । इन्द्रः m. N. of the king of the gods, the regent of the visible heaven, the god of rain and of thunder (Skt. Indra-rāja) (Śiv. yindrāza, 201, 213, 810, 1148, 1249; yindrās (m.c.) 446; yindra-rāza 3; Rām. yindrāza 147, 398, 574, 620-1, 1058, 1737; K. yindra-rāza 330, 538, 755-7, 770, 774).

yindrazith इन्द्रज्ञिथ (Rām. 866) or yindarzith इन्द्रज्ञीथ (elsewhere in Rām.) m. (sg. dat. yindrazitas इन्द्रज्ञितस् or yindarzitas इन्द्रज्ञीतस्), N. of a son of Rāvaṇa (Skt. Indrajit). In the battle before Laṅkā he was killed by Lakṣmaṇa (see Rām. 904 ff.) (Rām. 699, 701, 860, 872, 896, 904, 907).

yēnga यंग or yong^u यंगु । हिङ्गु m. Asafoetida (El. yang, yanga, yangú, Ferula Assafoetida). According to El. it is imported from the Panjāb, and is eaten by Hindūs (not by Moslems) as a condiment.

yēnga-bagāra यंग-वगार । हिङ्गुपस्करणम् m. Asafoetida sauce. —dyun^u —दिनु । उपेत्य नाशनम्

m.inf. to give asafoetida; met. to avoid or abandon (someone or something) so as to cause (him or it) to be ruined or destroyed. —lagun —लगुन् । उपहृतावन्यथाज्ञानम् m.inf. asafoetida to be experienced; to look upon a kind action as an injury (and to abuse the doer of it). -mōnd^u -मंडू । कारवी f. (sg. dat. -mōnjē -मंज्य), an asafoetida root. -phakh -फख । हिङ्गुदौर्गन्धम् m. (sg. dat. -phakas -फकस्), the stink of asa°. rōch^u -रोक् । औषधकौषधिविशेषः m. N. of a certain small medicinal plant growing in submontane tracts, and described as having small round leaves. -rōchⁱ-mūl -राक्-मूल । लताविशेषमूलम् m. the root of the foregoing, from which a tea is prepared as a remedy for rheumatism and similar diseases.

yinglishī इंग्लिशी f. a pension for old age (to a Government official) (L. 421 *inglishī*). A corruption of the word 'English'.

ying^alistān इंगलिस्तान انگلستان m. England (Gr.M.).

yung patr (? spelling) f. the leaf of the *Rhododendron campanulatum*, which when dry is mixed with snuff to increase the sternutatory action (L. 82). ? Cf. yēnga or yong^u.

yēngur यंगुर् or yēngur^u यंगुर् । शान्ताङ्गारकारः, स्थूलशान्ताङ्गारः a charcoal-burner, a man who prepares charcoal in the forest and sells it in the city; a kind of coarse charcoal (cf. ṣ^anē-y°, p. 1076b, l. 48) (El. *yangar*; H. xi, 17). yēngar-ṣ^un^u यंगर्-चञ्चू । शान्ताङ्गारविशेषः f. a kind of charcoal used by goldsmiths and blacksmiths (which burns only under artificial draught).

yingrāch, yangtash (? spelling) m. the strawberry, *Fragaria vesca* (El. *ingrāch*, *yangtash*; L. 73 *ingra*, 464 *ingrach*).

yinjīl इन्जील् الإنجيل f. the New Testament, the Gospel (El. *injīl* f., but in Urdū it is m.).

yinjīr इंजीर्, i.q. anjīr, q.v.

yenkasing (? spelling) m. the barberry (*Berberis*) (El. *enkasing*).

yinām इनाम् انعام m. a benefaction, favour, gift, present (K.Pr. 75); a reward, prize, premium (Gr.M., W. 143 *yenām*).

yinshā इन्शा انشا f. writing, a literary composition (Gr.M.).

yinsān इन्सान انسان m. man, mankind (as distinct from beasts) (Gr.M.; W. 119, 125; H. x, 7; xii, 7; K.Pr. 88, 149, 174); (El. *insān*) man, creature.

yinsāph इन्साफ़, yinsāf انصاف m. justice, equity (cf. bē-yinsōfī, p. 151b, l. 15) (El. *insāf*; Gr.M.; Rām. 1619; K.Pr. 115, 232); judging, deciding (justly) (Gr.M., Śiv. 572, Rām. 810); (in Ksh.) pity,

tenderness, mercy, compassion (Rām. 502, 700, 1166; H. viii, 4, 11).

yinsōphī इन्साफी, yinsōfī انصافي f. justice, used —° as in bē-y°, injustice, p. 151b, l. 15.

yintihā इन्तिहा انتها f. end, limit, extremity (cf. bē-y°, p. 151b, l. 16) (Gr.M.).

yintizām यिंतिज़ाम انتظام m. arrangement, order, regulation (Gr.M.).

yintizār इन्तिज़ार انتظار m. expecting, waiting anxiously (Rām. 46 *chēy yintizāras*, she is in expectation for thee, i.e. is anxiously awaiting thee).

yāñ याच् or (q.v.) yāñēth यात्रथ । यत्काले adv. when, at the time at which, as soon as, while (El. *yānyī*; Śiv. 437, 654, 958, 996, 998, 1088, 1097, 1132, 1889; Rām. 85, 202, 220, 252, 287, 315, 332, 474, 523, etc.; K. 68, 140, 151, 240, 261, 278, 376, etc.; H. xii, 15; YZ. 31); until (K. 597, 658). Cf. yām and yāñēth.

yēñ^u 1 यंत्र । आसृततन्तुजालः f. the warp (in weaving) (El. *yain*, *yēñ*; W. 145 *yen*ⁱ; K.Pr. id. 171, 219, 249).

—wahārūñ^u —वहारून् । जालास्तरणम् f.inf. to spread out the warp (on the loom); (met.) to lay a net, set a snare, spread the toils (to injure another). —yērūñ^u

—येरून् । तन्तुजालवितानकर्म f.inf. to lay out or sort the warp for the loom (a row of sticks is set upright in the ground, and the thread, carried along through a ring fastened at the end of a short stick held in the right hand, is led backwards and forwards, up and down the whole row, zigzagging from stick to stick) (El. *yain yeringi*, Śiv. 1808).

yēñē-gab यत्र-गब् । तन्तुजालयन्त्रिविशेषः m. the twisting turn of the thread when being carried zigzag round one of the above upright sticks. -kōn^u -कोन् ।

पटतानकीलः m. one of the sticks in this row (cf. gaba-k°, p. 274b, l. 1).

yēñ^u 2 यंत्र । चिन्ताव्ययता f. anxiety, distraction of the mind (regarding the support of one's family, carrying out some very difficult work, or the like). —khārūñ^u

—खारून् । दुर्वहकर्मदोषारोपाद्ययतोत्पादनम् f.inf. to cause mental anxiety (as ab., or by some accusation).

—yiñ^u —यिन् । विघ्नबाधाभियोगापत्तिः f.inf. mental anxiety (as ab.) to come (caused by some impediment, opposition, accusation, or the like).

yēñē-gor^u यत्र-गर् । कलहान्तरायोत्पादकः m. one who causes such anxiety, a mischief-maker (who starts others quarrelling, or causes obstruction or impediment to others).

yēñ^u 3 यंत्र in yēñē-wōl^u यत्र-वोलु । जन्यसमागमः m. the assemblage of the relations of the bridegroom at a wedding, (from the bride's point of view) a wedding

party (cf. *kāwa-y°*, p. 495a, l. 40) (H. xii, 15, 17, 18; K.Pr. *yanihicol*, 100; *yeniwol*, 197).

yôñě योत्र । यज्ञसूत्रम् m. the sacramental or sacred thread worn by Brāhmanas and other high-caste Hindūs (cf. *wath-pēth y°* *ṣhunun*, p. 1155a, l. 10) (El. *yōnyi*, Śiv. 1077); the driving-band of a spinning-wheel (cf. *yēndra-y°*, p. 1199b, l. 2) (El., Śiv. 1014); a bow string (El.). **-kāñ^ur^u** -काञ्छ^{रु} or **kāñ^ēr** काञ्छ^{रु} । उपवीतोचितसूत्रगुलिका f. a ball of fine thread suitable for making this sacred thread; cf. *kôn^u 1*, of which *kāñ^ur^u* is a dim. **-lāg** -लाग् । यज्ञोपवीत-दक्षिणा f. the fee paid to the officiating priest at the ceremony of investiture with this thread. **-lar** -लर् । यज्ञसूत्रतन्तुः f. a strand of this thread (before marriage it has three strands and after marriage six). **-pan** -पन् । यज्ञसूत्रोपयोगिसूत्रम्, यज्ञोपवीतसंस्कारोत्सवः, कर्तनयन्त्रडोरकम् m. cotton thread suitable for this thread; the festival of investing with this thread (usually applied to a modest festival of people who are not wealthy); the driving-band of a spinning-wheel (cf. *yēndra-y°*, p. 1199b, l. 2). **-pōrut^u** -पोरुतु । विवाहविधौ वराय देयसुदायविशेषः m. (sg. dat. **-pōratas** -पोरतस्) (during a marriage ceremony) a present of gold and silver coins made to the bridegroom by the person who gives away the bride. —**ṣhunun**—छुनुन् । यज्ञोपवीतपरिधापनम्, यज्ञोपवीतोत्सवः m.inf. to invest with the sacred thread; (as subst. m.) the festival on the occasion of this investiture (K. 483). **-wōl^u** -वोलु । यज्ञोपवीतसंस्कारसंस्कार्यः m. (at this ceremony) the boy who is to be invested. **-zang** -जङ्ग । यज्ञसूत्र-शाकुनिकम् f. the present given for good luck to the maiden who spun the thread.

yēñil यञिल् । जन्यसभ्याः f. the people, or company, that attend, or are members of, a wedding party; cf. *yēñ^u 3*. —**hōrūñ^u**—होरञ्जू । जन्यपरिचर्यानिर्वाहणम् f.inf. to carry out the duties of hospitality, etc., at a wedding party.

yēñili-grākh यञिलि-ग्राख् । जन्यपरिचारकः m. (sg. dat. **-grākas** -ग्राकस्), an attendant, steward, or manager at or of a wedding party (his business being to welcome and look after the comfort, etc., of the guests).

yāñēth यात्रथ् । यदैव adv. when, at the time at which (i.q. *yāñ*, q.v.) (El. *yānyit*). Cf. *yāmath* and *yām*. **yēñēwōl^u** यञ्वोलु, see *yēñ^u 3*.

yōp^u योपु । व्याप्तुवन् m. (sg. dat. *yōpis* यापिस) (in some difficult or apparently impossible task) one who is competent to carry it through to its completion. See *yāpun*.

yup^u यिपु or **yūp^u** यूपु । जलाप्तवः, उदीपः m. (sg. dat. 50

yipis यिपिस् or *yīpis* यीपिस्) (of a river or the like overflowing its banks) a flood (L. 460, Rām. *yū°* 428); an inundation (K.Pr. 254); a storm, torrent (El.). Cf. **vyūp^u**.

yiphrōtⁱ यिफ्रति । असमञ्जसभाषी c.g. one who habitually talks nonsense, a foolish talker.

yiphlās इफ्लास, **yiflās** إفلاس m. poverty, need, want, penury, indigence; (in Ksh.) madness, lunacy, mania (comm. *ummadah*) (Rām. 556).

yāpun यापुन् । पर्याप्तः conj. 2 or 3 (1 p.p. **yōp^u** योपु; 2 p.p. **yāpyōv** याप्योव्. The causal of this verb is **yāpanāwun** यापनावुन्, not **yōp^arāwun** यापरावुन्. Gr.Gr. 175), to be sufficient, be competent, to succeed in completing (some very difficult task), to be able (cf. *atha y°*, p. 65a, l. 18); (in the distribution of food, etc., among a number of people, the food, etc.) to be sufficient, to be adequate, to go all round, to be enough. **yōp^u-mot^u** योपु-मंतु । व्याप्तः (पर्याप्तः) 1 perf. part. (f. **yōp^u-mūt^u** यापू-मंतू), one who has competently carried out (a task or the like); (of food, etc., being distributed) found to be adequate for all. Cf. **vyāpun 2**.

yāpanāwun यापनावुन् conj. 1 (1 p.p. **yāpanōw^u** यापनोवु), caus. of **yāpun**, q.v. (Gr.Gr. 175).

yēpōr^u 1 यपोरु (also written **yipōr^u** इपोरु) । अवारम् m. this side, the near side (of a river, mountain range, wall, or the like) (cf. *apōr^u-y°*, p. 39a, l. 26) (El. *yipor*; W. 95, id., adv.). **-kun** -कुन् adv. to, or in, this side (W. 95).

yēpārī यपारि or **yipārī इपारि** adv. on this side, on the near side (Śiv. 968 *yipārē* m.c.; K.Pr. 14, 240, (*yapārī* for *yēpārī*) 261).

yēpōrⁱ 1 यपारि or **yipōrⁱ** इपारि । अस्मात्पार्श्वेत् adv. from this side, from the near side (cf. *apōrⁱ-y°*, p. 39a, ll. 44 ff.) (Gr.Gr. 151; Śiv. 1460; H. v, 4). **-kinⁱ 1** -किनि । इतः adv. from hither, from this side (cf. *apōrⁱ-y°-k°*, p. 39a, l. 46).

yēpāryuk^u यपार्युकु or **yipā°** इपा° । अवारीणः adj. gen. (f. **yē(yi)pāric^u** य(इ)पारिचू), of, belonging to, or produced on this side or the near side (of a river, etc., as ab.).

yēpōr^u 2 यपोरु m. which side, the side which.

yēpōrⁱ 2 यपारि adv. in or from the side which (Gr.Gr. 151). **-kinⁱ 2** -किनि । यत्पार्श्वतः adv. from which side, the side from which.

yēpōryum^u 1 यपारिमु or **yipō°** इपा° । अवारभवः adj. (f. **yē(yi)pōrim^u** य(इ)पारिमु), of, belonging to, or produced on the near side (of a river, mountain range, wall, or the like) (Gr.Gr. 151, K.Pr. 15).

yēpōryum^u 2 यपारिमु adj. (f. **yēpōrim^u** यपारिमु), of,

belonging to, or produced on the side which (cf. the preceding) (Gr.Gr. 151).

yipis यिपिस्, yīpis यीपिस्, see yup^u.

yipūt^u यिपूट (also written इप^o) । आवन्धः f. (sg. dat. yipacē चि(इ)पच्च), the wooden piece across the neck of a plough-bullock, the yoke of a plough (El. *iput* m., Gr.Gr. 14, L. 81).

yār यार, یا । सखा m. a friend (cf. ādan-y^o, p. 14b, l. 46; atha-y^o, p. 65a, l. 21; bāla-y^o, p. 104b, l. 9; jāni y^o, p. 374b, l. 31; kana-y^o, p. 448b, l. 2; wata-y^o, p. 1156a, l. 5) (El.; W. 7, 114; L.V. 99, 100; Śiv. 1613, 1616, 1687, 1790; Rām. 93, 643, 833, 898, 1066, 1112, 1766; K. 1076, 1126-7; H. iv, 4, 7; v, 9; vi, 1; vii, 6; x, 1, 4, 6, 11; K.Pr. 46, 101, 137-8, 187, 240-1); a companion, comrade (cf. banga-y^o, p. 112b, l. 33; carsa-y^o, p. 176b, l. 22; pēnji-y^o, p. 729a, l. 21) (El.); a lover, a beloved (YZ. 15, 29, 33, 37-8, 40, 43, 238, 245, 248-9, 260); (of a married woman) a husband (K.Pr. 194, sg. ag.); a place where friends (i.e. people in general) meet (such as a shop, a bathing-place on the bank of a river, or the like) (cf. wōnⁱ-y^o, p. 1128b, l. 6); met. 'The Friend', i.e. the spirit or soul of a man or woman, cf. 'hospes comesque corporis' (K.Pr. 50). —lāgun —लागुन् । कृत्रिममैत्रीप्रदर्शनम् m.inf. to pretend to be a friend, show pretended friendship. —sapaḍun —सपडुन् m.inf. to befriend (El.); to connive (at), to share, to be a party (to) (El.).

yāra-boj^u यार-बज्जु । तीर्थवृत्तिः m. a man (of any caste) who attends on the bathers at a bathing-place, and who is paid by fees or salary. —bal -बल् । स्नानतीर्थम् m. a bathing-place on the bank of a river or the like (where the people of the neighbourhood meet daily, and also where libations of water are offered to ancestors) (Gr.Gr. 165; W. 112; Śiv. 178, 1683, 1686; K. 971; K.Pr. 11); a quay, landing-place (El., Gr.M., Śiv. 1719, K.Pr. 178); cf. bal 3. —bal brôhmun -बल् ब्रोह्मन् । तीर्थब्राह्मणः m. (f. —brôhmūn^u -ब्राह्मन्, his wife), a low-class Brāhmaṇa who attends at bathing-places, and takes fees from the people on the occasion of eclipses and similar occurrences. —bal-kākañ -बल्-काकञ् । तीर्थसखी f. a bathing-place sister-in-law; hence, a crony whose friendship was formed at a bathing-place (where women meet and gossip). —bal karun -बल् करुन् । स्नानादिचर्याचरणम् m.inf. (of a Hindū) to perform the daily ceremony of bathing at a bathing-place, as enjoined by the scriptures. —bal-pōw^u -बल्-पोवु । तीर्थसोपानभागः m. a single step in the flight of steps at a bathing-place. —bālⁱ gaṣhun -बलि गकुन् ।

उत्कोचदानम् m.inf. to bribe secretly (a judicial officer or the like). —bālⁱ yun^u -बलि यिनु । उत्कोचादिना संतोषणम् m.inf. to bring a person over to one's own side by bribing (as ab.). —lay -लय् f. a friend's affection, loving companionship, loving devotion to a friend (K. 1076). —mūṣ^u -मूषु । जारासक्ता f. an adulteress, a woman who is addicted to associating with lovers, a wanton.

yār-i-jōnī यारि-जानी (m.c. for یارجان) m. a beloved friend (Rām. 14).

yēri यरि in yēri-lūkh यरि-लूख । इहलोकः m. (sg. dat. —lūkas -लूकस्), this world or life, the world of mortals, as opp. to the future world or life. Cf. yōr 1.

yēr 1 येर or एर । ऊर्णा m. wool (cf. raza-yēr, p. 856b, l. 8) (El. f.; Gr.Gr. 21, m.; L. 465).

yēra-dastār येर-दस्तार । और्णशिरोवेष्टनम् m. a woollen turban. —dāv -दाव् । और्णतन्तुः f. woollen thread, worsted. Note that dāv, p. 260b, l. 23, is m. —jōrāba -ज्वराव । और्णपादाच्छादनम् m. a woollen stocking or sock. —kōn^u -कोनु । ऊर्णातन्तुगुलिका m. the ball of worsted as wound on the distaff in the process of spinning. —kangañ -कंगञ् । ऊर्णाविवरणयन्त्रम् f. a wool-comb, a comb-like instrument for teasing out wool, a teasel. —kānūl -कानुल् । अतिदीर्घाणांचयः m. a long string of wool like a plaited braid (not so thick as —lav, bel.). —kataway -कतवय् । ऊर्णाकर्तनवृत्तिः, (वेतनं च) f. the profession or employment of spinning wool; the wages, or fee, paid for spinning wool. —lav -लव् । दीर्घस्थूलोर्णावलिः m. a long, thick rope or cable of wool (cf. —kānūl, ab.). —pan -पन् । और्णतन्तुजालम् m. a quantity (large or small) of woollen thread or worsted. —thōs -थुस् । मुष्टियाह्योर्णासमुदायः f. as much wool as can be taken up by one hand, a fistful of wool. —thōs^u -थुसु । समुच्चितहस्ताङ्गुल्यायः ऊर्णासमुदायः m. a lump of so much wool as can be taken up by the fingers of one hand. —ṣādar -षादर् । और्णशाटकः f. a woollen shawl.

yēr 2 (El. *er*), i.q. ör^u 1.

yēra, a marriage feast (L. 460, probably a misprint for yēñ^u 3, q.v.).

yero, see yōr^u.

yīra यिर m. the bulrush, *Typha angustifolia* and *T. latifolia* (El.). I.q. pēṣ^u, q.v.

yīra ईर (L. 460, yēra, floating) in yīra gōmot^u ईर गोमंतु । जले निमज्ज्य गतः, चिन्ताकुलः perf. part. (f. —gōmūṣ^u —गोमंषू), floating, drifting; immersed (in water or the like), sunken, plunged into; distracted, perplexed, distraught, confused (K.Pr. 7). —gaṣhun —गकुन् m.inf. to float, drift (Gr.M., K.Pr. 184); to become immersed or plunged into

(water or the like); to become distracted, etc., as ab. —**karun** —करुन् m.inf. to cause to float, to cause to drift (on the surface of water) (Śiv. 1487). Cf. **yīrun**. **yīrī** ईरी in **yīrī pīrī wālūn^u** ईरी पीरी वालून् । अवमानना f.inf. to disregard, neglect, show disrespect to (esp. to one who is haughty or self-conceited).

yōr 1 योर् pron. adv. here, in this place (cf. **ōr na yōr**, p. 41b, l. 14; **ōr-yōr**, id., l. 16, **ōruk^u yōr**, id., l. 32; **tōra yōr**, p. 1019b, l. 43) (El. *yōr*, *yār*, *yūri*, hither; Gr.Gr. 155; W. 94; Rām. 288, 450, 881; K. *ōr yōr*, there and here, round about, in all directions, 656; H. ii, 2; viii, 5; ix, 6, 8, 10, 12; x, 4). **yiti-yōr**, henceforth, from now on (Śiv. 42, 69, 72, 375, 378, 417, 598). —**kun** 1 -कुन् । एतत्पार्श्वे adv. in this direction, hither (Gr.Gr. 160); on this side, on the near side; up to now, up to this time (cf. **tana yōr-kun**, p. 1008b, l. 22; **tati yōr-kun**, p. 1040b, l. 11). **yimi-yōr-kun**, from this time forth, henceforth (Śiv. 311).

yōra 1 योर adv. from this side, from the near side, from here, hence (cf. **ōra yōra**, p. 41b, l. 27) (Gr.Gr. 156; W. 94; K. 818; H. v, 8). **yōra tōra**, from this side and that (Śiv. 117). —**kani** 1 -कनि or —**kanēn** 1 -कन्यन् । एतद्देशतः, एतत्पार्श्वतः adv. from this side, hence (Gr.Gr. 159, K. 653). —**kanyuk^u** 1 -कन्युकु । एतत्पार्श्वभवः gen. adj. (f. —**kanic^u** -कनिचू), of, belonging to, or produced in this direction or on this side.

yūrⁱ 1 यूरि (also written **yūry** यूय्) । इहैव pron. adv. emph. in this very place, exactly here (cf. **wūry na yūry**, p. 1144b, l. 7) (Gr.Gr. 156; W. 93 *yuri*; Śiv. 283, 450, 638; Rām. 166, 262, 294, 382, 560, 1748, 1785; H. x, 12; YZ. 44, 180, 418, 459); to this very place, hither (H. x, 5; xii, 15, 23). —**hond^u wōla** -हन्दु बल, come here (vill.) (H. v, 5). —**kun** 1 -कुन् adv. even in this direction, in this very direction.

yōruk^u योरुकु gen. adj. (f. **yōruc^u** योरचू), of, belonging to, or produced here (cf. **ōruk^u yōruk^u**, p. 41b, l. 34).

yōr 2 योर् rel. pron. adv. where, in the place in which (Gr.Gr. 155, W. 94, 139 *yur*). —**kun** 2 -कुन् । यत्पार्श्वे adv. in the direction which, whither (Gr.Gr. 160); on the side which, where.

yōra 2 योर adv. from the side which, from what place, whence (Gr.Gr. 156; W. 94; L.V. emph. *yōray*, 19; H. i, 6 (correl. *tōra*)). —**kani** 2 -कनि or —**kanēn** 2 -कन्यन् । यत्प्रदेशे, यत्पार्श्वतः adv. in the place which, where; from the place which, from where, whence (Gr.Gr. 159). —**kanyuk^u** 2 -कन्युकु । यत्पार्श्वभवः gen. adj. (f. —**kanic^u** -कनिचू), of, belonging to, or produced where, or in the place which.

yūrⁱ 2 यूरि (also written **yūry** यूय्) । यत्रैव rel. pron. adv. emph. even where, even in the place which, in the very place which (Gr.Gr. 156, W. 93 *yuri*, L.V. 61, K.Pr. *yūr* 84). —**kun** 2 -कुन् । यत्पार्श्वे adv. even in the direction which, in the very direction which (Gr.Gr. 160); even where (K.Pr. 254).

yōrī योरी یاری f. friendship (Rām. 1052); assistance, help (El. *yārī*). —**kariūn^u** —करिचू । उपकारदया-विधानम् f.inf. to show friendship (to), to show kindness (to), to do a favour (to), to help, relieve, assist (El.; Śiv. 202, 1504; Rām. 1220).

yōr^u योरू or (q.v.) **yōd^u** याडू । आरण्यवृक्षविशेषः f. a fir-tree, the blue pine (cf. **dōla-yārē**, p. 211a, l. 40) (El. *yār*, *yōr*, *yārī*, *pinus longifolia*, or *yād*; also *yero*, m.; L. 78, 80, *yār*, *pinus excelsa*; W. 12; Śiv. 1908; K.Pr. *yār* 58, 114, 229). Its wood is called **kāyor^u**, etc., q.v.

yāri-kēlam यारि-कलम् । सरलद्रवः m. the resin, or tar, that exudes from a pine-tree (El. *yāri kilum*).

—**kang** -कङ् । वृक्षविशेषपुष्पविशेषः m. a pine-cone. —**kāgol^u** -काङ्गलु । मूलविशेषः m. (sg. dat. —**kāgalas** -काङ्गलस्), the root of a certain wild plant, which, when powdered and mixed with clarified butter, etc., so as to form an ointment, is used as a remedy for rheumatism and the like. —**lang** -लङ् । मूलविशेषः m. another wild root used in the same way for similar purposes. —**pan** -पन् । देवदारुमञ्जरी m. a spray or twig of a pine-tree.

yur युर (W. 139), i.q. **yōr** 2, q.v.

yur^u यिरु m. in **yirⁱ-kyul^u** यिरि-किलु । असह्यवृत्ति-निरर्थकार्यायासः m. distress or annoyance caused by frequently repeated useless acts, nonsensical talk, or the like. —**kyum^u** -किमु or (Rām.) —**kum^u** -कुमु । पुष्पविशेषः m. N. of a certain fragrant flower that blooms on the waste lands after the snow has melted (Rām. 678, 1090).

yirāda इराद ارادة m. a desire, wish, will, intention, resolve (Gr.M.).

yërga यर्ग یرغه । शीघ्रगतिः (अश्वादेः) m. an amble (the pace of a horse).

yërihō यरिहो । जनसंकुलता m. a crowd or throng (of people, collected with some object, or come together for some reason).

yārkand यार्कान्द् m. the town of Yārkand, in Central Asia (H. xi, 1).

yirⁱkum^u यिरिकुमु, **yirⁱkyum^u** यिरिकिमु, see l. 33 ab.

yërma यर्म or **yōrma** खर्म । सूतिविशेषः m. a kind of fancy embroidery or rich needlework (e.g. adorning a woollen mat). —**dyun^u** —दिनु । सूत्या चित्रकर्मनिर्मितिः m.inf. to embroider as ab. —**gor^u** -गर् । सूतिचित्रकर्मकारः

m. an embroiderer (of this kind of work). —**tārun** —तारुन् । स्यूया चित्रसंक्रामणम् m.inf. to embroider as ab.

yōrām 1 योराम् pron. adv. up to here, as far as this place (W. 93); up to now, until now (W. 93).

yōrām 2 योराम् rel. pron. adv. up to where, as far as the place which (W. 93); up to when, until the time when (W. 93).

yurmī युर्मि f. in **gagar-yurmī**, p. 280a, l. 22.

yārāna यारान् ياران m. friendliness; friendship, mutual affection (Śiv. 476).

yārun यारुन् । प्रतिसंख्यानम् conj. 1 (1 p.p. **yōr^u** योरु), to be friendly (W. 114); hence in various metaphorical senses, such as to repay an obligation or kind action by another (Śiv. 954); to pay by set off, to take credit in account; to give credit for something not done, or a debt not paid (Śiv. 1582); to accept something of small value as the equivalent of something of great value (Śiv. 1687); to accept a small fine as requital for an offence that should be met with a long term of imprisonment; to ward off an approaching calamity by performing appropriate penances, sacrifices, or the like (and so satisfying fate).

yōr^u-mot^u योरु-मंतु । निष्कृत्या संशोधितः perf. part. (f. **yōr^u-mūṣ^u** योरु-मूषू), paid by set off (etc., as ab.).

yōrith dyun^u योरिथ् दिनु । आयत्तीकरणायार्पणम् m.inf. to make over something or some work to the entire control of another person (as an equivalent for something else, or in order to gratify him). —**gaṣhun** —गकुन् । कृणाख्यापनम् m.inf. (a god, or some powerful person) to show mercy (to someone threatened with calamity, as a result of his prayers, repentance, or the like). —**nyun^u** —निनु । स्वायत्तीकरणम् m.inf. to take in exchange, or as an equivalent; to take something or some work entirely under one's own control (as ab.). —**ṣhunun** —कुनुन् । समर्पणम् m.inf. forcibly to make over some difficult work to another (even if it is beyond his powers).

yērun येरुन् or एरुन् । तन्तुवितननम् conj. 1 (1 p.p. **yyūr^u** यूरु, f. **yīr^u** यीरु, Gr.Gr. 15) (in weaving) to sort, or arrange, the warp for the loom (cf. **yēn^u** **yērūn^u**, p. 1200b, l. 23) (Gr.Gr. 21, Śiv. 1808, K.Pr. 249); met. (of a bird) to put together, i.e. build (a nest) (cf. **ôl^u** **y^o**, p. 23b, l. 13) (Śiv. 1025, 1049, 1440; Rām. 1445).

yyūr^u-mōt^u यूरु-मंतु । संपन्नसंतानः perf. part. (f. **yīr^u-mūṣ^u** यीरु-मूषू), (of warp) arranged, sorted (as ab.).

yēran-wōj^u येरन्-वाजू, **yīran-wōj^u** ईरन्-वाजू, or

yīrīn^u-wōj^u यीरिन्-वाजू । तन्तुविस्तारणोपकरणविशेषः f. the ringed stick used for arranging the thread for the warp (as described under **yēn^u** **yērūn^u**, as ab.).

yīran-dol^u ईरन्-देलु or **yīrin-dol^u** यीरिन्-देलु । वितानयन्त्रविशेषः m. the whole contrivance of upright sticks for arranging the warp, as described under **yēn^u** **yērūn^u**. In distributing the thread with his ringed stick the weaver walks continually up and down the whole row of sticks. —**dol^u** **lāgun** -देलु लागुन् । अनुवृत्त्या गतप्रत्यागतविधानम् m.inf. (met.) to walk continually backwards and forwards till some work is completed.

yīrīn^u-wōj^u यीरिन्-वाजू । तन्तुवितानोपकरणविशेषः f., see **yēran-w^o**, ab.

yīran ईरन् । स्खूणा f. (sg. dat. **yīrūn^u** ईरून्, Gr.Gr. 69), an anvil (El.; Gr.Gr. 14, 29, 69; H. xi, 16).

yīrān ईरान् ايران m. Iran, Persia (El. *irān*; Gr.Gr. 150; Gr.M.; H. ii, 1).

yīrōnⁱ ईरानि ایراني adj. (f. **yīrāni** यीरानि, Gr.Gr. 150), of or relating to Persia, Persian (El. *irāni*). —**gur^u** —गुरु । ईरानदेशोद्भवो ऽश्वः m. a Persian horse (Gr.Gr. 150).

yīrun ईरुन् । ऊर्ध्वभ्रमणम् conj. 3 (2 p.p. **yīryōv** ईर्योव्), to float about, drift (up in the air, or on the surface of water) (El.; Gr.Gr. 14; Rām. 620, 790, 1078); to drift whirling about (Śiv. 1551); to be distracted, perplexed, distraught (Śiv. 1023).

yering (? spelling) m. a flower of Kashmir (El. *ering*).

yēranāwun येरनावुन् conj. 1, caus. of **yērun**, q.v. (1 p.p. **yēranōw^u** येरनोवु), to cause warp to be arranged for the loom; (of a bird's nest) to cause to be put together, to cause to be built (Śiv. 1784).

yūraph यूरफ् m. (sg. dat. **yūrapas** यूरपस्), Europe (the English word) (Gr.M.).

yersa (? spelling) m. *Iris florentina* (El. *ersa*).

yirshād इर्शाद् ارشاد m. direction, instruction, order, command, bidding (Rām. 718, where *yirshād* is a misprint).

yēruw^u येरुवु adj. (f. **yēriv^u** येरिवू), made of wool, woollen (K.Pr. 18). Cf. **yēr 1**.

yīrawun^u ईरवुन् । अनवस्थितः n.ag. (f. **yīravūn^u** ईरवून्), one who floats, floating (Rām. 973); one who is unstable, fickle, capricious; one who is distracted, perplexed, distraught, confused.

yīravūn^u **nāv** ईरवून् नाव् । विक्षेपवाङ्मयम् f. a floating, or drifting, boat (K.Pr. 254); great distraction, agitation, confusion (due to fear or the like). —**nāv gaṣhūn^u** —नाव् गकुन् । विक्षेपवाङ्मयोपस्थितिः f.inf. great distraction, as ab., to occur.

yīrawaṇē nāvi gaṣhun ईरवन् नावि गकुन् ।

अतिचिन्ताकुलीभवनम् m.inf. 'to go into a drifting boat', hence to become distraught, agitated.

yūry 1 and 2 यूय, see yūrⁱ 1 and 2, s.vv. yōr 1 and 2.

yār^az यार्ज़ or yār^ūz^ū यार्ज़ू । मैत्री f. friendship, affection (cf. atha-y^o, p. 65a, l. 24; gāna-y^o, p. 288a, l. 32; hāpath-y^o, p. 342b, l. 47; muthⁱ-phālⁱ-y^o, p. 605a, l. 15; nōnⁱ-y^o, p. 640a, l. 34; wata-y^o, p. 1156a, l. 6) (El., L. 111, W. 21, K.Pr. 77); boon-companionship (cf. banga-y^o, p. 112b, l. 40; pēnji-y^o, p. 739a, l. 23) (Gr.M. yārūz^ū). —lāgiūn^ū —लार्गजू । मैत्रीसंबन्धनम् f.inf. to form or make a friendship.

yēs यस्, see yih 2.

yus युस्, yus^u चिस्, see yih 2.

yisbidⁱ hār यिस्बिदि हार् । औषधविशेषः m. a certain white ointment made by mixing up a certain metallic powder in hot oil.

yisband यिस्बन्द् (= اسپند) । बीजविशेषः m. a species of mustard seed (employed in rheumatism and colds, and also burnt at marriages, births, and other festivals to drive away evil spirits, or to avert the mischievous effects of the evil eye) (L. 75 isband, Pegalum Harmala; Rām. 1358).

yūsuf يوسف, see yūsūph.

yāsh याश् । द्रव्यांशः f. a share of money given for help in the accomplishment of some particular work, a bribe, inducement to help. —hēñ^ū —ह्यञ् । उत्कोचग्रहणम् f.inf. to take a gift as an inducement (i.e. as a bribe, as blackmail, or to abstain from an accusation).

yēsh यश् । यशः m. fame, reputation, glory, renown (Śiv. 1678; K. 2, (yēshāh, with suff. of indef. art.) 1169). —gēwun —ग्यवुन् m.inf. to sing the glory (of anyone or anything, gen.), to sing the praises (of), to commend, praise (Gr.M.; K. 842, 981). —kadun —कडुन् । यशःस्वापनम् m.inf. to endeavour to gain a great reputation (by excessive liberality on some great occasion, or the like). —nērun —नेरुन् । यशःस्वातिः m.inf. reputation to issue, (a person's) fame to become widespread.

yēshē-wōl^u यश्-वोलु । यशस्वी adj. (f. -wājēñ -वाज्यञ्), famous, glorious, renowned.

yīsāh ईसाह (= عيسى) m. N.P., Jesus (H. iv, 2).

yishēbūr^ū यिशवूर f. N. of a village in Kashmīr (Rām. 677). It has a famous and holy spring, which is said to be a portion of the Ganges. For the legend connected with it, see K.Pr. 120 (Ishibari).

yēshōdā यशोदा f. N. of the wife of the cow-herd Nanda and the foster mother of Krushn (Kṛṣṇa) (Skt. Yaśōdā) (Śiv. 702, 990, 1141, 1371, 1385, 1395, 1399,

1435, 1461; K. 48, 66, 94, 98, 109, 115, 136, 139, 143, 156, etc.).

yēshōdānand यशोदानन्द m. 'the Joy of Yēshōdā' (q.v.), a N. of Krushn (Kṛṣṇa) (Śiv. 1382, 1838).

yishk इश्क् عشق m. love (El. ishik; YZ. 1, 40, 204, 245).

yēshm येश्म or yēshēm यश्म् m. agate (El. yesham).

yīshān ईशान् m. a ruler, master, lord; a N. of Shiv (Śiva) (Śiv. 1145).

yishpecha (? spelling) m. Ipomoea coerulea or Pharbitis nil, i.q. kāladāna, p. 435b, l. 43 (El. ishpecha).

yishāra इशार اشار m. a sign, token, hint, signal (El. ishāra, K. 646, K.Pr. 202); a slight movement (of the hand, etc., as a sign, command, or the like) (Rām. 478). —karun —करुन् m.inf. to point out, signal, beckon (El., Gr.M.).

yīshōr or yīshwar ईश्वर् । ईश्वरः m. a lord, master (Śiv. 48, 162, 853; Rām. 770); the Supreme Deity (Gr.Gr. 199, 200; Śiv. 20, 31, 60, 241; Rām. 32, 180, 220, 252, 525, 991, 993, 1260, 1284, 1477, 1570, 1670, 1705; K. 385); a N. of Shiv (Śiva), connoting his power and supreme lordship (L.V. 43; Śiv. 81, 132, 386-7, 429, 487, 493, 599, 676, etc.; Rām. 607; K. 796, 877).

yīshēr-wār यीशर्-वार् । ग्रहचारविशेषः f. (in astrology) N. of a certain period of three months, viz. the months during which the sun passes through the zodiacal sign under which a man was born, and also through the signs immediately preceding and following it. Thus, if a man is born under Aries, the period is the three months taken by the sun in passing through Pisces, Aries, and Taurus. Each year the man is particularly affected by the sun during these three months.

yīshērav yī ईशर्व ई । ईकारः m. the name used in schools for the character in the Śāradā alphabet corresponding to the Nāgarī ई ī.

yisht इष्ट adj. e.g. wished, desired, longed for; beloved, agreeable, liked; worshipped, revered. yishṭa-dēv इष्ट-देव m. (f. yishṭa-dēvī इष्ट-देवी), a specially revered god (or goddess), one's tutelary deity (Śiv. 113 fem.). yishṭa-dyun^u इष्ट-दिनु m. (sg. obl. -dina -दिन), the giving of that which is desired, giving all that is wanted, lavish generosity (Rām. 4).

yishtihār इष्टिहार اشتہار m. advertisement, proclamation (Gr.M.).

yēsōkⁱ यसाकि । सदादिन्यखिन्नः adj. e.g. suffering from continual and abject poverty, poverty-stricken.

yēsākh यसाख् । दारिद्र्यदिन्यम् m. (sg. dat. yēsākas यसाकस्), utter or abject poverty (i.e. want of every necessity of life). —pyon^u —प्यनु । दिन्यापत्तिः m.inf.

such poverty to befall (a person). —**shunun** —कुनुन् । दैन्यापादनम् m.inf. to reduce (another) to utter poverty.

yēsākalad यसाकलद् । दीनः adj. e.g. (as subst., f. **yēsākaladiñ** यसाकलदिञ्), poverty-stricken.

yēs^ala यस्ल । सासग्येण adv. totally, all together, entirely.

yēsāl यस्ल in **lam-yēsāl**, p. 524a, l. 26, q.v.

yismōgul यिसम्वगुल् (= اسيمغول) । बीजविशेषः m. the seed of the fleawort or plantain, *Plantago ispaghul* (El. *isaphgol*).

yōsman योस्मन् । पुष्पविशेषः m. the lilac (L. 461, *yosmun*). Cf. **hiy-āsmān**, p. 363a, l. 28.

yēsāna यसान । तेलपक्कभोज्यविशेषः m. a kind of dish composed of various articles (such as lotus filaments, water chestnuts, beans, and pieces of fish) made up with a paste of rice-flower and fried in oil. —**gor^u** —गर् । तेलपक्कभोज्यविक्रेता m. a man who makes and sells this.

yēsond^u यसन्दु, see **yih** 2.

yisond^u इसन्दु, see **yih** 1.

yūsūph यूसूफ्, **yūsuf** يوسف m. N.P. Joseph (the patriarch) (H. vi, 1, 10, 14–16; YZ. *yūsuf* 202, etc.; K.Pr. *yūsuf* 256).

yisaphgol (El. *isaph^o*), see **yismōgul**.

yēs^ar यस्र् । वद्धायासः f. great physical toil, manual labour, heavy toil, labour beyond one's powers, severe exertion. —**anūñ^u** —अनञ् । अत्यायासनम् f.inf. (out of enmity, or the like) to cause a person to exert himself in heavy toil beyond his powers, to exhaust another by putting him to hard labour. —**yiñ^u** —यिञ् । अत्यायासानुभवः f.inf. such heavy toil to fall upon a person (esp. when it consists in doing some useless work).

yēssa यस्स, **yōssa** खस्स, see **yih** 2.

yistāda इस्ताद् استاد adj. e.g. standing, erect (Śiv. 497; Rām. 950, 1443, 1697); rearing (as a horse) (Rām. 921); standing ready (for anything) (Rām. 1420, 1452).

yōsay खसय्, see **yih** 2.

yat, see **yēṣ^u**.

yātai, **yātu**, see **yā** 1 (p. 1182b, ll. 49 ff.).

yaitu यैतु, an old form of **yūt^u** 2, q.v., in L.V. 81.

yētⁱ 1 यैति, see s.v. **yot^u**.

yētⁱ 2 यैति, i.q. **yitⁱ**, q.v., s.v. **yut^u**.

yēt^u or **yūt^u** यट् । कण्डोलविशेषः (sg. dat. **yēcē** यच्च), a kind of large basket for carrying loads (made of withies, tall, wide at top and narrow at the bottom) (cf. **bāna-y^o**, p. 110a, l. 8; **ṣ^anē-y^o**, p. 1077a, l. 1) (L. 461 *yethi*, a basket-load of manure). Cf. **yēcēl**.

yēcē-sōr^u यच्च-सार् । कण्डोलविशेषद्वारा संग्रहः f.

collection by these basketfuls, making a pile (of grain or the like) by bringing many of these basketfuls.

yēci-khōr^u यचि-खोर् । कण्डोलविशेषः m. a kind of basket, similar to the **yūt^u**; cf. **khōr^u** 3 and **khōr^u** 2. **yēci-mēcī** यचि-म्यचि । अल्पसामग्र्या निर्वाहणम् adv. with a small (i.e. insufficient) collection (of materials, etc., for any work). Cf. **mēt^u**.

yita यित, in **yita-gaṣh** यित-गक् । गमागमः m. or f. repeated coming and going (necessitated in performing some work). —**gaṣh karun** (or **karūñ^u**) —गक् करन् (or करञ्) । गमागमानुवृत्तिः m. or f.inf. to come and go repeatedly (as ab.). —**gaṣh lagun** (or **lagūñ^u**) —गक् लगुन् (or लगञ्) । गमागमासक्तिः m. or f.inf. repeated coming and going to be attached (to a person), i.e. (in the performance of some work) fatigue caused by frequent coming and going to be experienced (esp. when the person continues coming and going in ignorance that the work has already been completed).

yitⁱ इति, **yiti** इति, see **yut^u**.

yītⁱ इति, see **yūt^u** 1, यीति, see **yūt^u** 2.

yot^u यत् । यत्र rel. pron. adv. where, in the place which (Gr.Gr. 156; Gr.M.; W. 94 *yōt*, *yut*; Rām. 471). —**tām** -ताम्, —**tāmāth** -तामथ्, —**tāñ** -ताञ्, or —**tāñēth** -ताञ्थ् । यदन्तम्, यत्पर्यन्तम् pron. adv. as far as, until, so long as (Gr.M.; Śiv. 681; Rām. —**tām** 240, 782, 1550, 1605; —**tāmāth** 26, 374, 423, 559, 1233; —**tāñ** 303, 334, 899, 1002; K. —**tām** 1058, —**tāñ** 6, 1079, 1096; H. —**tāñ**, xii, 6); cf. **yutām**, **yotāñ**, s.v. **yutāñ** 2. —**tot^u** —तत्तु adv. here and there, promiscuously, all about, everywhere (Rām. 30, 99); wherever (Rām. 21, 152); cf. p. 1040a, l. 12. —**yot^u** —यत्तु adv. wherever (Rām. 1776).

yētⁱ 1 यैति (for 2, see s.v. **yut^u**) । यत्र pron. adv. where, in the very place which (Gr.Gr. 154; W. 93–4 *yati*, *yeti*).

yēti यति । यत्र pron. adv. from where, from the place which, whence (Gr.Gr. 150, 155; L.V. 57); where, in the place in which (Gr.M.; L.V. 88; Śiv. 908, 1101, 1316–7, 1376, 1880; Rām. 363, 602, 942, 1100; K. 1028, 1124; H. viii, 11; x, 7; K.Pr. 58). —**kinⁱ** —किनि (Gr.Gr. 158) or —**pēṭha** —पेट (Gr.Gr. 155) adv. from the place which, whence.

yētiy यतिय् or **yotuy** यत्तुय् । यत्रैव pron. adv. emph. even where, in the very place which (Rām. 1244, 1707, 1730).

yētyuk^u 1 यतिकु (for 2, see **yityuk^u**, s.v. **yut^u**) । यत्रत्यः pron. adj. gen. (sg. f. **yētic^u** यतिचू), of where, of, belonging to, or produced in the place which (Gr.Gr. 150).

yôṭ^u 1 योतु । यातः adj. (f. yôṣ^u 1 याँ), gone long ago, long gone, long ago departed.

yôṭ^u 2 योतु or (q.v.) ôṭ^u ओतु । केवलः, यावन्मिः adj. (f. yôṣ^u 2 याँ), alone, mere, sole, only (as in nēcyuwuy yôṭ^u, only a boy) (El. yôṭ; W. 96 yot; K. 560, 756; K.Pr. 85); (as adv.) only, merely, nothing but (Gr.M.; Rām. 854 pānasay yôṭ^u, (read a letter) only to himself, i.e. privately); (with a word indicating number or quantity) only (so much) (as in akh yôṭ^u, only one), merely.

yut, yút, see yuth^u 1 and 2, and for yút, see also yüt^u 1.

yut^u इतु । अत्र pron. adv. here, in this place (cf. yut^u kēhō tot^u, p. 390b, l. 1) (El. yut; Gr.Gr. 156, yit^u; W. 94 yot, yut; Śiv. 1004; Rām. 471, 658-9, 734, 836, 1449, 1470; K.Pr. 102); hither, to this place (Gr.M.). -kun -कुन् । इहपार्श्वे pron. adv. in this direction, on this side (Gr.Gr. 160). -tām -ताम्, -tāmāth -तामथ, -tān -तान्, or -tānēth -तानथ pron. adv. up to this, up to here, up to now, in the meantime (H. v, 7). Cf. yutān 1.

yitⁱ इति or yētⁱ 2 यति । इहैव pron. adv. in this very place, even here, exactly here (El. yit, yiti; Gr.Gr. 13, 154; Gr.M.; W. yiti, yeti, 93-4; Śiv. 16, 1614; Rām. 897, 1448, 1590, 1620-1, 1632, 1707, 1775; H. xii, 18; K.Pr. yēti 152). yitⁱ kyā इति क्या or yētⁱ kyā यति क्या । अधुनैव pron. adv. (in an affirmative answer to a command) right here, here on the spot, at once, even now. yitⁱ kyāh . . . ātⁱ kyāh here (you see) on the one hand . . . there (you see) on the other hand (H. viii, 13); yitⁱ kyāh . . . yitⁱ kyāh, here (you see) . . . and here (on the other hand you see) (H. x, 12).

yiti इति । इह pron. adv. from here, hence (Gr.Gr. 155; Gr.M.; Rām. 942; H. v, 5, 8); here (El.; Gr.Gr. 150; Gr.M.; L.V. 73; Śiv. 87, 638, 1378, 1887, 1910; Rām. 374, 475, 1191, 1244, 1450, 1544; K. 1162; H. v, 8); here, in this world (K. 2, etc.). -kinⁱ -किनि । अस्मात्पार्श्वतः pron. adv. from here, from this direction, hence (Gr.Gr. 158). -pēṭha -पेठ । इतःप्रभृति pron. adv. from here (up to . . .), (starting) from here (and reaching to . . .), hence (El. yitih pēṭhah; Gr.Gr. 155). -yōr -योर् adv. henceforth, from now on (Śiv. 42, 69, 72, 375, 378, 417, 598). -yōryum^u -योरिमु adj. (f. -yōrim^u -योरिमु), an inhabitant of this place, one who lives here (YZ. 232).

yiti इती, i.q. yitⁱ bel. (Rām. 1591, 1597, 1608).

yitⁱ इति । इहैव pron. adv. emph. even here, in this very place (Śiv. 115; Rām. 1172, 1290, 1762).

yutuy इतुय । इहैव pron. adv. emph. even here, in this very place (Gr.Gr. 156; W. yutui, yutoi, 93; Rām.

525). In. H. xi, 20, yutuy is vill. for yütuy, q.v., s.v. yüt^u 1.

yityuk^u इतिकु or yētyuk^u 2 यत्युकु । इहत्यः pron. adj. gen. (f. yi(yē)tic^u इ(य)तिचू), of, belonging to, or produced here (Gr.Gr. 150; Rām. 1712; K. 858; H. x, 1).

yüt^u 1 इतु । इयान् pron. adj. (m. sg. dat. yītis इतिस or yūtis यूतिस, ag. yītⁱ इति or yūtⁱ यूति; abl. yīti इति, yaiti यैति, or yōti याति; pl. nom. yītⁱ इति or yūtⁱ यूति; dat. yītēn इत्यन्, yaitēn यैत्यन्, or yōtēn यात्यन्; ag. yītyau इत्यौ, yaityau यैत्यौ, or yōtyau यात्यौ. In the above yītⁱ and yūtⁱ are often written yīty इत्य and yūty यूत्य respectively. f. sg. nom. yīṣ^u ईचू or yūṣ^u यूचू; dat. yīṣē ईच्य, yaiṣē यैच्य, or yōṣē याच्य; pl. nom. yīṣa ईच, yaiṣa यैच, or yōṣa याच, and so on), this much, so much (as this) (El. yūt, yúth; Gr.Gr. 59, 91, 148; Gr.M.; Śiv. 583, 1253, 1598, 1634-5; Rām. 381, 485, 989, 1027, 1245; K. 469, 565, 1134); (as adv.) this much, to this degree (K. 906).

yītⁱ 1 इति or yūtⁱ 1 यूति । इयन्तः m. pl. nom. (f. yīṣa ईच, Gr.Gr. 14), this many, so many (as this) (Gr.Gr. 150, Gr.M.).

yītis 1 इतिस or yūtis 1 यूतिस । इयन्तून्नेन, इयन्तून्नादिना sg. dat. as adv. for so much; at, or for, such a price.

yītiy इतिय or yūtiy यूतिय । इयन्त एव m. pl. nom. emph. (f. yīṣay ईचय), exactly so many (as this).

yütuy इतुय m. sg. emph. (f. yīṣ^uy ईचूय), exactly this much, exactly so much (El. yutui; also yūtoi, enough; Rām. 633; H. xi, 20 yutuy, vill. for yütuy).

yüt^u 2 or yyüt^u यूतु or योतु or (in old Ksh., L.V. 81) yaitu यैतु । यावान् rel. pron. adj. (m. sg. dat. yūtis यूतिस or yītis यीतिस, ag. yūtⁱ यूति or yītⁱ यीति; abl. yīti यीति, yaiti यैति or yōti याति; pl. nom. yūtⁱ यूति or yītⁱ यीति; dat. yaitēn यैत्यन् or yōtēn यात्यन्; ag. yaityau यैत्यौ or yōtyau यात्यौ. In the above, yūtⁱ and yītⁱ are often written yūty यूत्य and yīty यीत्य respectively. f. sg. nom. yūṣ^u यूचू or yīṣ^u यीचू; dat. yūṣē यूच्य, yaiṣē यैच्य, or yōṣē याच्य; pl. nom. yūṣa यूच, yaiṣa यैच or yōṣa याच, and so on), how much, as much as (Gr.Gr. 59, 91, 148; Gr.M.; L.V. 81 yaitu; Śiv. 1559; K. 1086, (yyüt^u) 478; YZ. 237, (yittih for yiti) 192). Cf. yüt^u . . . tyüt^u, p. 1050b, l. 21.

yītⁱ यीति or yūtⁱ 2 यूति m. pl. as many as, how many (Gr.Gr. 59, 149; Gr.M.; Śiv. 1329; K. 769, 779).

yīti phiri यीति फिरि । यावद्वारम् pron. adv. as many times as, as often as.

yīṣi vizi यीचि विजि । यावत्सु अनेहःसु pron. adv. at as many times as, as often as.

yüt^u यट्, see yēt^u.

yētabār यतवार् । दारिद्र्यम् m. poverty, indigence, destitution (marked by meanness and squalor of appearance, dress, intelligence, qualities, and acts). —yun^u —यिनु । दुर्गतिसमुद्भवः m.inf. such poverty to come (to a person).

yētabār^alad यतवार्लद् । दुर्गत्याक्रान्तः adj. e.g. (as subst. f. yētabār^aladiñ यतवार्लदिञ्), poverty-stricken (as in the preceding).

yath, for yēth, see yih 2; for yith, see yih 1.

yēth यथ्, see yih 2.

yēth 1 यट् । स्कन्धवेष्टा f. (sg. dat. yēti यटि), raising of the shoulders, shaking the shoulders, a shrug (indicating arrogance, conceit, or the like) (cf. buñilⁱ-y^o, p. 115b, l. 49; wāza-y^o, p. 1178b, l. 26; yāwa-y^o, s.v. yāwa); a similar motion by a horse. —diñ^u —दिञ् । स्कन्धभ्रामणम् f.inf. to take a person by the shoulders and shake him (with the intention of throwing him down). —hāvūñ^u —हावञ् । गर्वाविष्कारः f.inf. to show (unwarranted) pride or conceit (e.g. as regards undertaking some task which one is finally unable to complete). —karūñ^u —करञ् । गर्वाख्यापनम् f.inf. id. —wasūñ^u —वसञ् । गर्वापगमः f.inf. conceit to come down, to become humiliated (by want of success in what one has undertaken); pride to be brought low (by loss of wealth, resources, or the like).

yēth 2 यट् in yēta-phūr^u यट-फूर । लोटभेदनः f. (in agriculture) a clod-crusher (K.Pr., sg. abl. yatahpurih 187). Cf. yēba-ṣūt^u, p. 1183a, l. 31.

yētha यथ or yitha 1 यिथ । येन प्रकारेण, यत्काले rel. pron. adv. as, in like manner as, just as, as if, how (Gr.Gr. 153; Gr.M.; L.V. 100; Śiv. 52, 994, 1430; Rām. 32, 74, 354, 372, 698, 807, 917, 998, 1165, 1266, 1297, 1475, 1500; K. 55, 65, 378, 432, 438, 484, 524, 651, 726, 971, 1046; YZ. 107); just as, at the very time that, while; (as conjunct.) so that, in order that (K. 358, 989). —pōthⁱ 1 —पांठि or —pōthin 1 —पांठिन् rel. pron. adv. how (Gr.M.; Śiv. —pōthⁱ, 714; Rām. —pōthⁱ, 59, 1007). —titha —तिथ । यथा तथा pron. adv. in some way or other, somehow (cf. p. 1041b, l. 48) (Śiv. 75; K. 138, 1098, 1114, 1117, 1119, 1126).

yēthay यथय् or yithay 1 यिथय् rel. pron. adv. emph. just as, in precisely the same manner in which (Rām. 807, 1179; K. 77, 902, 1173-4). —kana 1 —कन or —kānⁱ 1 —कनि । येन प्रकारेण, येनैव प्रकारेण pron. adv. id.; as, in like manner as. —pōthⁱ 1 —पांठि or —pōthin 1 —पांठिन् । येनैव प्रकारेण pron. adv. just as, in precisely the same manner in which (Śiv. —pōthin 790; H. —pōthⁱ xii, 22).

yētha यठ in yētha-lōr^u यठ-लोर । अत्याहननम् m. a severe pummelling or beating. ? Cf. yēth 2.

yethi (L. 461), see yēth^u.

yith 1 इथ्, see yih 1.

5 yith 2 यिथ्, see yun^u.

yith 3 यिथ्, for yētha in yith-nay यिथ्-नय conj. so that not, in order that not (H. ix, 12).

yitha 2 इथ । इत्यम्, फलानिच्छया pron. adv. thus, in this manner, in this way (Gr.Gr. 153, Gr.M., K. 393); without motive, without reason, casually (in this sense usually with an interrogative verb, as in yitha gachyā suh, will he go without motive?, i.e. he certainly will go with a motive). —pōthⁱ 2 —पांठि or —pōthin 2 —पांठिन् । अनेन प्रकारेण pron. adv. in this manner, in this way, thus (El. yithah pāt, also yithapāt, translated 'again'; Gr.Gr. 153; Gr.M.; W. 96 yiti pōth; Śiv. —pōthⁱ 571, 683).

yithay 2 इथय् । इत्यमेव, निष्कारणमेव, विना निमित्तादि pron. adv. emph. in this very manner, exactly so (Rām. 69, 688, 691, 704); without cause, motive, or reason, for no particular reason, on the spur of the moment (Śiv. 652); without resistance, without price, gratis (El. ithai, yithai; Gr.Gr. 13 ithai; Gr.M.). —hyuh^u —हिहु । अस्वस्थः, व्याकुलः pron. adj. (f. —hish^u —हिशू), exactly like this, such (El. yithanhyū); ill at ease, feeling unwell, out of sorts, only so so; distraught, agitated (by fear of anxious times, of illness, or the like); El. also gives as adv. ithingū, thus. —hyuh^u gaṣhun —हिहु गक्कुन् । रुष्टीभवनम् m.inf. to become angry (at), resent, take umbrage. —hyuh^u karun —हिहु करन् । कोपनम् m.inf. to make (a person, esp. a member of one's own family) angry. —kana 2 —कन or —kānⁱ 2 —कनि । अनेन प्रकारेण, इत्थं प्रकारेण pron. adv. in this very manner, thus. —pōthⁱ 2 —पांठि or —pōthin 2 —पांठिन् । इत्थं प्रकारेण pron. adv. in this very manner, in this very way, exactly so (Gr.M.; Śiv. —pōthⁱ 490, 684, 810, 837, 843, 869, 924, 1251, 1336; —pōthin 672, 1668; Rām. —pōthin 1016, 1311, 1315; H. —pōthin viii, 3). —rōzun —रोजुन् । प्रतीक्षणम्, क्रियाव्यापारहीनीभवनम् m.inf. to wait for (some result soon to happen); to sit doing nothing, hence be without employment, to sit apart from one's fellows, to remain unmarried, not to join the company at a meal, and so on. —thawun —थवुन् । कार्यवृत्तावनायोजनम् m.inf. to set a person aside and inactive, to keep him apart from others, not to put him to his proper use (e.g. at meal times to abstain from giving food, to keep (a son) at home and unmarried, to keep money and not to put it to a profitable use, to have a coat and not wear it, and so on).

yuth^u 1 इथु । ईदृशः pron. adj. (m. sg. dat. yithis इथिस्; f. nom. yish^u 1 इक्कु, e.g. Śiv. 35), this-like, such, of this sort (El. *yut*, *yūt*, *yúth*; Gr.Gr. 153; Gr.M.; W. 94 *yuth*; Śiv. 35-6, 323, 342-3, 535, 553, 574, 649, 747, 805, 814, 831, 833-4, 847, 887, 971, 1005, 1010, 1015, 1020, 1206, 1220, 1255, 1288, 1452, 1717-8, 1738, 1754, 1839, 1908; Rām. 347, 407, 552, 571, 589, 593, 596, 1212, 1601, 1739, etc.; K. 61, 527, 1127, 1147, 1161). (as adv.) in this manner, thus, so (Gr.M.; Śiv. 477, 682, 745, 824, 999, 1003, 1230, 1247, 1730; Rām. 535, 593, 1028, 1212, 1218, 1496, 1533; K. 883). —hyuh^u 1 —हिहु or —hyuw^u —हिवु । एतेन सदृशः, एतादृशः pron. adj. (f. yish^u hish^u इक्कु हिशू, yish^u hiv^u इक्कु हिवू), id. (Gr.M., Śiv. 1728).

yuthuy 1 इथुय् । ईदृश एव pron. adj. emph. (f. yish^uy इक्कुय्), exactly like this, of this very sort, even such (El. *ithúu*; Gr.M.; W. 93 *yuthui*, *yuthoi*; Śiv. 649, 826, 879, 1049, 1114, 1444, 1798; Rām. 526, 1307, 1347-8, 1494; K. 134; YZ. 441 ff. (m.sg. *yuthui*, f.sg. *yitsai*, m.pl. *yithi*)). —hyuh^u —हिहु pron. adj. id.; (as adv.) thus (El. *yuthui hyu*, *yuthyu*).

yuth^u 2 or yyuth^u यिथु । यादृशः rel. pron. adj. (m. sg. dat. yithis यिथिस्; f. nom. yish^u 2 यिक्कु, cf. Śiv. 1002), which-like, what-like, like as, (such) as (Gr.Gr. 153; Gr.M.; W. 94 *yuth*; L.V. 55; Śiv. 68, 364, 708, 761, 1002, 1207; Rām. 325, 608, 504, 506, 609, 619, 770, 995, 1290, 1364, 1498, 1504, 1508, 1531, 1628, 1639; K. 210, 476, 1150; H. xii, 24; YZ. 206, 208); (as conjunct.) that, in order that, so that (El. *yud*, *yut*, *yūt*, *yuth*; Gr.M.; W. 100 *yuth*; Śiv. 154, 164, 357, 383, 424, 522, 554, 640, 740, 804, 896, etc.; Rām. 148, 164, 258, 386, 531, 606, 686, 758, 804, 826, 878, etc.; K. 38, 1092); (as adv.) as, in the manner that, in proportion as (Śiv. 118, 593, 909, 1708, 1752, 1839; Rām. 651, 722, 1028, 1512, 1539; K. 1071; H. v, 6; xii, 12, 15; YZ. 24, 214); even as, at the very time that (H. viii, 7). —na —न । मा नाम pron. conjunct. that not (e.g. in 'take care that you do not so-and-so') (Śiv. 1585, 1629, 1641, 1676, 1706, 1743; YZ. 83); so that not, in order that not (K. 605). —tyuth^u —तिथु । यादृक्तादृक् (मध्यमः) pron. adj. (f. yish^u tish^u यिक्कु तिक्कु), as such, i.e. such as (Śiv. 780); so so, moderately right or good, not bad and not good; (of a person) not much of a fellow (used in contemptuous reference); (as adv. and conjunct.) in such a manner that (Śiv. 1705).

yuthuy 2 यिथुय् rel. pron. adj. emph. just (such) as, exactly as (Śiv. 600, 1305, 1341); (as adv.) exactly as (L.V. 64).

yēth^{an} यथन् or yēt^{an} यत्न । प्रयत्नः m. effort, exertion, endeavour (Gr.M. *yētn*); persevering or continued effort, perseverance.

yithanhyú, yithinyu (El.), for yithay-hyuh^u, see p. 1208b, ll. 25, 28.

yēthur^u यटुर् । इन्धनविशेषः m. (sg. dat. yētharas यठरस्, pl. nom. yēthar यठर्), a certain shrub growing in barren uplands, and used as firewood. yēthar-nār यठर्-नार् । इन्धनविशेषाभिः, बलिकरोषशान्तावस्थः m. fire from this wood; met. a person of a mild disposition who is suddenly moved to quick and fierce anger.

yitihās इतिहास् m. a history, legend, historical tradition (Śiv. 1457).

yētal यटल् । स्कन्धभ्रामणशीलः adj. e.g. (a person or horse) who when rising, going, or the like is in the habit of swinging round or twisting his shoulders and back. Cf. yēth 1.

yētīm यतीम् यیتیم m. a fatherless child, an orphan (cf. baba-y^o, p. 77a, l. 22; mājē-y^o, p. 557b, l. 43; möli-y^o, p. 566b, l. 31) (Gr.M., K.Pr. 160).

yutām युताम्, yutāmāth युतामथ् adv. and conjunct. while, whilst, as long as (El.; W. 93 *yotām*); till when, until (El.; W. 93 *yotām*, 94 *yutām*). Cf. yutān 2, and yot^u-tām, s.v. yot^u.

yēt^{an} यत्न । यत्नः i.q. yēth^{an}, q.v.

yētēn 1 यत्यन् or yitēn इत्यन् । इह pron. adv. here, in this place (El. *yiten*; Gr.Gr. 155).

yitēnī इत्यनी । इहैव pron. adv. emph. even here, in this very place; (also, in addressing a woman) here, in this place.

yētēnuk^u 1 यत्यनुक् । इहत्यः adj. gen. (f. yētēnūc^u 1 यत्यनचू), of, produced in, or born in this place, of here.

yitinan इतिनन् or yitinas इतिनस् । इह pron. adv. here, in this place (Gr.Gr. 155).

yētēn 2 यत्यन् or (in addressing a woman) yētēnī यत्यनी । यस्मिन्स्थाने rel. pron. adv. in the place which, where (Gr.Gr. 155, Śiv. 494).

yētēnuk^u यत्यनुक् । यत्रत्यः adj. gen. (f. yētēnūc^u 2 यत्यनचू), of, produced in, or born in the place where.

yētēnan यत्यनन् or yētēnas यत्यनस् । यस्मिन्स्थाने pron. adv. where (Gr.Gr. 155).

yutān 1 युतान्, yutānēth 1 युतात्रथ् adv. and conjunct. up to this, up to here, up to now, in the meantime (H. v, 5). Cf. yut^u-tān, p. 1207a, l. 18.

yutān 2 युतान्, yutānēth 2 युतात्रथ् adv. and conjunct. i.q. yutām, q.v. while, whilst, as long as (W. 93, *yotān*, *yutān*; K.Pr. 101, 257, *yutān*); till when, until (W. 93, *yotān*, *yutān*; H. *yotān*, v, 10; K.Pr. 197, *yutān*). Cf. yot^u-tān, p. 1206b, l. 24, and yutām.

yātrā यात्रा or yōtārā यात्रा । यात्रा f. a journey, pilgrimage (Gr.M., Śiv. 1485); a company of pilgrims. —lagūn^u —लगून् । संकुलतया जनसमाजोपस्थितिः f.inf. a large number of people to assemble in some place in order to set out on a pilgrimage.

yēt^arun यत्तुन् । भरणम् conj. 1 (1 p.p. yēt^ar^u यत्तु), to the best of one's ability to carry out and complete some difficult task (such as carrying on some occupation, supporting man or beast, or performing some particular business); to maintain, support, nourish (esp. a person or persons not of one's family, or a herd of cattle). yēt^ar^u-mot^u यत्तु-मत्तु । शक्त्या निर्वाहितः perf. part. (f. yēt^ar^u-mūt^u यत्तु-मत्तु), completely carried out to the best of one's ability (as ab.); supported, maintained (as ab.).

yēt^arāwun यत्त्रावुन् । शक्तिविषयीभवनम् conj. 1 (1 p.p. yēt^arōw^u यत्त्रोवु), i.q. yēt^arun, q.v. yēt^arōw^u-mot^u यत्त्रोवु-मत्तु । समर्थोभूय समापितः perf. part. (f. yēt^arōv^u-mūt^u यत्त्रोवु-मत्तु), i.q. yēt^ar^u-mot^u, ab., q.v.

yēṭērāz यत्तराज़, yitirāz اعتراض m. criticism, an animadversion, objection (Gr.M.).

yittifākh يتفاق m. agreement, accord, combination, confederacy; an accident, chance (El. ittifāk, Gr.M.).

yētuth यतुथ । यत्र pron. adv. where, in the place which (Gr.Gr. 156; W. 93 yotut); (with emph. y) yētuth^y यतुथ्य, even where, in the very place which (Gr.Gr. 156). yētātⁱ यतति adv. i.q. yētuth^y ab. even where, in the very place where (H. xii, 6).

yittih, for yīti, see p. 1207b, l. 42.

yituth or yututh इतुथ । इह pron. adv. here, in this very place (El. yitit, yutut; Gr.Gr. 156; W. 93 yatit, yetit, yitit, in this very place, just here).

yityādēkh इत्याद्यख् adj. e.g. et cetera, and so forth, and others, and the rest (Rām. 98). Borrowed from Skt. ityādika.

yētyuk^u 1 यतिकु, see p. 1206b, l. 47.

yētyuk^u 2 यतिकु or yityuk^u इतिकु, see p. 1207b, l. 3.

yītyum^u 1 इतिमु । इयत्संख्याकः pron. adj. (f. yītim^u इतिमू), (in counting) this much or many, so much or many (Gr.Gr. 150).

yītyum^u 2 यीतिमु rel. pron. adj. (f. yītim^u यीतिमू), (the one) which (out of many) (Gr.Gr. 149).

yītyun^u 1 इतिनु । इयन्मूल्यकः pron. adj. (f. yītiñ^u इतिनू), costing this (or so) much, worth this (or so) much (Gr.Gr. 148); earning this (or so) many (rupees, etc.) in wages, etc.

yītyun^u 2 यीतिनु rel. pron. adj. (f. yītiñ^u यीतिनू), costing how much, worth as much as (Gr.Gr. 148).

yēṣh^u or yūṣh^u यच्चू । बहूलः adj. e.g. and adv. (pl. dat. yēṣan यच्चन्, K.Pr. 250), much, very (El. yat, yāts,

yīts; Gr.Gr. 154; Gr.M.; W. 96 yats, more; L.V. 102-3; Śiv. 190, 1639, 1860; Rām. 29, 64, 101-2, 197, 445, 525, 539, 664, etc.; K. 192, 721, 964, 1053, 1103; YZ. yats 240; K.Pr. yīts 39, yēts and pl. dat. yētsan 250, yatsan 245). —kāl —काल ।

अतिसमयः m. a long time (past, present, or future) (Śiv. 81; Rām. 306, 972, 1137, 1297, 1541; K. 489, 685, 704, 1111); delay (Gr.Gr. 157); (as adv.) for a long time (Śiv. 1209; Rām. 313, 895, 1411, 1772; K. 794; H. ii, 4 yūts^u-kōl^u, cf. yēṣa-kōl^u, bel.).

—kōlⁱ —कालि । वज्रकालेन adv. after a long time (Śiv. 343, K.Pr. yēṣkālī 157); late (Gr.Gr. 157). -kāluk^u -कालुकु or -kālyuk^u -कालिकु । चिरकालिकः adj. gen. (f. -kāluc^u -कालचू or -kālic^u -कालिचू), of a long time ago, of olden times, ancient.

yēṣa-kōl^u यच्च-कोलु । चिरकालिकः adj. (f. -kōj^u -काजू), i.q. yūts^u kāluk^u, ab.; (as adv.) for a long time (Gr.M.). Cf. yūts^u-kōl^u under yūts^u kāl, ab.

yēṣi-ranga यच्चि-रंग adv. in many ways (Gr.Gr. 154).

yīṣh^u 1 ईच्छू, see yūt^u 1.

yīṣh^u 2 यीच्छू, see yūt^u 2.

yēṣh यच्छू or yīṣh इच्छू । इच्छा f. (sg. dat. yē(yi)ṣhi य(यि)हि), wish, desire (cf. sō-yēṣh, p. 958a, l. 34) (El. yatsha, decision; yatshā, will; yetsa, wish, intention; yetsha, resolution; yitsha, desire; Gr.Gr. 126; Gr.M.; L.V. 29, 40, 45; Śiv. 190, 286, 307, 795, 1308; Rām. 20, 173, 590, 1029, 1582, 1670, 1723; K. 709, 894; K.Pr. 2); hope, trust, faith, confidence (cf. paṣh-y^o, under y^o-paṣh, bel.); (esp.) the will of God, God's power (El. yetsa); affection, love (Śiv. 1371; K. 109, 743, 964); intention, purpose, resolution, determination (to do a thing) (Gr.M., Rām. 514); cf. yīṣhā. —barūn^u —वरून् ।

अतिप्रेमाचरणम् f.inf. to show great love or affection (Rām. 35; K. 427, 1036, 1081); to show honour or respect (K. 526). -paṣh -पच्छू or (p. 807a, ll. 46 ff.)

paṣh-yēṣh पच्छू-यच्छू । विश्वासातिशयः f. (sg. dat. yēṣhi-paṣhi यच्छि-पच्छि), hope and affection, complete confidence (in), excessive trust (in) (e.g. when making a deposit on trust) (Śiv. 309, 1071; K. 10, 1002, 1036, 1044). -paṣh thavūn^u -पच्छू थवून् । विश्वासविधानम् f.inf. to put such complete confidence (in). —thavūn^u

—थवून् । आशंसनम् f.inf. to feel a desire for, long for.

yēṣhi-kār यच्छि-कार् । अतिस्नेहोत्तरकर्मवृत्तिः m. an act performed with much love and affection, an affectionate act. —karun —करन् । प्रीत्या प्रवर्तनम् m.inf. to do (a thing) with a wish (i.e. of one's own accord, and not in compliance with another's order).

yīṣh^u 1 इच्छू, see yuth^u 1.

yish^u 2 यिष्, see yuth^u 2.

yēshuk^u यक्षुक or yēshukh यक्षुख् adj. (f. yēshūc^u यक्षूच्), wishing for, desirous on behalf of, used —°, as in pāna-y°, self-interested, p. 736a, l. 11.

yēshun यक्षुन् or यिष्कुन् or इक्षुन् । काङ्क्षणम् conj. 1 (1 p.p. yōsh^u यक्षु or yuṣh^u यि(इ)क्षु), to wish (Gr.Gr. 14, 126; Śiv. 634, 826–7, 882; Rām. 1026, 1445, 1448, 1507); to wish (for), desire, long for (El. yatshun, yetshun; Gr.M.; Rām. 1127; K. 639, 798); to choose, desire (to do anything) (Gr.M.); to choose, prefer, select (anything) (Gr.M., K. 1171); to express a wish, request, demand, ask for (Gr.M.); to determine, intend, propose (to do anything) (Gr.M.; Rām. 78, 1157).

yo(yu)sh^u-mot^u य(यि, इ)क्षु-मत् । अभीष्टितः perf. part. (f. yūsh^u-mūsh^u यक्षु-मूच्), wished for, desired.

yē(yi)shan-wōl^u य(यि, इ)क्षुन्-वोलु n.ag. (f. -wājēñ -वाज्यञ्), one who desires, one who is eager (El. yatsanwol, eager; Gr.M.).

yēshawun^u यक्षवुनु or yiṣhawun^u यिष्कुवुनु or इक्षुवुनु । इक्षुकः n.ag. (f. yē(yi)shaviñ^u य(यि, इ)क्षुवञ्), one who wishes (for), desires, one who is eager (Śiv. 1452, K. 1044); one who has a liking (for), one who loves (cf. pānas y°, p. 736b, l. 3).

yēshy यक्ष्य, i.q. yēch 1 q.v.

yāṣakh याक्षक् । याचकः m. (sg. dat. yāṣakas याक्षकस्, f.nom. yāṣakēñ याक्षक्यञ् q.v.), a mendicant, beggar, suppliant. yāṣaka-bāv याक्षक-बाव् । भैचवृत्तिः m. the condition, or occupation, of a beggar or suppliant (K. 1122).

yāṣakēñ याक्षक्यञ् । भिक्षुस्त्री f. (see yāṣakh), a female beggar; the wife of a male beggar.

yāṣanā याक्षना । याञ्ना f. request, solicitation, entreaty; begging, mendicancy.

yēṣar यक्षर् । अतिशयता m. abundance, excess, redundancy. Cf. yēṣ^u.

yēṣor^u यक्षर् adj. (f. yēṣūr^u यक्षर्), zealous (noted only in f. sg. voc. yēṣarī, K.Pr. yatsarīh 245). ? Cf. the preceding.

yīṣar 1 ईषर् । इयत्ता m. so much, this much (as a fixed measure or quantity). Cf. yūt^u 1.

yīṣar 2 यीषर् । यावत्ता m. the measure or quantity which. Cf. yūt^u 2.

yīṣhā इक्ष्वा f. (i.q. yēsh, q.v., of which it is the Skt. form), wish, desire, will (Śiv. 31–2, 70, 100, 367, 538, 635, 811, 833, 846, 894, 979, 1071, 1139, 1218, 1238, 1275, 1478, 1766, 1907).

As the first member of a compound this indicates something wished for, loved, favourite, as in yīṣhā-būzan, favourite food, a dainty (Śiv. 1071,

1084–5, 1087); yīṣhā-pōth^ar, a beloved, or favourite, son (Śiv. 9).

yāwa याव । सुवेश्यसनी m. a dandy, fop, who is at the same time a debauchee, a fast gentleman, a rake (cf. tāpa-y°, p. 1015a, l. 28). yāwa yō याव या । यकारः m. the name of the Śāradā character corresponding to the Nāgarī letter य ya. -yēth -यट् । विलासिता f. (sg. dat. -yēti -यटि) fop-conceit, i.e. ostentation, posing as a wealthy person (esp. when one is not). Cf. yēth 1.

yēwa 1 यव, see yih 2.

yēwa 2 यव । ह्यः adv. yesterday (El. yauca, yaucah, yawai, yáo, yihwáh; W. 95). -kani -कनि । ह्यः प्रायः adv. about yesterday. -pētha -प्यट् । ह्यः प्रभृति adv. since yesterday. -pēthuk^u -प्यटुक । ह्यस्तनारम्भः adj. gen. (f. -pēthūc^u -प्यटूच्), of since yesterday, continuing, or existing, since yesterday. -rāth -राथ् । परह्यः adv. on the day before yesterday. -rātuk^u -रातुक । परह्यस्तनः adj. gen. (f. -rātūc^u -रातूच्), of, belonging to, or produced on the day before yesterday. -shut^u -शुतु or -shutan -शुतन् or -shutan -शुतुन् । ह्यः प्रभृति adv. since yesterday. -shutanuk^u -शुतनुक । ह्यः प्रभृति प्रवृत्तः adj. gen. (f. -shutanūc^u -शुतनूच्), of since yesterday, continuing, or existing, since yesterday.

yēwuk^u यवुक । ह्यस्तनः adj. gen. (f. yēvūc^u यवूच्), of, belonging to, or produced yesterday.

yiwa इव, see yih 1.

yāwagī यावगी । वेश्यसनिता f. foppish debauchery, loose living with fine apparel, libertinism.

yāwun यावुन । तारुण्यम् m. (sg. dat. yāwanas यावनस्), youth, prime or bloom of youth (of human being, beast, tree, etc.) (Śiv. 736, 1039, 1061, 1566; Rām. 554–5; K. baḍi yāwanas, in the full bloom of youth, 636; YZ. 517; K.Pr. 128, 257); adolescence, puberty (Śiv. 1791); beauty, adornment (W. 149, K.Pr. 260). —lagun —लगुन् । तारुणानुवृत्तिः m.inf. youth to be obtained, i.e. (of an old man, animal, tree, or the like) to become young again, to enjoy a second youth; the age of puberty to be reached. —yun^u —यिनु । तारुणोद्गमः m.inf. youth to be obtained (as ab.); the age of puberty to be reached (Rām. 629).

yāwan-mad यावन्-मद् । तारुण्यमदः m. the intoxication, wantonness, or frolicsomeness of youth. -madun -मदुन् । तारुण्यप्रियः m. (sg. dat. -madanās -मदनस्), a youth who is, or was, the beloved of a girl's young days, a girl's first love; youthful days (looked upon as if they were as darling as a beloved). -mūsh^u -मूश् । यौवनमद्युक्ता f. a beautiful girl

full of the frolicsomeness of youth. -rāy -राय । तारुण्यराजमानः, तारुण्यर्द्धिः m. 'King Youth', a young man glorious in his youthfulness; the wealth, or fortune, of youth (i.e. beauty of form, strength, ability, joy, etc.). -vīrē -वीर्य । तिलकविशेषसमुदायः f.pl. a group of small spots or pimples that appear on the face in the time of youth.

yāwanas tāwan यावनस् तावन् । सौख्यावसरे दुःखापातः f. (so reported, but tāwan is masc.) sorrow in youth, i.e. terrible sorrow suddenly to befall one in the midst of happiness (quasi, the condition of a young beautiful wife, suddenly condemned to widowhood) (YZ. 553). —ṣhaṭa mārāñē —ऋट मारत्र । यौवनमदाविष्कारः f. pl. inf. to bound up, or leap up, in youth, to display the frolicsomeness of youth.

yauwanāsh यौवनाश् m. N. of a king of Kābul (Skt. *Yauranāśra*). He was father-in-law to Garga, and, through him, grandfather of Kālayavana (K. 622).

yiwana इवन । आदिगर्भः m. a woman's first child-birth. yiwanuk^u इवनुकु । आदिगर्भजः adj. gen. (f. yiwanūc^u इवनचू), of, or belonging to, a woman's first child-birth, a woman's first child.

yiwun^u यिवुनु n.ag. (f. yivūn^u यिवचू), i.q. yiwawun^u, q.v. (cf. khōsh y°, p. 418b, l. 14) (Rām. 128, 353; YZ. 9).

yāwārī यावरी ياورى । पूर्णता, अक्षयता f. assistance, aid; friendship; favour; (in Ksh.) fullness, completeness (such as fulfilling the demands of a lifelong friendship (Rām. 837), of the return made for a kind action, of the working out in this life of the results of actions performed in a former existence, or of welfare and prosperity lasting unbroken throughout one's life); indestructibility, the property of being everlasting.

yiwawun^u यिववुनु । आगच्छन् n.ag. (f. yiwavūn^u यिववचू), he who or that which comes or becomes (and so on in all the meanings of yun^u, q.v.) (cf. āchⁱ-tālⁱ y°, p. 8b, l. 33; āchⁱ y°, p. 9a, l. 7; bakā y°, p. 102a, l. 29; drēth y°, p. 249b, l. 28) (Gr.Gr. 105; Rām. 247, 1039); that which is coming, the future (El. yiwawun); as an adv., as in gāsh y°, immediately on dawn coming (p. 308b, l. 31); patsh y°, persuasively (p. 807b, l. 1); khosh yiwawun^u, even while he is pleasing to (her) (Śiv. 1462).

yiwawunuy यिववुनुय adv. immediately on coming (Gr.M.).

yiway इवय् adv. for this very reason, therefore (cf. yiwa, p. 1188b, l. 40) (El. yawai, therefore).

yiya इय्, see yih 1.

yāyēm यायम् or yāyum यायुम् । परकीयकार्ये आसज्य

मध्यपातः m. (sg. dat. yāyēmas यायमस्), employment on another person's business (instead of one's own).

yāyēm-gür^u यायम्-गुरू । सैरन्धी f. a maid-servant, i.e. an independent female working in another person's (and not in her own) house. -mūṣ^u -मूष । परकार्याचरणशीला f. a woman who habitually and willingly does another's work as if it were her own.

yyūt^u य्यूतु, i.q. yūt^u 2, q.v.

yyuth^u 2 यियु, i.q. yuth^u 2, q.v.

yēyēv-yē ययव्-ये or yiyēv-yē इयव्-ये । इकारः m. the name used in schools for the Śāradā letter corresponding to the Nāgarī इ i.

yāz याज् m. a sacrificial ceremony, a sacrifice. In grāma-yāz, p. 303a, l. 18.

yīzā ईजा ايذا m. molestation, annoyance, pain, trouble, harm, hurt, injury (El. yīza, nuisance); distress, poverty and suffering (K.Pr. 29). —dyun^u —दिनु m. inf. to torment (El. īza dyun).

yīz^u ईजू, see yīd.

yoz^u यजु । कुवेशः m. (f. yūz^u यजू), a foolish fellow who dresses wrongly (wearing his outer garments as inner, and vice versa) (cf. kōlayē-y°, p. 442a, l. 24). yēza-mām यज्ञ-माम् । असम्यगाचरणः m. 'a muddler uncle', i.e. a man (esp. one employed in the kitchen) who stupidly and heedlessly leaves things in disorder and topsy-turvy.

yīz^uhār इजहार اظهار m. a statement or deposition made in a court of justice (Gr.M.).

yēzamān यज्ञमान् । यजमानः m. i.q. yūz^uman, q.v. -bāy -बाय् f. his wife (Śiv. 1141).

yūz^uman यजूमन् । यजमानः m. a priest's client, i.e. the person who institutes the performance of a sacrifice, a religious festival, wedding, or the like, and employs a priest or priests for the purpose; the host, or leading layman, on such an occasion (cf. jaga-y°, p. 371a, l. 27) (Śiv. 1009, 1317; K.Pr. yazman 67); (from the point of view of a priest's teacher) the client of his disciple. -bāy -बाय् । यजमानपत्नी f. the wife of this client, or of any person who is responsible for a religious festival (such as a sacrifice, a marriage, or the like) (Śiv. 1491, K.Pr. yizmanbāi 254); cf. yēzamān-bāy in the preceding article. -cīrⁱ -चीरि । यजमानचीरिका f. 'a client-slip'. When a priest dies, his clients are distributed amongst his heirs, each client's name being written on a separate slip of paper. These papers are distributed by lot among the heirs, and each paper is called by this name. -gara -गर । यजमानकुटुम्बः m. the members of the family of the client who are present at the sacrifice. -koṭ^u -कटु । यजमानपुत्रः m.

the son of the client (if a child). -kūr^u -कूर् ।
 यजमानपुत्री f. (sg. dat. -kōrē -कोर्य), the daughter of
 the client. -nēc^yuw^u -न्यचिवु । यजमानपुत्रः m. the
 son of the client (so called as long as the latter is
 alive). -pôn^u -पोनु । यजमानत्वेन प्रवर्तनम् m. the
 taking the place and acting as the client (e.g. at a
 marriage of a girl, when the proper client of the priest,
 i.e. the father, is not available, and when some one
 else undertakes the duty). -tôn^u -तोनु । यजमानकर्म-
 प्रवृत्तिः m. id. -wôl^u -वोलु । यजमानवृत्तियुक्तः m.
 (a priest or the like) who has a client (especially a
 client of high rank, so that the office is a profitable
 one).

yüz^uman-gī यंजूमन्-गी । यजमानता f. the condition or
 the office of being a priest's client.

yüz^umanöz^u यंजूमनांजु । यजमानवृत्तिः f. id.

yāzun याजुन् conj. 1. (1 p.p. yôz^u योजु), to adore,
 worship (K. 416).

yōzan योजन् m. a league (the measure of distance,

about eight miles, more or less) (K. 588); hence, any
 indefinite long distance (L.V. 26).

yizār इज़ार f. drawers, trousers (esp. the flowing
 or wide trousers of Moslems) (El. yezār). -dūr^u -दूर्
 f. the string with which drawers are tied, trouser-
 strings (El. ezārdūr, m.).

yězath यज्ञथ् or yizzat عزت m. (sg. dat. yězatas
 यज्ञतस्), honour, rank, dignity, respect (cf. bē-yi°,
 p. 152a, l. 29) (El. yazat m., izzat f.; L. 283; W. 18
 'izzat, m.; K.Pr. 51, 90 izzat, m.). —karun
 —करन् । अतिसंमाननम् m.inf. to show honour (to),
 pay respect (to). —thawun —थवुन् । मानरक्षणम्
 m.inf. (in the face of abuse or accusations, esp. when
 they have no foundation) to preserve one's honour,
 dignity, good name (K.Pr. 135 izzat).

yiztarāb इज़तराब् اضطراب m. agitation, perturbation,
 anxiety, trouble. —karun —करन् m.inf. to disturb
 (El. iztarāb karun).

yizzat عزت, see yězath.

z ज़. The twenty-second consonant of the Kāshmīrī alphabet in the Roman character, the thirteenth when written in the Śāradā or Nāgarī character, and the sixteenth when written in the Perso-Arabic character. The Kāshmīrī name for the character ज़ is zāyⁱ zö, which is also used for the character ज (ja). It is pronounced like z in the English word 'zeal'. The characters z and ज़ are also used to represent the sound of the Persian or Arabic ز (zāl), ض (zād), and ظ (zā), which, in Kāshmīrī written in the Perso-Arabic character, occur only in words borrowed from one or other of these languages. In such cases they are pronounced in Kāshmīrī like an ordinary z.

Regarding the relationship between j and z, see Art. j, p. 369a, ll. 28 ff. As there explained, it is difficult to formulate any general rule according to which, in Kāshmīrī, an original j remains as j or becomes z, or vice versa. As a rough guide it may be stated that, in the case of words borrowed from Persian, an original j or z usually remains unchanged, but that, when such a word becomes thoroughly incorporated into the Kāshmīrī, j tends to become z. The same is true of words borrowed from Sanskrit, so far as regards the change of j to z. It thus happens that there are several words in an intermediate stage of adoption, in which both sounds are employed at option in the same word. Thus, the Persian word *judā*, apart, becomes, in Kāshmīrī, both *judā* and *zudā*, and *jigar*, the liver, becomes both *jigar* and *zigar*. As a rule, however, in most words borrowed from Persian or from Arabic through Persian, a j is preserved unchanged. As exceptions may be noted such words as *jūlān*, fetters, which appears in Kāshmīrī as *zōlāna*, and *maujūd*, existing, Ksh. *mūzūd*. As regards words borrowed from Sanskrit, the case is different. While in many instances an original j of that language is preserved, in many other words directly borrowed from that language, an original j becomes z. Such, for instance, are:—Skt. *jagadīśvara*-, Ksh. *zagadīshōr*, the lord of the world; Skt. *jagat*, Ksh. *zagath*, the world; Skt.

jambukēśvara-, Ksh. *zambukēshōr*, N.P.; Skt. *jāmbavān*, Ksh. *zāmbawān*, N.P.; Skt. *janaka*-, Ksh. *zanakh*, N.P.; Skt. *jaṭā*, Ksh. *zaṭh*, matted hair; Skt. *jitēndriya*-, Ksh. *zitēndriy*, one who has conquered his passions; Skt. *jīva*-, Ksh. *zīv* (compared with true Ksh. *zuv*), life; Skt. *jīvana*-, Ksh. *zīwan*, life; Skt. *jvālā*, Ksh. *zwālā*, glow; Skt. *jyēṣṭhā*, Ksh. *zyēshṭhā*, N.P.; Skt. *ajāmila*-, Ksh. *azāmil*, N.P.; Skt. *ajapā*, Ksh. *azapā*, silent prayer; Skt. *bhujā*-, Ksh. *bōz*, the arm; Skt. *bhōjana*-, Ksh. *bōzan*, food; Skt. *dhvaja*-, Ksh. *dōz*, a flag; Skt. *kujāta*-, Ksh. *kōzāth*, baseborn; Skt. *lajjā*, Ksh. *lazzā* (compared with the true Ksh. *laz*), shame, and many others.

The letter z is often of secondary origin. If a dental d (not the cerebral ḍ) is followed by ü-mātrā, it becomes z. Thus the Nominative Plural of *grand*, counting, is *grünzū*, and the 1 p.p. of √*lad*-, build, is *lodū*, with a feminine *lüzū*. When it is followed by ě (i.e. ya) or by y, it also becomes z, the ě becoming a, and the y being dropped. Thus the base *thad*-, high, forms its abstract noun by adding ěr (*yar*), and becomes *thazar*, height, and the 2 p.p. of √*lad*-, formed by adding *yōv*, is *lazōv*. For further particulars, see Gr.Gr. 28 ff. and Gr.M. p. 22.

za, see zāh.

zā जा (cf. zāv 2 p.p. of *zyon*^u, q.v.) in the following:—*zā-dōh* जा-दह् । जन्मदिवसः m. a birthday. -*khōb*^u -खुबु । जातशिरस्त्राणः m. a wadded cap for a newly born child. -*kalapush*^u -कलपुशु । जातशिरस्त्राणः m. a kind of small cap for the same. -*phal* -फल । जातीफलम् m. the nutmeg, *Myristica moschata*, which is commonly presented on festive occasions, such as a birth celebration or marriage (cf. *bröl*ⁱ-z^o, p. 1082a, l. 19). -*phēran* -फेरन् । जातोपयोगिवस्त्रम् f. a tiny garment for a newly born child (L. 259 *zafiru*). -*wār* -वारु । जन्मवारः f. the day of the week on which a person is born.

zai जै interj. victory!, i.q. *jai*, q.v. (Śiv. 1698, 1701, 1714, 1729).

zě 1 ज्य in zě zě ज्य ज्य, see **zyon^a**.

zě 2 ज्य (= ज), prep. from (another form of **az 2**, q.v.)
(Rām. 49, *zě brahmāh*, from *Brahmā*).

zeo, see **zěv**.

zi जि, conj. that (W. 100). Employed with various forces (see Gr.M. for details).

It is used as a declarative conj. annexing the substance of a speech, etc., to the principal sentence, as in **tāmⁱ mōn^a zi yi chuh poz^a**, he affirmed that this is true; **tas priṣṭh zi cyōn^a nāv kyāh chuh**, ask him what is his name (lit. ask him that what is your name). Note that in such cases, as in *India Proper*, the subordinate sentence is introduced in direct narration. Similarly after verbs expressing necessity, propriety, doubt, intention, and many others for which see Gr.M. s.v. (Śiv. 679, 1232; Rām. 360, 1108, 1137, 1671; K. 9, 63, 65, 66, 104, 113, etc.).

As a consecutive conj., that, so that, as in **bōh dōryōs tyūt^a zi shāh gōm band**, I have run so much that I have lost my breath (so L.V. 48; Rām. 261, 671, 737, 1133, 1400, 1546, 1659; K. 97, 295, 405, etc.; K.Pr. (*zih*) 95).

As a final conj., that, in order that, as in **sa chēh mēh^anath karān, zi pananis pānas rachī**, she labours in order that she may support herself (K. 19, 38, 127, 163, etc.).

As a causal conj., that, because that, as in **kyāh sabab chuh zi t^ah rōzakh-na**, what is the reason that thou wilt not remain; so **yimi-kinⁱ zi**, for this that, i.e. for which reason, wherefore (Śiv. 794, 841; Rām. 382; K. 169, 289, 694, etc.).

As a temporal conj., that, since, as in **kēh dōh gay zi suh āv**, some days have passed since he came.

As a conj. introducing a subordinate question, as in **wuch zi t^ah hēkakha būzith**, see if thou canst understand.

When **zi** is added to **kyāh**, the compound **kyā-zi**, what that? means 'why?', see s.v., p. 502b, l. 44.

When **zi** is prefixed to a relative pronoun, which is *preceded*, not followed, by its antecedent, it is almost pleonastic in its force. If anything, it gives a certain indefiniteness to the pronoun, as in **zi yus**, quasi 'anyone who' or 'whoever'. Thus **tim chih timan ṭhagān zi yiman ṭhagith hēkān chih**, they cheat anyone they can.

As an adv. verily, forsooth, (almost pleonastic) (Śiv. 602-3, 619, 1818; Rām. 361, 363, 804, 857, 977, 1096, etc.; K. 448, 460, 640, 717, etc.; K.Pr. (*zih*) 25, 29, 33, 43, 87, 93, 233).

zi yēmi-sūty जि यमि-सूत्य conj. so that (Gr.M.).
—**yitha** —यिथ conj. so that (Gr.M.). —**yuth^a**
—यिथु conj. to such a degree that (Gr.M.).

zī, see **ziy**.

zī जी interj. a form of address, a term of endearment or respect, Sir, Master, Madam (cf. **bāba-zī**, p. 77b, l. 9) (Śiv. 132).

zu, zū, see **zuv 2**.

zab जव । तृणविशेषः a kind of long water-grass.

zaba जव (= ذبح) m. slaughtering, cutting the throat of, slaying (El.). —**karun** —करुन् m.inf. to slaughter, cut the throat of (an animal intended for food, agreeably to Muslim law); to slay, kill, execute, put to death, destroy (El.).

zēb जेब زیب ? f. elegance, grace, beauty (Rām. 1272).

zōb^a जव । मूषाविशेषः m. a goldsmith's crucible.

zob^a 1 जव । अनूपचेत्रम् m. a marsh reed-bed (cf. **wala-z^o**, p. 1111b, l. 21), a paddy-field in a marsh or similar land.

zabi-gāsa जवि-गास । नडविशेषः m. a kind of reed used for making mats. —**kuk^a** —कुकु । पक्षिविशेषः m. a kind of small bird haunting sheets of water (Śiv. 1812). —**wōn^a** —वोनु । वृषिजलम् m. the water in a flooded paddy-field, or flowing from it.

zob^a 2 जव । क्रूरस्वभावः adj. (f. **zūb^a** जव), cruel, rough, tyrannous.

zōb^a जोव । जलप्रायोत्यधान्यम् m. paddy that grows in marshy land.

zabal जवल adj. c.g. overgrown with, or bearing, a certain water-grass (cf. **zab**). —**zamīn** —जमीन् f. land injured by percolation from irrigated fields (L. 321).

zabān जवान زبان; f. (sg. dat. **zabōn^a** जवान), the tongue (cf. **gōv^a-(gōv^a)-z^o**, p. 316a, l. 42) (Rām. 998, K.Pr. 258); speech, the act of speaking; a language (Gr.M.). —**karūn^a** —करनु f.inf. to make speech, to say something; (esp.) to promise (H. x, 8). —**yiñ^a** —यिनु f.inf. speech to come, (of some one unable to speak) power of speech to come (to), to become able to speak (H. ix, 1).

zabōn^a जवान adv. by the tongue, hence, by word of mouth (H. xii, 16).

zēbun जेबुन (cf. زیب) । शोभनम् conj. 3 (2 p.p. **zēbyōv** जेव्योव), to be beautiful, lovely (in form, apparel, or by graceful carriage).

zubūn जुबून زبون adj. c.g. weak, infirm; (in Ksh.) bad, wicked, faulty (El.).

zab^ar زبر or **zabar** जवर । शोभनः adj. c.g. above, high, superior; (in Ksh.) good, excellent, superior (H. vii, 8, 28); (as adv.) well (El.); **kyāh zabar**, interj.

how good! wonderful! (W. 101). -dast -दस्त
دست; or -dasth -दस्थ adj. e.g. having the upper
hand, vigorous, powerful, strong (Rām. 925); high-
handed, overbearing, tyrannical. —gashun —गक्षुन्
m.inf. to improve, become better (El.). —gav —गव्,
it became excellent, hence, as interj., all right!
(H. xii, 15).

zābēr ज़ाब्यर् । असारवत्त्वम् m. sliminess (of overcooked
rice or the like, reduced almost to a liquid and taste-
less) (cf. zōb^u).

zōbur^u ज़बुर् । सशोथगण्डः adj. (f. zōbūr^u ज़वूर्),
having the lower part of the cheek swollen (by
disease or other cause).

zābita ضابطه, see zōpita.

zēbawun^u ज़ेबवुनु । शोभमानः n.ag. (f. zēbavūn^u
ज़ेववन्), beautiful, lovely, graceful (in form, apparel,
or carriage).

zacē ज़च्य, see zūt^u.

zoc^u ज़चु । कन्यावसनः m. one who is clothed in rags.
Cf. zūt^u.

zēchē ज़ेछ्य, see zyūth^u.

zichē ज़िछ्य, see zyūth^u.

zēchēr ज़ेछ्यर् । दीर्घता m. length, longness (cf. atha-z^o,
p. 65a, l. 26; phala-z^o, p. 692b, l. 30) (Gr.M., Śiv.
1598, Rām. 796); stature (El., Rām. 630); cf.
zyūth^u. —dyun^u —दिनु । विसृतीकरणम् m.inf.
to give length, to make long, cause to continue for
long (e.g. a narrative, hatred, a battle).

zichēr ज़िछ्यर् । ज्येष्ठता m. seniority (in age, learning,
qualities, social precedence, or the like) (El. zichhar).
Cf. zyūth^u.

zacēl ज़चल । कन्याभृत् adj. e.g. one who wears rags,
clothed in rags, having ragged garments, torn skin,
or the like (K.Pr. 263, zachal). Cf. zūt^u.

zacyul^u ज़चिलु । कन्याभृत् adj. (f. zacij^u ज़चिजू), clothed
in rags. Cf. zūt^u.

zacyuw^u ज़चिवु । कन्यानिर्मितः adj. (f. zaciv^u ज़चिवू),
made of rags (e.g. a doll, or the like).

zad 1 ज़दु m. (i.q. zod^u, q.v.) a hole; a wound (Rām.
1252).

zad 2 ज़दु ۛ; adj. e.g. (as subst., f. zadiñ ज़दिञ्), struck,
smitten, used (lit. and met.) —^o, as in barsāth-z^o,
p. 127a, l. 37; dāg-z^o, p. 194a, l. 20; daka-z^o,
p. 204a, l. 32; drāga-z^o, p. 242b, l. 37; nākhēz-z^o,
p. 630b, l. 8; phal-wölⁱ-z^o, p. 692b, l. 41; phala-
wölⁱ-z^o, p. 693a, l. 7; phraka-z^o, p. 704b, l. 8;
phrāṭa-z^o, p. 709b, l. 44; pratakh-zad, p. 770a,
l. 50; tāwan-z^o, p. 1047b, l. 34).

zada ज़द ۛ; adj. e.g. struck, stricken, smitten, beaten;
affected, afflicted (cf. sar-zada, p. 928a, l. 47).

—gashānⁱ —गक्षनि । अतिखेदाग्निः m. pl. inf. to become
smitten; met. to be pierced to the heart (by cruel or
harsh words, or by pity). -shōdⁱ -शदि । उत्सवविशेषः
f. (when the parties have been married in childhood)
the subsequent festival on the occasion of con-
summation.

zad 1 ज़ड । जाड्यम् m. dullness of intellect, stupidity.

zada-baruth ज़ड-वरुथ । मूर्खाभासः m. (sg. dat.
-baratas -वरतस्), one who is apparently (but not
necessarily) stupid (e.g. owing to muteness, slowness
of speech, or the like). -mōnd^u -म्वंदु । अतिमूर्खः m.
a lump of stupidity, one who is hopelessly stupid
(in spite of careful teaching).

zad 2 ज़ड । निर्वाहः f. the carrying out of any task (esp.
with small, or insufficient, means or equipment).
—kadūn^u —कडून् । निर्वाहणम् f.inf. to carry on a
business or task somehow or other, with insufficient
means, or by merely temporary expedients.

zadi-wōl^u ज़डि-वोलु । निर्वाहकृत् m. (f. -wājēñ
-वाज्यञ्), one who carries out a task at very small
expenditure, or with very few appliances (even if
plenty of these are at hand).

zad 3 ज़ड । जडः m. and adj. e.g. anything void of life,
motionless, benumbed, inert (Śiv. 749); dull, stupid,
stolid, senseless (El. zaud, for zod^u 2) (Śiv. 1525).
zada-rūpⁱ ज़ड-रूपि adj. e.g. stolid (like an insentient
block) (L.V. 20).

zād ज़ाद ۛ; m., i.q. zāda, q.v., a son, offspring (Rām.
1538). ādamī-zād, m. a son of man, a human being
(Rām. 445, 892).

zād ज़ाड । भूमौ जलपातातिशयः f. the fall of a large mass
of water on the ground (e.g. when jars full of water
are upset over it).

zāda ۛ; adj. e.g. born, born of, a son, offspring (used
—^o, as in pātashāh-z^o, p. 805b, l. 17; rāja-z^o,
p. 830a, l. 12 (Rām. 1128, 1493); sōhib-z^o, p. 869b,
l. 13; shāh-z^o, shēh-z^o, p. 872b, l. 42); so
mādar-z^o, son of a mother (Rām. 1427); rēshⁱ-z^o,
the son of an anchorite (Rām. 232); and cf. H. viii,
3–5, 11, 13; xii, 2. Cf. zād.

zād ज़ाड । अवश्यायः f. hoar-frost (esp. when accompanied
by low-lying mist); mist (L. 462, zād); in com-
pounds the word is also applied to mist in the sky,
as in hāra-z^o, p. 344a, l. 32; mīga-z^o, p. 552a, l. 7;
naba-z^o, p. 619a, l. 25.

zid ज़िद, zidd ۛ f. (El.), m. (Gr.Gr.), contrariness,
persisting, insistence; (in Ksh.) envy, hatred, spite,
revenge (El.; Gr.Gr. 13; H. vi, 10).

zod^u ज़दु । रन्ध्रम् m. a hole, cavity, aperture (cf. atha-
z^o, p. 65a, l. 30; athas-z^o, p. 66b, l. 8; nadarinⁱ

zādⁱ, p. 623b, l. 4; phaka-z^o, p. 689a, l. 26; tāla-z^o gaṣhun, p. 997b, l. 5) (El. *zud*, Śiv. 1018, K. 154); cf. zad 1. —karun —करुन् m.inf. to pierce (El. *zud* k^o).

zādⁱ gaṣhānⁱ ज़दि ग़हनि । रन्ध्रव्याप्तीभवनम् m. pl. inf. 'holes to occur', to become full of holes (e.g. of a metal vessel, clothes, etc.) (cf. parininⁱ z^o g^o, p. 774b, l. 42).

zod^u 1 ज़ुड in zādⁱ-bal ज़डि-बल् । स्थानविशेषः m. N. of a site north of Śrīnagar behind the Hāra-parbuth (q.v.).

zod^u 2 ज़ुड adj. (f. zūd^u ज़ूड, sg. dat. zajē ज़ज्य), dull, stupid, i.q. zad 3 (El.).

zōd^u ज़ोडु (f. zōz^u ज़ाज़ू), i.q. zāda, q.v., in harām-z^o, p. 348b, l. 43.

zōd^u ज़ोडु or zrōd^u ज़्रोडु । कच्छः m. a hollow, low-land, or ravine perennially full of water, a pond, lake (El. *zōd* or *zrōd*, a ferry, a ford).

zōdⁱ-bab^ur^u ज़ाडि-बब्रू । ओषधिविशेषः f. a certain medicinal plant growing in marshy soil, and described as having long and sweet-scented leaves. It is used as an expectorant (L. 75 *zadibabr*). —nāwa —नाव । जलपातातिशयः f. pl. 'pond-boats', i.e. a very heavy torrential fall of rain (quasi, so much water that the ground is changed into a navigable pond).

zūd जूड جود, adj. e.g. quick, swift, in zūdā-zūd जूदा-जूड । अतिशीघ्रम् adv. (with vbs. of going, or the like) very quickly, very speedily.

zudā जुदा (= جدا) adj. e.g. separated, apart, etc., i.q. judā, q.v.

zūdē जूड or zūrē जूर्य in z^o lagun, to acquire, or fall into, bad habits (L.V. 70).

zūd^u जूड f. (pl. nom. zadē ज़द), a small hole (II. vii, 25). Cf. zod^u.

zadibabr (L. 75), see zōdⁱ-bab^ur^u, l. 18 ab.

zadal ज़दल् । सरन्ध्रः adj. e.g. pierced with a hole or holes, perforated (esp., e.g., of a vessel having holes in the bottom, so as to be leaky) (cf. atha-z^o, p. 65a, l. 33; tal-z^o, p. 996a, l. 27) (K.Pr. 2, 102).

zādⁱlad ज़दिलद् । रन्ध्रोपेतः adj. e.g. full of holes (either made so, as a sieve, or of something worn out).

zadiñ ज़दिन्, see zad 2.

zudōyⁱ जुदायि or zudōi (= جدای) f. separation, parting, absence (Gr.M.), i.q. judōyⁱ, q.v.

zafirū (L. 259), see zā-phēran, p. 1214b, l. 35.

zāfrān, zāfarān = زعفران, ? gend., saffron (cf. bēkh-z^o, m., p. 99b, l. 19; shōhī-z^o, f., p. 874b, l. 2) (W. 155, K.Pr. 180).

zī, āfat, see ziyāphath.

zag 1 जग् । ईषद्रक्तः, रक्ततण्डुलः adj. e.g. and subst. m. reddish, rusty-coloured, dirty red; (as subst.) a

certain kind of rice with a reddish grain (the word applies both to the grain and to the plant) (cf. bada-z^o, p. 82b, l. 37; kēvⁱ-z^o, p. 502b, l. 41; nika-z^o, p. 627b, l. 24; shāla-z^o, p. 880a, l. 27) (L. 463, Śiv. 1032); cf. zagiñ and zag^ar. —anzun —अज़ुन् । धान्यविशेषः m. (sg. dat. —anzanas —अज़नस्), a certain kind of rice with reddish soft full-shaped well-savoured grain. —bās^amath —वासमथ । तण्डुलविशेषः f. (sg. dat. —bās^amüts^u —वासमत्सू), a similar rice but with a longish grain. —dōn^u —दानू । अतिरक्तवर्णः adj. e.g. (of rice or the like) having a dark red colour.

zag 2 जग् । जगती f. the earth, the world (L.V. 16; Śiv. 105, 418, 664, 851, 977, 1853; Rām. 1, 2, 1534; K. 6, 54, 336, 1033).

zāg 1 ज़ाग् । अवेना f. watching, guarding (cf. khal-z^o, p. 397a, l. 8) (Gr.Gr. 125, Śiv. 1691, Rām. 337, K. 968). —hēñ^u —ह्यन् । अवेना f.inf. to guard, watch (e.g. against thieves) (Śiv. 272, 1382). —thavūñ^u —थवन् । f.inf. to watch carefully (dat.), pay attention (to), heed (dat.) (Rām. 1286).

zāga-zāg ज़ाग-ज़ाग् । अत्यवेना f. careful, or heedful, watching (esp. if mutual).

zāgi bēhun ज़ागि ब्यज़ुन् । प्रतिजागरस्थितिः m.inf. to remain secretly and vigilantly guarding (e.g. against theft). —gaṣhun —गकुन् । प्रतिजागरणार्थयानम् m.inf. to go on guard (esp. of watching a ripe field of corn or a full threshing floor against theft).

zāg 2 ज़ाग् (= زاج, زاج) । रागभेदः f. black, blacking, black powder used as such (YZ. 212).

zig ज़िग् । द्यूतः f. gambling, gaming, dicing. —pālūñ^u —पालन् । द्यूतपालना m.inf. (when a course of gambling has been interrupted) to keep the gambling up (e.g. to fill up the time by a little independent gaming).

zigi-pūñṣhuw^u ज़िगि-पूङ्खुव । द्यूतकारकायविशेषः m. 'the gambling half-pice' (see pūñṣhuw^u), i.e. (in a gambling contest) the portion of the stake taken from the winner by the other gamblers who are spectators.

zūgⁱ जूगि in the following: zūgⁱ-lōkar जूगि-लौकर । प्रदेशविशेषः m. N. of an island in the outfall of the Dal lake near Śrīnagar. —wōr^u —वाङ् । तूलधानिका f. a kind of jar or basket used for containing cleaned cotton-wool ready for spinning.

zagadīshōr ज़गदीश्वर् m. the Lord of the Universe, a title of Śiva (Śiv. 87, 190, 233, 929, 1104, 1176).

zagadīshōrī ज़गदीश्वरी f. the Lady of the Universe, a N. of Durgā (Śiv. 1524).

zōgul^u जौगुलु । जङ्गलोद्भवः adj. (m. sg. dat. zōgalis जौगलिस; f. zōgūj^u जौगजू), (wood, or the like) grown in the forest, forest (timber, etc.).

zāgalun ज़ागलुन् । दौर्गन्ध्यम् m. (sg. dat. zāgalanaś ज़ागलनस्), a foul smell, a stink (like that of rotting flesh).

zāgun ज़ागुन् । अवेक्षा conj. 1 (1 p.p. zōg^u ज़ोग, f. zōj^u 2 ज़ाजू (for 1, see s.v., for 3, see zālun 2); 2 p.p. zājyōv ज़ाज्योव), to be watchful, to watch, guard (e.g. property against theft) (Gr.Gr. 125, 128; Gr.M.; L.V. 48; Rām. 1529); to watch (something or someone), stare at, to keep an eye on (Rām. 1407-8; K. 152; H. ii, 5; K.Pr. 128, 164); to be watchful, vigilant, keep wide awake, watch for (an opportunity of doing something) (in this sense, impersonal in past tenses) (L.V. 78, 79; Śiv. 1311, 1692, 1850; Rām. 498, 601, 861; K. 547, 653, 810; YZ. 92, 309, 329, 334, 416; K.Pr. 112, 241, 258); wuchith zāgun, to stare at (Gr.M.). zāgan-jāy ज़ागन्-जाय् । अवेक्षणार्थगूढस्थानम् f. a place for watching, a hidden place from which to watch (against thieves, enemies, or the like).

zāgnūl ज़ागनूल । निगडः m. a fetter, shackle. Cf. zōlāna. zaganmātā ज़गन्माता f. the mother of the universe, a N. of Durgā (Śiv. 96).

zagiñ ज़गिन् । बुद्रधान्यभेदः f. a certain kind of rice with a small red grain (cf. zag 1 and the next).

zag^ar ज़गर् or zag^ur^u or züg^ur^u ज़गर् । रक्ततण्डुल-धान्यविशेषः f. a kind of paddy bearing a dusky red grain (cf. bada-z^o, p. 82b, l. 38; nika-z^o, p. 627b, l. 37). Cf. zag 1 and zagiñ.

zigar ज़िगर् m. i.q. jigar, q.v. the liver (LV. 49).

zāg^arath ज़ाग्रथ् । जागरणम् m. (sg. dat. zāg^aratas ज़ाग्रतस्), watching, guarding, vigilance (whether by day or night); the condition of being wide awake (Śiv. 1866).

zōgⁱshōr ज़ागिश्वर । चित्ररेखाविशेषः m. (in a Hindū sacrificial ceremony) N. of a certain mystic sign marked over the fire-receptacle or on the head-dress of the wife of the person for whom the sacrifice is being performed, in Skt. called *jṛālā-līṅga*, or 'flame-līṅga' (cf. *Kathāsarit-sāgara*, i, 28).

zīgir ज़ीगिर् । ऊर्मिकाविशेषः f. a kind of thumb-ring worn by women.

zagath ज़गथ् । जगत् m. (sg. dat. zagatas ज़गतस्), the world (El.; Gr.M.; Śiv. 9, 33, 48, 54, 93, 99, 158, 162, 204, 250, 284, 417, 581, 667, 846, 990, 1133, 1254, 1278, 1305, 1310, 1416, 1513, 1568, 1707, 1813, 1910); met. 'a whole world', hence, a great crowd or number of people.

zagāth ज़गाथ् (زكاة) ? f. alms, the portion of a Moslem's property given in charity (K.Pr. 133).

zagatpāl ज़गत्पाल् m. a protector of the world (Śiv. 1252, used as an epithet of Śiva).

zāgawun^u ज़ागवुन् । प्रतिजायत् n.ag. (f. zāgavūn^u ज़ागवञ्जू), one who watches, one who guards, a watchman.

zāgawañ ज़ागवञ् । प्रतिजागरभृतिः f. the wages for watching or guarding (esp. that paid a secret watchman of a ripe paddy-field, or the like).

zāgay ज़ागय् । रक्षार्थजागरणम् f. watching or guarding (night and day) of a ripe paddy-field, a full threshing-floor, or the like (cf. brōrⁱ-z^o, p. 125b, l. 48; khala-z^o, p. 397a, l. 22) (Gr.Gr. 128).

z^ah ज़ह । दौ card. (sg. obl. dōyē द्वय or dōyi द्वयि; pl. dat. dōn द्वन्, abl. dōyau द्वयो), two (cf. atha-z^ah, p. 65a, l. 36; khōr-z^ah, p. 410a, l. 33) (Gr.Gr. 76, 81; El. zāh, zih; Gr.M.; W. 101, 105, za, zah; L.V. 75; Śiv. 1285, 1663, 1756; dōyē, 513, 933, 1405; dōn, 169, 500, 1370, 1621; Rām. 14, 138, 460, 530, 631, etc.; dōn, 18, 138, 160, 279, 280, 646, etc.; dōyau 1380; K. 166, 170, 550, 555, 819, 1026, 1145; dōyē, 136, 309, 1003; dōyi, 27, 864; dōyēr for dōyau, 171; H. v, 3-5, 8-10; viii, 1, 3-5, 8, 11-13; x, 1, 4; xii, 1, 3; dōyi, viii, 7; dōn, viii, 1, 4, 6, 11; x, 11; xii, 11, 14, 15, 19; dōyau, iii, 1; v, 7; viii, 2, 3, 5; x, 5).

In the sg., with a sg. noun, this word means 'two', as in the pl. (cf. dōyi rēti, after two months, K. 864; dōyi kāmī, (one) out of two actions, K. 1003; and bel.).

dōn-hond^u द्वन्-हन्दु । द्वयोः संबन्धी adj. gen. (f. -hūnz^u -हञ्जू), of, or belonging to, two (Rām. 1781); costing two (rupees, etc.). dōn-judōyⁱ द्वन्-जुदायि । द्वयोर्विरहः f. separation of a pair (e.g. the death, or absence on a journey, of one of a married couple). dōn ta trēn manz gaṭhun द्वन् त त्र्यन् मज्ज गह्नुन् । दोलायमानता, व्यग्रतापत्तिः m.inf. 'to go into two and three', hence, to be at one's wits' end, to fall into a dilemma, not to know which way to turn (so dōn-trēn andar gaṭhun, Śiv. 779).

dōnⁱ-hond^u द्वनि-हन्दु । केवलद्विसंबन्धी adj. gen. (f. -hūnz^u -हञ्जू), of, or belonging to, only two.

dōyē (or dōyi) atha ṣūr^u wazūn^u द्वय (द्वयि) अथ चञ्चु वञ्चञ् । उभयपक्षभवसंसर्दः f.inf. to clap with both hands, a quarrel or fight for which both sides are responsible, i.e. in which one is as bad as the other.

—kunuy —कुनुय् । द्वयोः कृते एकेनैव समापनम् m. a single action with two results, i.q. our 'killing two birds with one stone'. —phiri —फिरि । द्विवारम् adv. on two occasions, twice. —ranga —रंग adv. in two ways, in two different manners (Gr.Gr. 154). —wakta —वक्त । द्विकालम् adv. at two times, on two occasions, twice. —wati —वति । द्विपक्षेण adv. by two roads, i.e.

for two reasons, on two accounts. —vizi —विज़ि । द्विवेलम् adv. at two times, twice.

z^ay ज़्य । द्वावेव card. only two (Gr.Gr. 81, Rām. 1384); exactly two, a complete two (Śiv. 1333); the two (Śiv. 198).

z^aha ज़ह । अप्रिकणा: f.pl. sparks (from fire).

zāh ज़ाह or (see bel.) zah स; । जातु adv. at all, ever, at any time (El.; Gr.M.; Śiv. 1010, 1569, 1676, 1743; Rām. 967, 1057; K. 470, 829, 849, 852, 858, 1140, 1147, 1167; H. xi, 14; K.Pr. 66, 82, 92, 182, 255); ever, always (El., W. 95 za). In the Persian character this word is often written zah स; . Cf. zāth 3. —kāli —कालि or —kōlⁱ —कालि । कदाचित् adv. ever, at any time; some time, at some day, once upon a time. —na —न or na zāh न ज़ाह adv. never, at no time (W. 95, 158; Rām. 787, 956, 1148, 1336, 1602, 1630, 1649, 1655). —na-ta zāh —न-त ज़ाह adv. some time or other (W. 95 za'nata za).

zēh ज़ेह (cf. स;) । उष्णीषवलिविशेषः, गृहपटलप्रान्तम् f. a border, edge; a crescent-shaped fold below the front of a turban over the forehead; the edge or parapet of a roof.

zih, see zi.

zúah, see zuv 2.

zēhōkh ज़होख्, zēhōn ज़होन्, see zyon^u.

zōhākh ज़हाख् । अतिह्रगतनुः adj. (of a man) lanky, very long and thin.

zah^amath ज़हमथ् حمت; । आलस्यदुर्गतिः f. (sg. dat. zah^amüṣ^u ज़हमचू), disquietude, indisposition; pain, affliction, trouble, sickness; (in Ksh.) indolence, want of energy, apathy, indigence or affliction caused by such.

zah^amüṣ^ulad ज़हमचूलद । अत्यलसः adj. e.g. one who is lazy, indolent, apathetic (esp. when also indigent).

zāhna-wār ज़ाह्न-वार । अनश्चितवारः f. 'the never day', an indefinite day (used sarcastically in making an appointment). Cf. zāh.

zēhan ज़ेहन् ذهن f. intelligence, sagacity; (in Ksh.) ardent desire, eagerness (Rām. 530).

zahar ज़हर, zahr زهر; or zahār ज़हार । विषम् m. poison, venom, virus (cf. tyoṭh^u zahar hyuh^u, p. 1050b, l. 39) (El.; Rām. (zahr) 42, 827, 876, 1656; H. viii, 6, 7, 13); met. poison (in the sense of something intolerably bitter, salt, or the like) (cf. nūna-zahār, p. 641a, l. 38). zahar khasun ज़हर खसुन् m.inf. poison to rise (to a person), i.e. rage, fury, to be felt (H. viii, 7). zahār-mōh^ara ज़हार-म्वहर (= زهر مبرد) । शिलाविशेषः m. bezoar, looked upon as an antidote to poison.

zahīr ज़हीर حير m. dysentery (El.).

zihar ज़िहर in mōhar-zihar, p. 556a, l. 17, q.v.

zōh^ara ज़हर هرد; , the planet Venus, in zōh^ara-khōtan ज़हर-खोतन् । अतिकोमलाङ्गी f. 'a Venus', a lovely, delicate-limbed, woman. Cf. khōtūn.

zōhir ज़ाहिर ظاهر adj. e.g. manifest, evident, plain, visible (El. zāhir; Gr.M.; Śiv. 328, 652, 682). —karun —करुन् m.inf. to make manifest, publish, display (El., Gr.M.). —pōṭhⁱ —पांठि adv. visibly, openly (Śiv. 235); ostensibly (El.). —sapaḍun —सपदुन् m.inf. to become manifest, become evident, be revealed, to appear (Gr.M.); (?) to exist (only El.). -zamāda -ज़माद (= ظاهر زمان) m. 'a visible balm', hence (in Ksh.) outward show, formality, formal example of conduct (Śiv. 652, -zamādāh, with suff. of indef. art.).

zōhirā ज़ाहिरा ظاهرا adv. outwardly, manifestly (Gr.M.).

z^aj ज़्ज । कीटविशेषः f. a certain tiny longish insect, similar to an ant, which by contact with the skin causes irritation and scratching (cf. z^alun). —lāgun —लागुन् । अतिनुद्रता m.inf. contemptuously to abuse or refer to the minuteness of a transaction (such as making or receiving a gift, or buying or selling); met. to put a tax on people.

zajē ज़ज्य, see zod^u 2.

zōj^u 1 ज़ाजू (for 2, 3, see zāgun and zālun 2) । सूक्ष्मजालम् f. a fine, delicate, net (such as a spider's web, or other fine net) (cf. zalārⁱ-z^o, s.v. zalur^u). Cf. zāl 1.

zāji-pulahor^u ज़ाजि-पुलहर् । तृणपादुकाविशेषः m. a kind of woman's shoe, woven of very fine string made of a special kind of grass.

zōjⁱ-obur ज़ाजि-अबुर । जालरूपाभ्रम् m. a light cloud (resembling a delicate net, and not causing rain).

zūj^u जूजू or zūjⁱ जूजि । शिरःपटविशेषः, फलजालम्, f. (sg. dat. zōjē जोज्य), a long piece of cloth worn by Brāhmaṇ women, extending from the crown of the head down to the small of the back (cf. kana-z^o, p. 448b, l. 5) (El., K.Pr. 167); a cover, curtain, veil (Śiv. 1807); the delicate network covering the seed-vessel of a lotus.

zōjē-astar जोज्य-अस्तर । जालाकारपटः m. a kind of cotton cloth woven like a net, muslin, net. -lot^u -लट् । बुद्रवेणीवेष्टनपटः m. a short zūj^u. -mahārēn -महार्यन् । वधूविशेषः f. a bride ceremonially invested with a zūj^u (this being done when she emerges from childhood). -s^aṣ -सस् । वेणीवेष्टनसौचिकः m. a tailor whose profession it is to make these head-dresses.

zūj^u जूजू, see z^alun

zūj^u-müṣ^u जूजू-मचू, see zol^u-mot^u.

z^aj^arun ज़ज़रुन् । विवाधनम् conj. 1 (1 p.p. z^aj^or^u ज़ज़र्), to pare, scrape; to harass by frequent annoyance or

distressing (quasi, by skinning a person alive). Cf. z^alun.

z^aj^arāwun ज्जरावुन । अतिविवाधनम् conj. 1 (1 p.p. z^aj^arōw^u ज्जरोवु), i.q. z^aj^arun, q.v. z^aj^arōw^u-mot^u ज्जरोवु-मंतु । विवाधितः perf. part. (f. z^aj^arōv^u-mü^u ज्जरोवु-मचू), harassed, as ab.

z^ajyōv ज्ज्योव्, see z^alun.

zājyōv ज्ज्योव्, see zāgun and zālun 2.

z^aka ज्क (cf. ج) f. defeat, humiliation; (in Ksh.) revenge (El. *zak*, m.). z^aka raṭūn^u ज्क रटजू । अन्तारोषाधानम् f.inf. to keep up a private grudge, to maintain inward resentment.

zōka ज्क in zōka-wōr^u ज्क-वोरु । लघुक्रीडनकदण्डः f. a light club used in a game in which another club thrown on the ground is hit to a distance.

zōk^u ज्कु । योनिकेशसमूहः m. the hair of the female privities.

zōkⁱ-khūr^u ज्क-खूरु । योनिचौरचुरिका m. a razor for shaving this hair. -wāl -वाल् । योनिवालः m. a single one of these hairs.

zaukh जौख جوق m. delight, joy, voluptuousness; love (El. *zauk*, *zōk*).

zēkh ज्यख्, see zyon^u.

zikh जिख् in zikh zikh जिख् जिख् । ईषदुद्योगः m. slackness in doing anything, want of energy in the performance of any task.

zikh जीख جيق । कासश्वासरोगः m. (sg. dat. zīkhas जीखस्), painful difficulty of breathing, asthma. —lārun —लारुन् । कासश्वासरोगोत्पत्तिः m.inf. an attack of asthma to come on.

zakh^am जखम् خَمْ । व्रणः m. a wound, cut, scar, gash, sore (El.; Rām. 357-8, 1651; YZ. 74).

zakhmī जखमी خَمِي; adj. e.g. wounded, hurt (Rām. 233, 1453). zakhmi hayat (? زَخْمِي حَيَات) N. of a certain medicinal plant used 'internally in ulcer' (L. 76).

zakhaira जखैर (= ذخيرة) m. a treasure, hoard; (in Ksh.) a warehouse, storehouse, godown (Gr.M.).

z^a-khōr^u ज्-खोरु f.pl. two *khār* or ass's loads (cf. *khār* z^akhōr^u, p. 408a, l. 46).

zōkil ज्किल् । अतियोनिवालोपेता f. a woman with much hair on the privities. —kākān —काकञ् । अतिनिन्द्या f. a dissolute woman, a strumpet (obso. abuse).

zakamakh जकमख् (= جَمَاق) । अग्निशिला m. a flint (for striking fire) (El. *zakhmakh*, Gr.M.).

zakūr^u ज्कुरु । बालशिशुः f. a child's penis, or a small one like such.

zikr ذِكر ? m. remembering, remembrance; the praise and glorification of God or of a saint, esp. (in Ksh.)

a certain Moslem religious exercise with this object and inducing a religious ecstasy (L. 289).

zōkaram ज्जकरम् in zōkaram bādē ज्जकरम् बाँडे । निन्द्यः m. a vile fellow (used in censorious reference). Cf. zōk^u and bādē.

zāl जल् । नखतक्षणम् m. scratching (with the finger-nails) (cf. *atha-z^o*, p. 65a, l. 37; *hōkha-z^o*, p. 327a, l. 47); the act of paring, scraping (Gr.Gr. 124). —dyun^u —दिनु । नखचतविधानम् m.inf. to scratch (another) (with the nails or the like) (H. xii, 17).

z^ala-bōk^u जल्-बोकु । नखचतः m. unintentional or accidental scratching (oneself or another) with all the nails of one hand (cf. *bōk^u*) (K.Pr. 54 *zulahbuk*).

-ponz^u -पंजु । नखचतः m. a scratch made by all the five nails of one hand (cf. *ponz^u* 2). -wāl -वाल् ।

अतिहठी adj. e.g. one who is needlessly persistent in doing to no profit any work (such as buying, selling, giving, or receiving). -wōlī -वाली । अतिहठिता

f. needless persistence as above. -wālay -वालय ।

अतिहठः f. the being needlessly persistent as ab.

zāl जल् । जलम्, मूत्रम् m. water (cf. *ganga-z^o*, p. 292a, l. 10; *nāga-z^o*, p. 624a, l. 49; *pādē-z^o*, p. 683a, l. 11) (El.; Gr.Gr. 28, 38, 72; L.V. 38-40, 45, 47, 81; Śiv.

179, 330, 348, 929, 1022, 1026, 1056, 1096, etc.; Rām. 426, 533, 543, 546, 597, 759, 781, 1334; K. 70, 75, 231, 233, 244-5, 271-2, 411, 413, 758, 836, 931, 946,

1045); any water-like liquid (cf. *mad-z^o*, p. 548a, l. 49) (K. 973); urine (a polite term) (Rām. 948).

-gur^u -गुरु । सामुद्रिकाश्चः m. a sea-horse (a mythical horse, said to be able to fly). -mal -मल् । जलमले m.

'water and dirt', i.e. urine and faeces (referred to together). —lagun —लगुन् m.inf. an urgent desire to urinate to be felt (Rām. 944). -mal band

gaṣhun -मल् बन्द् गकुन् । आनाहरोगः m.inf. a certain disease (constipation combined with suppression of

urine) to occur. -ṣūr^u -सूरु । मीनः f. 'a water-sparrow', a polite name for fish for cooking.

—yun^u —यिनु m.inf. i.q. —lagun, ab. (Rām. 945, 949). -zīv -जीव् । जलजन्तुः m. any aquatic creature.

zāl 1 जाल् । जालम्, चारकः m. (in some compounds, noted below, this word is f., perhaps due to confusion with zāl 2

and 3) a net, snare, noose (cf. *khurⁱ-z^o*, p. 412a, l. 11; *māyā-z^o*, p. 612b, l. 35) (El.; Gr.M.; L. 462; Śiv.

158, 227, 277, 424, 711, 876, 1206, 1332, 1516, 1693; Rām. 340, 422, 614, 1103, 1496, 1614, 1781; K. 737; H. i, 6-8; ix, 7; YZ. 11, 65, 68, 210, 364, 475; K.Pr.

63); a web, spider's web, cobweb (cf. *zālārⁱ-z^o*, s.v.

63); a web, spider's web, cobweb (cf. *zālārⁱ-z^o*, s.v.

63); a web, spider's web, cobweb (cf. *zālārⁱ-z^o*, s.v.

zalur^u) (El., Gr.M.) ; any web-like texture (cf. garba-z^o, p. 300a, l. 6; mādri-z^o f., p. 550a, l. 37); a collection, mass (cf. pā-z^o f., p. 748a, l. 43; rag-z^o, p. 827b, l. 25); esp. a mass of clouds (cf. hāra-z^o f., p. 344a, l. 36; mīga-z^o, p. 552a, l. 9; naba-z^o, p. 619a, l. 27); (esp.) a collection, or thicket, of trailing plants (cf. bāra-z^o, p. 117a, l. 48; kāndi-z^o, p. 465a, l. 40; krūda-z^o, p. 468b, l. 45) (Śiv. 1568, 1686, 1854; Rām. 1252; YZ. 257) (in this meaning, the word is possibly confused with zār 3, q.v.); illusion, deception; a bunch of unblown flowers. -tāl -ताल् । वाक्कलम् m. artful, or deceitful, conciliatory language (cf. tāl-zāl m. or f., p. 997a, ll. 40 ff.). —wahārun —वहारन् । क्लारम् m.inf. to spread a net; met. to spread a net (of deceit), to lay a trap (to deceive another).

zāl 2 जाल् or (q.v.) zālay जालय् । शरीरकम्पः f. (sg. dat. zōj^u जोज्), shivering (from cold); the shivering of ague (cf. tūr-z^o, p. 1021a, l. 7) (Śiv. 287; K. 822, zāla; K.Pr. 68, zālah); fever (El.; Śiv. 165, 373, 1248, 1257). In Gr.Gr. 69 this word is confounded with zāl 1.

zāla d^anañē जाल दनञ् । दारिद्र्यव्यापनम् f. pl. inf. 'to flaunt shiverings', (even if one is well off) to make a show of poverty when it is necessary to incur expenditure. -dēv -दव् । शीतालुः m. (f. -dēviñ -दविञ्), 'a shiver demon', one who is unable to endure great cold. —hārañē —हारञ् । अतिशीत-हतत्वम् f. pl. inf. 'to shed shivers', to be perished with cold (the whole body shivering and the teeth chattering). -pat^uj^u -पतज् । शीतज्वरव्याप्तिः f. 'a mat of shivers', one who is violently attacked by ague throughout his whole body. -satam -सतम् । विशिष्टसप्तमीतिथिः f. (sg. dat. -satūm^u -सतम्), N. of a festival held on the seventh lunar day of the dark half of the month of Phāgun (= February–March). —yiñē —यिञ् । शीतज्वरोत्पत्तिः f. pl. inf. shivers to come, an attack of ague to come on.

zāl 3 जाल् । नेत्रावृत्तिः f. a disease of the eyes, involving a membranous growth over the eyeballs. Cf. zāl 1.

zāla जाल । विस्फोटविशेषः f. a certain disease involving a crop of small boils on the upper lip and neighbourhood. Cf. K. 822, where zāla is used for zāl 2.

zēl ज्यल् or zēliñ ज्यलिञ् । दध्यादिमण्डम् f. (sg. dat. zēli ज्यलि), cream (esp. cream of tyre) (cf. dōda-z^o, p. 109b, l. 14) (El., Gr.Gr. 25). zēli-khōs^u ज्यलि-खोसु । मण्डपूर्णकंसः m. a dish, or cup, of cream.

zila जिल ضلع m. a district, or division, of a province (El. zillah).

zōl ज्वल् । ईषन्निद्रा f. brief drowsiness (Gr.Gr. 16).

According to El. this word is a rural name for a woman's head-dress.

zōla 1 ज्वल । निद्रा f. a brief doze (e.g. of a sick person, or of some one taking a brief rest) (cf. nēnd^ari-z^o, p. 642b, l. 26) (El. zōlah, drowsiness; Rām. 679; YZ. 153, 566). —gatshūn^u —गक्ञ् । प्रमादापातः f. inf. 'drowsiness to occur', (in some delicate enquiry) a careless blunder to occur (when one is at the point of success), negligence to occur, one's eyes not to be kept open (Rām. 1037, zōli gatshun; 1229, zōla g^o; K.Pr. 263, zulih gatshun).

zōlan aḥsun ज्वलन् अचुन् । निश्चेष्टता सांमुख्यम् m. inf. to fall into coma (e.g. when at the point of death).

zōla 2 ज्वल । अत्यलसः adj. e.g. habitually drowsy, lazy, negligent.

zol^u 1 जलु । वास्तुस्थानम् m. the foundation trench of a house.

zol^u 2 जलु m. in gaṭa-zol^u, p. 310a, l. 44.

zōl^u 1 जोलु (for 2, see zālun) । वृक्षशाखासंधिः, अङ्गुल्यन्तरम् m. the joining place of two tree-branches (cf. duzōl^u, p. 272b, l. 29, and Rām. 603); the space (including the web) between two adjacent fingers or toes (cf. atha-z^o, p. 65a, l. 40; sandija-zōlⁱ dinⁱ, p. 919a, l. 38) (K.Pr. 184, 259); an interstice (between teeth, or the like) (cf. danda-z^o, p. 225a, l. 13); a cluster of flower-buds, or the like (cf. pōshē-z^o, p. 779a, l. 49); network; met. kāla-z^o, the efflux, or passing, of time (L.V. 64).

zōlⁱ-baīs जालि-बैस् m. fishing by net (cf. zāl 1), as opposed to fishing with hook and line (wōlⁱ-baīs, q.v., p. 1112b, l. 37) (L. 159, zail bans). —hār -हार । द्यूतकृद् f. (hiding) a cownry between the fingers (a method of cheating in gambling). —panjara -पंजर । जालपञ्जरः m. lattice-work (for a window or the like).

-pīr -पीर् । रोगविशेषः f. N. of a certain serious disease, involving boils or sores at the root of the spaces between the fingers or toes. —pushēṭh -पुशट् । पादुकाबन्धनीविशेषः f. (sg. dat. -pushēṭi -पुशटि), a network sandal-lace. —trōp^u -त्रप् । सूतिविशेषः m. a method of sewing, in which the edges of two pieces of cloth are apart, and connected by a kind of network. —wōka -वौक । जालात्मवेणीबन्धः f. pl. (among girls) a method of dressing in a netted pattern the long plaited hair that hangs down behind (YZ. 155, K.Pr. 25).

—yinⁱ —यिनि । अङ्गुलीमध्यविकारः m. pl. inf. itchiness to come between the fingers or toes.

zōlⁱdār जालिदार । जालचित्रयुतः adj. e.g. ornamented with a net pattern.

zulf زلف, see zulaph.

zalikhā ज़लीखा (H.), zulaikhā لَيْخَا (YZ.), f. N. of the wife of Potiphar (in the story of Joseph) (H. vi, 1 ff.; YZ. 59, 177, 309, etc.).

zalīl ज़लील ذَلِيل adj. c.g. mean, vile, wretched; brought low, abased, humbled (H. i, 4).

zālalad ज़ाललद् । शीतहतः, भीरुः adj. c.g. (as subst., f. zālaladīn ज़ाललदिन्), one whose body is suffering from shivering cold or from ague; one who shivers from fear, a coward, one who shivers (out of miserliness) at the idea of expenditure; that which is intolerably cold.

zallat, see zalath.

zōlim ज़ालिम ظَالِم । परवाधनस्वभावः, क्रूरः adj. c.g. tyrannical, unjust, cruel (El., Gr.M.).

zulum जुलुम् or zulm ظَلَم m. tyranny, violence, cruelty, oppression (El.; Gr.M.; H. ix, 1, 6; K.Pr. 118). —karun —करुन् m.inf. to oppress (El.; W. 88; H. ix, 1).

zālamōkh ज़ालमख् । ज्वालामुखी f. (sg. dat. zālamōkhi ज़ालमखि), N. of a sacred site, sacred to Durgā, about sixteen miles east of Śrīnagar, in Skt. *Jvālāmukhī*.

zol^u-mot^u ज़लु-मंतु । भक्षणे ऽपक्षितम् adj. (f. zūj^u-mūṣ^u ज़जू-मंजू), (of dainty food) eagerly desired. Cf. zālun.

zalamay ज़लमय् adj. c.g. composed of water; (as subst. m.) the waste of waters (which is all that is left at the destruction of the universe) (L.V. 93) (El. *zalamai* m., a storm).

zālun ज़लुन् conj. 1 (1 p.p. zōl^u ज़लु, f. zūj^u ज़जू; 2 p.p. zājyōv ज़ज्योव्), to pare, shave, scrape off the surface (cf. tinda z^o, p. 1009b, l. 12) (El. *zilun*, *zulun*; Gr.Gr. 124; Gr.M.); to peel, skin (cf. ala z^o, p. 22b, l. 45) (K.Pr. 78, neg. conj. part. written *zulahnai*); to scratch (with the nails); to cut (a pen) or sharpen (a pencil) (Gr.M.); cf. zāj^urun. zōl^u-mot^u ज़लु-मंतु । तष्टः perf. part. (f. zūj^u-mūṣ^u ज़जू-मंजू), pared; skinned; scratched.

zālun ज़लुन् । जलवदाखादः conj. 3 (2 p.p. zalyōv ज़ल्योव्), to taste like water; watery eructations to come into the mouth from the stomach (K.Pr. 154); the mouth to water (from desire of some dainty food).

zālun 1 ज़ालुन् or zālun^u ज़ालुनु । इन्धनकरीषादिसामग्री m. (sg. dat. zālanas ज़ालनस्) fuel (firewood, cowdung cakes, or the like) (El. firewood). According to El. this word is in use towards Bārāmūla.

zālun 2 ज़ालुन् । दाहनम्, दृष्टीकरणम् conj. 1 (1 p.p. zōl^u 2 ज़ोलु (for 1, see s.v.), f. zōj^u 3 ज़ाजू (for 1, see s.v., for 2, see zāgun); 2 p.p. zājyōv ज़ज्योव्), to burn (something), to kindle, set on fire (cf. krūd^u zālūn^u, p. 474a, l. 33; rum-rāṭh zālūn^u, p. 834a,

l. 1; thāy zālūn^u, p. 1065b, l. 32) (Gr.M.; L.V. 49; Śiv. 125, 268, 377, 426, 973, 1150, 1422, 1482; Rām. 77, 159, 186, 279, 333, 449, 715, 726-7, 733, 744, 800, 802, 826, 956, 1006, 1202, 1236, 1358, 1387, 1471, 1474, 1497, 1595, 1626, 1657, 1663, 1706; K. 114, 631, 879; H. ii, 12; iii, 1, 4; K.Pr. 41, 251); to light (a fire) (cf. nār z^o, p. 647a, l. 37) (Śiv. 305, 1205, 1758; Rām. 839, 958, 1069, 1601, 1769; K.Pr. 138); to burn away something, to burn to nothing, utterly to destroy (sin, or the like) (Śiv. 105, 420, 928, 1063, 1156, 1685, 1746; Rām. 781; YZ. 19, 35, 41, 55, 200, 307); to set on fire, torture (Rām. 157, 163, 195). This verb is considered to be the causal form of dazun, q.v. (Gr.Gr. 176).

zālan-kūṭun^u ज़ालन-कूटुनु । अप्रिप्रज्वालनदण्डम् m. a straight stick for stirring up a fire, a wooden poker.

zōl^u-mot^u ज़ोलु-मंतु । दाहितः perf. part. (f. zōj^u-mūṣ^u ज़ाजू-मंजू), set on fire, kindled; burnt (by some one) (Śiv. 888).

zōlāna ज़ोलान (= جَوْلَان) । निगडः m. a fetter, shackle. Cf. zāgnūl.

zālanāwun ज़ालनावुन् m.inf. (1 p.p. zālanōw^u ज़ालनोवु), to cause to burn, to cause to be burnt (El.).

zaliṅ ज़लिन् । पादस्वेदः f. the sweat of the feet (Gr.Gr. 38). In *atha-z^o*, p. 65a, l. 42, the word refers to sweaty hands.

zēliṅ ज़ेलिन्, see zēl.

zulaph जुलफ् or zulf زُلْف m. a curl, lock of hair, ringlet (El.; YZ. 64, 65, 565).

zāl^ur ज़ालर् । जालकारः m. a net-maker.

zalur^u ज़लुरु । ऊर्णनाभकीटः m. (sg. dat. zalaris ज़लरिस्), a spider (El. *zalur*, Gr.M., Śiv. 277).

zāl^urⁱ-zōj^u ज़ालरि-ज़ाजू । लूताकोशजालकम् f. a spider's net-like egg-cocoon. -zāl -ज़ाल । लूताजालम् m. a spider's web.

zalath ज़लथ ذَلَتْ । दुर्गतिः f. (sg. dat. zaliṅ^u ज़लिन्), baseness, meanness, vileness; humiliation, abasement; (in Ksh.) a condition of filthy or sordid misery (K.Pr. 7, 52, *zallat*). —pōn^u —पोनु m. filthy water, i.e. semen virile (Rām. 1517).

zālawun^u ज़ालवुनु । उष्णः n.ag. (f. zālavūn^u ज़ालवन्नु), warm, hot (esp. of things eatable or drinkable) (El.); burning, fiery hot, blazing (L.V. 57).

zālawun^u ज़ालवुनु । दाहकः n.ag. (f. zālavūn^u ज़ालवन्नु), one who sets ablaze, consumes with fire (e.g. the person who sets alight a funeral pyre) (K.Pr. 122).

zālay ज़ालय् f. shivering of ague or the like, i.q. zāl 2, q.v. (cf. buthⁱ-z^o, p. 143a, l. 16); burning (in wuda-z^o, q.v., p. 1097a, l. 45).

zam जम् (= زَم) m. blame, censure, reproach, disparagement, detraction (Rām. 282).

zām जाम् । ननान्दा f. (sg. dat. zōm^u जामू, commonly written by Pandits ज़ोमू or ज़ोम्), a husband's sister, a wife's sister-in-law (cf. ōra-z°, p. 42a, l. 8; māsat^{ur} z°, p. 601a, l. 48; pit^{ur} z°, p. 803b, l. 30; wōra-z°, p. 1136b, l. 46) (Gr.Gr. 66, 72; Rām. 1145, 1154, 1163, 1171, 1611; K.Pr. 119, 259); nōshē-hūnz^u zām, the sister-in-law of a daughter-in-law, i.e. a daughter (Rām. 848).

zōm^u-(zōm^u-)brānd जामू-(जोमू-)ब्रान्द । सुदायविशेषः m. when a bride first enters her husband's house her way is barred by her husband's sister and others to whom she has to pay a fee, called by this name (L. 262 zāmbrānd). -kākañē -काकञ । ननान्दुभ्रातृजाये f.pl. husband's sister and a brother's wife (i.e. the two kinds of a woman's sister-in-law) (Gr.Gr. 72).

zēma ज्यम, see zyon^u.

zima ज़िम زِم m. obligation, responsibility, burden of proof. I.q. zimah, q.v. —hyon^u —ह्यनु m.inf. to take responsibility, accept responsibility (for), admit, confess (H. xii, 15). —khālun —खालुन् or —khārun —खारुन् m.inf. to cause responsibility to mount (on a person), to prove (a person) to be responsible, to prove (a person) guilty (H. x, 12). —khasun —खसुन् m.inf. responsibility to mount, i.e. to be proved, guilt to be proved (H. iii, 3). —karun —करुन् m.inf. to make responsibility, to put responsibility (upon, dat.), to put (a person, dat.) in charge (H. viii, 5).

zōm^u जोमु in ōm^u-zōm^u, p. 27a, l. 30, q.v.

zamba जंब in the following:—zamba-drōlid जंब-द्रालिद् । अतिमलीमसः adj. c.g. (as subst., f. -drōlⁱdēñ -द्रालिद्यञ्), one who is dirtied by mud or the like; met. one whose clothes, body, and conduct are foul. -wār -वार् । अतिमलम् m. encrustation of thick dirt (e.g. in a cooking pot fouled with long exposure to fire); a pile of crusted or solidified mud (cf. zamwār in Rām. 700). Cf. zamūñ^ulad.

zōmba जंब m. a yak (H. xi, 6).

zūmb (L. 74), zamb-chule (El.) m. *Prunus padus* (Bird cherry) (L. 79 also gives zomb).

zambakh जंबख زنبق m. the white jasmine, *Jasminum sambac*; the iris, *Iris germanica* or *I. sambac* (cf. bēkh-z°, p. 99b, l. 19) (L. 249, the yellow iris; Rām. 1094). -pōsh -पोश् । पुष्पविशेषः m. its flower. -tīl -तील् । पुष्पविशेषतैलम् m. an oil extracted from its flower.

zambukēshōr जंबुकेश्वर or zēmbakēshōr जंबकेश्वर m. a N. of Shīwa (Śīva), in Skt. *Jambukēśvara* (Śiv. 1138 zē°, 1167 za°).

zambūra जंबूर । स्वर्णरागः, सूदविशेषः m. a solution of gold (employed for gilding); a certain dish made with eggs (cf. thūla-z°, p. 976b, l. 13).

zāmbrānd (L. 262), see zōm^u-brānd, col. a, l. 11.

5 zāmbawān जाम्बवान् m. one of the forms used in K. (674) for zāmbawanth, q.v.

zāmbawantī जाम्बवन्ती (Śiv.) or zāmbawatī जाम्बवती (K. 683) or zāmbawath जाम्बवथ (K. 688), f. N. of the daughter of Zāmbawanth (q.v.) who married Krushna (Kṛṣṇa). The Skt. form of the word is *Jāmbavatī* (Śiv. 1677).

10 zāmbawanth जाम्बवन्थ m. (sg. dat. zāmbawantas जाम्बवन्तस्), N. of a king of the bears, who helped Rāma at the siege of Lankā. In Skt. his name was *Jāmbavat*. He also appears later as a friend of Krushna (Kṛṣṇa) to whom he gave his daughter *Jāmbavatī* in marriage. His name appears in various forms in Ksh.; in Śiv. it appears as zāmbawanth (Śiv. 1677). In Rām. we usually find zāmōwan, but also zāmawanth and zāmōwanth. In K. we have (674) zāmbawān and (669, 679, 680, 683) zāmbawanth. See all these s.vv. In K. 669, 679, he is stated to be a monkey; not a bear.

25 zāmbawatī जाम्बवती (K. 683) or zāmbawath जाम्बवथ (K. 688), f., i.q. zāmbawantī, q.v.

30 zamāda जमाद् (= زَمَاد) । औषधलेपः m. a bandage, fillet, kerchief (bound upon a wound); dressing, poultice, plaster; application of ointment, liniment, balm, or the like (Śiv. 652, zamādāh, with suff. of indef. art., see p. 1219b, l. 11).

zimah ज़िमह or zimma زِم m. responsibility, trust, charge, i.q. zima, q.v.; (in Ksh., adj. c.g.) necessary (El.).

zaman زمان m. time; a day (El.).

35 zamāna जमान زَمَان m. time, period; an age (cf. dōr-ē z°, p. 237a, l. 3) (Śiv. 726; K.Pr. 184, zamān).

zāman जामन् । जृम्भणम् f. (sg. dat. zāmūñ^u जामंजू), a yawn, yawning. —karūñ^u —करंजू । अपहवः f.inf. to yawn; to prevaricate concerning or deny (the making away with property entrusted to one), to equivocate.

40 zamīn जमीन زمین । भूप्रदेशः f. (sometimes m., see bel.) (sg. dat. zamīni जमीनि), the earth (El.; Gr.M.; Rām. 1242 (m.), 1723 (m.); soil, land, ground (cf. bīth^u z°, p. 140a, l. 26; dā-z°, p. 231a, l. 24; narm z°, p. 651b, l. 24; sūr-z°, p. 932b, l. 19; zabal z°, p. 1215b, l. 30) (El.; Gr.M.; Rām. 454, 519, 1141, 1455, and as bel.; H. ix, 9; K.Pr. 16, 111, 246, 259, and as bel.) (masc. in Rām. 300, 435, 448, 676, 1564;

K.Pr. 94); the world, land (as opposed to the sky) (H. iii, 8); the floor (of a room) (Gr.M.). —**khanan-wôl^u** —खनन्-वोलु n.ag. m. a ploughman (El.).

zamīni-kand जमीनि-कन्द । भूमिकन्दविशेषः m. a certain edible root, generally growing in marshy ground. —**path** -पथ् । क्षेत्रविशेषः m. (sg. dat. —**pathas** -पथस्), a certain piece of land, of such a size that six seers of paddy-seed are required for sowing it. See **path** 1. —**path^{ur}** -पथर् । अल्पस्थलम् f. a small level field.

zāmun जामुन् conj. 1 (this verb is impersonal, 1 p.p. **zōm^u** जोमु), to yawn (L.V. 46).

zōmin जामिन् ضامن । प्रतिभूः m. one who is accountable or responsible (for), a surety, guarantor (Gr.M., K.Pr. 67).

zamīndār जमीन्दार زمیندار m. a land-holder, husbandman, farmer (K.Pr. 187).

zamānath जमानथ ضمانت m. (sg. dat. **zamānatas** जमानतस्), guarantee, security, surety, bail (Gr.M.).

zamūn^ulad जमूनलद् । पुष्टमलोपेतः adj. c.g. covered or defiled with clotted mud or dirt. Cf. **zamba**.

zōmpa जॉप, see **zōpa**.

zampāna जंपान or **zōmpāna** जॉपान । शिविका m. a palanquin (cf. **aina-z^o**, p. 30b, l. 12) (Gr.M.; Śiv. 84, 787, 921, 1147).

zōmpuṭ^u जॉपुट्, see **zōpuṭ^u**.

zamrūd जमरूद् (= زمرد) m. an emerald, but in Ksh. used loosely for any precious stone of great value (K. 922-3).

zēmistān ज्यमिस्तान زمستان m. winter (Rām. 1008, 1089).

zamat, see **zāmot^u** dōh, s.v. **zyon^u**.

zāmot^u जामत्, see **zyon^u**.

zumot^u जुमत् or **zumut^u** जुमुत् । अर्धसजीव इव, अर्धपक्वः adj. (f. **zumūṭ^u** जुमूच्), half alive, half dead, having only a feeble spark of life (cf. **ada-z^o**, p. 12b, l. 15); (of something naturally juicy) half dried; (of something being cooked) half cooked, half raw.

zōmith जामिथ् in **zōmith-gōbur** जामिथ्-गवुर् । ननान्द्रसुतः m. (sg. dat. —**gōbaras** -गवरस्), the son of a husband's sister (see **zām**). —**nēcyuw^u** -न्यचिवु । ननान्द्रसुतः m. (sg. dat. —**nēcivis** -न्यचिविस्), id. —**nōsh** -नवश् f. the daughter-in-law of a husband's sister (cf. **wōra-zōmith-nōsh**, p. 1136b, l. 49).

zāmatur^u जामतुर् । जामाता m. (sg. dat. **zāmataris** जामतरिस्), a son-in-law (cf. **bēn^aza z^o**, p. 115a, l. 7; **bāw^aza z^o**, p. 148a, l. 45; **dyārath z^o**, p. 271a, l. 46; **wōra-z^o**, p. 1137a, l. 2) (El.; L. 464, **zamtur**; K. 727, 813, 816; K.Pr. 65, **zāmuthur**; 259, **zāmatuṛ**).

zāmatārⁱ-bōkut^u जामतरि-बुकुत् । अतिवालजामाता m. a child son-in-law, one who is less than ten years of

age. —**nēcyuw^u** -न्यचिवु । बालकावस्थजामाता m. (sg. dat. —**nēcivis** -न्यचिविस्), a youthful son-in-law (over ten years, but below puberty).

zāmōwan जामोवन्, **zāmawanth** जामवन्य्, and **zāmō-wanth** जामोवन्य् m. the forms taken in Rām. by **zāmbawanth**, q.v. (**zāmōwan**, Rām. 39, 512, 548, 777, 865, 1402, 1409; **zāmawanth**, Rām. 906; **zāmō-wanth**, Rām. 856, 865).

zamwār जंवार m. i.q. **zamba-wār**, p. 1223a, l. 36, q.v. (Rām. 700).

zōmiyē जामिय । ननान्द्रपतिः m. the husband of a woman's husband's sister, the husband of a wife's sister-in-law (cf. **pōphatur^u** z^o, p. 749a, l. 40; **pitur^u** z^o, p. 803b, l. 15; **wōra-z^o**, p. 1136b, l. 50).

zōmiza जामिज । ननान्द्रजा f. the daughter of a husband's sister (cf. **pit^{ur}** z^o, p. 803b, l. 33; **wōra-z^o**, p. 1137a, l. 1).

zamzam जमज़म् زمزم or (q.v.) **zanzam** जंज़म् । अति-स्थानीभवनम् m. N. of a celebrated well at Mecca, called Hagar's well; (in Ksh.) intense freezing cold (when the ground is frozen over).

zan 1 जन् । जनः m. a man, person, individual (cf. **kō-zan**, p. 503, l. 5; **sath z^o** or **sazzan**, p. 945a, l. 44; **sō-zan**, p. 958b, l. 34) (Śiv. 1717; K. 197, 915, 1162); mankind (L.V. 31; K. 56, 822). **kunuy zan**, only one person; hence, alone, lonely (Rām. 1328; K.Pr. 161, **kunū^u zanā**). **zan srōd^u** man **srōd^u** जन् स्रुद् मन् स्रुद् । परस्परप्रीतिव्यवहाररुचिः m. 'man in common (and) heart in common', mutual pleasure in affectionate partnership in any work. **zan-wān** जन्-वान् । जनश्रुतिः f. (sg. dat. —**wōn^u** -वाञ्), a general rumour (of something new or unexpected). **zan-zōpuṭ^u** जन्-जॉपुट् । मनुष्यादिजन्तुः m. man and beast, the animal creation.

zana-baca जन-वच । समयकुटुम्बः m.pl. 'a man's children', an entire family, a family taken as a whole unit.

zan 2 जन् 𑂔; m. a beater, a striker, used —° to signify a wielder (of some tool, or the like) (cf. **kalam-z^o**, p. 439b, l. 48) (K.Pr. 92).

zan 3 जन् 𑂔; f. a woman (H. x, 13; K.Pr. 103); **marda-zan**, man or woman (H. vii, 23).

zan 4 जन् । इव adv. and conj. as if, as, as though, as you would say, so to speak (El.; Gr.Gr. 94; Gr.M.; W. 100; L.V. 29, 31, 83, 106; Śiv. 26, 44, 165-6, 168, 203, 279, 303, etc.; Rām. 87, 93-4, 168, 206, 235-6, 242, 248, etc.; K. 56, 78, 100, 110, 123, etc.; YZ. 4, 10, 68, 113, 165, 238, etc.; K.Pr. 9, 11, 30, 153, 157, 158, 175, 190). Used —°, as in **kh^un^u-zan**, p. 405a, l. 26; **khriṣh-zan**, p. 416a, l. 28.

zān ज्ञान् । ज्ञानम्, परिचयः f. (sg. dat. **zōn^u** 2 ज्ञाञ्, for 1, see s.v.), knowledge, apprehension, opinion (cf. **brahma-z^o**, p. 121a, l. 26; **darma-z^o**, p. 245a, l. 5; **gōr-z^o**, p. 296b, l. 25; **pāshⁱ-z^o**, p. 779b, l. 26) (Gr.Gr. 106, 127; Śiv. 49, 241, 437, 1378, 1604, 1876, 1880, 1899; Rām. 1459-60, 1502, 1534, 1642; H. vii, 29); acquaintance, familiarity (Śiv. 240, 1030; Rām. 73; K.Pr. 260); discovery, ascertaining (El.); true knowledge (of the Supreme) (L.V. 31; Śiv. 16, 61, 285, 314, 331, 350, 369, 425, 451, 776, 1193, 1314, 1533, 1586, 1595, 1604, 1738, 1765, 1805, 1891); knowledge, senses, clearness of thought (as opposed to insensibility) (Rām. 761). In many of the examples quoted above, the first meaning or the fourth is equally applicable. **-kar** -कार् । परिचितः adj. e.g. (of a person) acquainted, familiar, recognized (from previous meetings), an acquaintance. Cf. **zōn^u-kār**, p. 1229b, l. 2. **-pachān** -पक्कान् । ज्ञानपरिचयः f. acquaintance, familiarity.

zōn^u-grākh ज्ञाञ्-ग्राख् n.ag. (f. **-grākañ** -ग्राकञ्), i.q. **-wōl^u**, bel. (Gr.Gr. 106). **-rost^u** -रस्तु । ज्ञानहीनः, अविदितः adj. (f. **-rūsh^u** -रूश्), without knowledge, ignorant; unknown. **-wōl^u** -वोलु । ज्ञानोपेतः m. (f. **-wājēñ** -वाज्यञ्), one who possesses understanding, full of knowledge, wise (Gr.Gr. 106).

zain 1 जैन زين m. a contraction of **Zainu 'l-ābidīn** زين العابدين, N. of a famous Sultan of Kashmir who came to the throne in A.D. 1417 (L. 191). His name frequently appears in local names in Kashmir, as in the following:—**zaina-gīr^u** जैन-गीर । प्रदेशविशेषः f. N. of a district (*pargana*) in the north of Kashmir (El. *zainager*, m.; RT.Tr. II, 487). **zaina-kad^{al}** जैन-कदल् । सेतुभेदः m. N. of the fourth bridge across the river Vēth or Jehlam in the town of Śrīnagar. It was built by Zainu 'l-ābidīn. The word is also used to designate the quarter of the town in the vicinity of the bridge (RT.Tr. II, 449; El. *zenah kadāl*; K.Pr. 258). **zaina-pōr** जैन-पोर् । ग्रामविशेषः m. N. of a village and tract south of Śrīnagar in the Div^{as}ar Pargana (RT.Tr. II, 471).

zain 2 जैन । सूतविशेषः f. a kind of basket or withy tray for holding flowers, fruit, or the like (cf. **t^ala-z^o**, p. 995a, l. 42; **thūla-z^o**, p. 976b, l. 16) (El. *zen*, Gr.Gr. 22). Cf. **zōn^u 1**.

zēn 1 ज्यन्, **zēna ज्यन्**, **zēni ज्यनि**, see **zyon^u**.

zēn 2 ज्यन् । कर्दमः f. (sg. dat. **zēñ^u** ज्यञ्), mud (cf. **odur^u zēn-hyuh^u**, p. 15a, l. 38). **zēñ^u-thaph** ज्यञ्-थप् । लेप्यकर्दममुष्टिः m. (sg. dat. **-thapas** -थपस्), a handful of mud, such as is taken up in plastering.

zin जिन् m. a Jina, i.e. the Buddha (L.V. 8).

zīn जीन् زين; । अश्याद्यासनम्, निःश्रेणिः m. a saddle (El.; Gr.M.; Rām. 978; H. xi, 9; YZ. 238; K.Pr. 74); a staircase. (According to El., s.v., the present kind of leather saddle is said to have been introduced into Kashmir by the Emperor Akbar.) —**gandun** —गंडुन् or —**ladun** —लदुन् m.inf. to saddle (El.). —**karith** —करिथ् in **gur^u z^o k^o**, a horse ready saddled (H. iii, 8).

zīna-kōthⁱ जीन-काठि or **-kōth^u** -काठ । अश्यास्तरण-भागः f. (sg. dat. **-kāchē** -काछे), the wooden frame of the Kāshmīrī saddle. **-pōw^u** -पोवु । निःश्रेणिकपदः m. a single step in a staircase.

zinⁱ जिनि, **ziun**, see **zyun^u**.

zon^u 1 जनु । पुमान् m. (f. **zūñ^u** जञ्, q.v., s.v.), a man, a male person, an individual (esp. used in enumeration, as in **kun^u z^o**, p. 453b, l. 38; **kunuy z^o**, p. 454a, l. 9) (El. *zaim*, *zōn*; Gr.Gr. 85; Śiv. 1199; Rām. 355, 856, 1462; K. 887; H. viii, 5, 11; x, 1, 2, 5, 6, 12; K.Pr. 95, 132). **kun^u** or **kunuy zon^u**, only one person, a single person, one who is all alone (Rām. 973, 1744; K. 563; H. viii, 7).

zani path zani जनि पथ जनि । प्रतिपुरुषम् adv. person by person, man by man, each person in order (Gr.Gr. 158).

zanis-zūñ^u जनिस्-जञ् । कुटुम्बिनी f. a man's woman, a woman living as his wife with a man not her wedded husband, a kept woman, or else one made over in marriage to a man by her people, but without the customary dowry, etc.

zon^u 2 जनु । कुदालविशेषः m. a kind of sharp-pointed mattock used like a plough in preparing wet rice fields (Śiv. 1531).

zon^u 3 जनु । शंका m. suspicion, distrust, misgiving.

zōn^u ज्ञाञ् । पिटविशेषः f. a kind of tall narrow withy basket, used for holding flowers, fruit, or the like. Cf. **zain 2**.

zūn जून् or **zūñ^u जून्** । ज्योत्स्ना f. (sg. dat. **zūni** जूनि), moonlight (cf. **brāri-z^o**, p. 125b, l. 24; **kāṭa-z^o**, p. 493a, l. 40; **pot^u-z^o**, p. 788b, l. 35) (Gr.Gr. 20, *zūn^u*; Gr.M.; L. 462, *zun*; W. 7, 13, id.; L.V. 9; Śiv. 166, 470, 525, 583; Rām. 187, 431, 1075, 1084, 1391, 1589, 1629, 1771; K. 280, *zūn^u*; YZ. 4, 80, 82, 145, 159; K.Pr. 34); **pot^u zūn**, the end of the moonlight, the last hours of the night (L.V. 105).

—**khēni khasun** —ख्यनि खसुन् । मदीयन्तीभवनम् m. 'to rise to eat the moonlight', to be intoxicated with self-conceit. —**lagūñ^u** —लगञ् । यक्षणेव व्याप्तीभवनम् f.inf. 'moonlight to attack a person', i.e. to become wasted away and exhausted (from disease, over

exertion, starvation, or the like, as if one were suffering from phthisis) (cf. Rām. 1201).

zūna-dab जून-डब् । चन्द्रिकाप्रासादः f. a kind of covered balcony (in which people sit to enjoy the moonlight) (H. viii, 1). **-gāsh** -गाश् । चन्द्रप्रकाशः m. the light of moonlight, the light of the moon. **-nēnd^{ar}** -न्यंदर् । नेत्रानिमोलितनिद्रा f. sleep with the eyes remaining open. **-pach** -पक् । शुक्लपक्षः m. the light fortnight of a lunar month (Rām. 1108g). **-pāchⁱ-zāmot^u** -पक्कि-जामंतु । शुक्लपक्षजातः perf. part. (f. **-pāchⁱ-zāmūts^u** -पक्कि-जामंचू), 'born in such a lunar fortnight,' one who is universally disliked or unpopular.

zūni-grohun जूनि-ग्रहन् or **-grōn^u** -ग्रोनु । चन्द्रग्रहणम् m. an eclipse of the moon (YZ. 268).

zún, see **zyun^u**.

zonb (L. 79), see **zúmb**.

zand 1 जंड । चुपः m. a small shrub, a small bush (cf. **patri-z^o**, p. 802b, l. 21; **sōyē-z^o**, p. 956a, l. 29). **zanda-kakav** जंड-कक्क् । चुपचकोरः m. a partridge which dwells hidden under low bushes, and lives on their fruit; met. a person who habitually lives hidden from others.

zand 2 जंड or (once, see bel.) **zand** जंड । किञ्चिन्मात्रम् m. a word added to other words signifying vegetables or wood, to signify 'a little' (cf. **darbi-zand**, p. 240a, l. 43; **draman-zand**, p. 245b, l. 40; **gāsa-z^o**, p. 308a, l. 4; **guyan-z^o**, p. 317b, l. 49; **hāka-z^o**, p. 326b, l. 48; **kātha-z^o**, p. 487b, l. 20; **muji-z^o**, p. 558b, l. 21; **niran-z^o**, p. 653a, l. 46; **pana-z^o**, p. 734b, l. 25; **pōshē-z^o**, p. 779a, l. 50; **payē-z^o**, p. 812a, l. 45; **sinⁱ-z^o**, p. 957b, l. 31; **zinⁱ-z^o**, s.v. **zyun^u**) (Gr.Gr. 163).

zānd ज़ांड, see **zād**.

zinda जिन्द زنده; । जीवदवस्थः adj. e.g. living, alive (Gr.M.; L.V. 68; Śiv. 156, 310, 312, 318, 622, 1279, 1383; Rām. 100, 130, 293, 303, 490, 707, 782, 803, 815, 884, 902, 1003, 1260, 1291, 1379, 1485, 1546-8, 1775; K. 560, 804; YZ. 42, 110, 246; K.Pr. 262). **zinday** जिन्दय् adj. e.g. even alive, even while yet alive (Rām. 159, 257, 753, 809, 812, 849, 1026, 1306, 1581; K. 100, 1153, 1166; H. x, 8).

zindagī जिन्दगी زندگی; । जीवदवस्था f. life, living, existence (Rām. 840, 1500; K.Pr. 149); lifetime (Gr.M. **zindagiye-tāmath**, during life, as long as one lives).

zindagōnī जिन्दगानी زندگانی; f. life, living, existence (Rām. 1514); maintenance, livelihood; a condition of (continuous) living, long life (Rām. 1133).

zindōnī जिन्दानी زندآنی m. a prisoner, captive (YZ. 380).

zindōr जिन्दोर । पुष्पविशेषः m. N. of a certain wild flower, red in colour and sweetly scented (Rām. 647, 1008, 1092).

zang 1 जंग् । जङ्घा f. the leg, the shank (of man or animal, or of a stool, table, or the like) (cf. **bāma-z^o**, m., p. 107a, l. 4; **khara-zang hyuh^u**, p. 407b, l. 11; **khōvūr^u z^o**, p. 425b, l. 24; **kōkar-z^o**, p. 432b, l. 1; **pot^u z^o**, p. 788b, l. 37; **rabi-z^o**, p. 823b, l. 10) (El., in common parlance, the lower extremity; Gr.Gr. 65, erroneously translated 'thigh'; W. 144; Śiv. 1309; Rām. 343, 603, 632, 711; K. 147, 419, 563, 1026; H. ii, 11; K.Pr. 57, 95, 102, 117, 171, 236, 246-7, 253, 261).

zanga-hor^u जंग-हर् । जङ्घायुगलम् m. the two legs, the pair of a person's legs (El.). **-rōd^u** -रोदु । दीर्घजङ्घः adj. (f. **-rōz^u** -राजू), long-legged, a long-shanks, a runner (K.Pr. 261); one who, by habitually going and coming, accomplishes his own object without regard to others. **-trōvith bēhun** -त्राविथ व्यङ्गन् m.inf. to sit having let go the legs, i.e. to sit with the legs hanging down, and not tucked cross-legged (K. 972). **-t^{as}** -त्स् । जङ्घाघातः m. dislocation of the leg. **zanga-(or zangi)-ts^{as}** जंग-(जंगि)-त्स् । जङ्घाहतिः m. a wrench or dislocation of the leg (K. 1026, **zangi-**). **zanga-zang** जंग-जंग् । जङ्घाजङ्घि f. 'leg on leg', much coming and going. **-zang karūn^u** -जंग् करंजू । अत्यन्तगतिकरणम् f.inf. to do much coming and going (in the accomplishment of any work). **-zyūth^u** -ज्यूथु । दीर्घजङ्घः adj. (f. **-zīth^u** -जीठू), long-legged, long-shanked (K.Pr. 76); one who habitually walks much.

zāngⁱ zāngⁱ karun जंगि जंगि करुन् । जङ्घाहेतुकं क्रियासाधनम् m.inf. to do anything with much use of legs, to accomplish something by dint of much coming and going.

zangi-tālⁱ trāwun जंगि-तलि चावुन् । पराजयमनु दयापात्रीकरणम् m.inf. 'to deposit under the leg (quasi, making an offering before the feet of a bound enemy)', hence, to show mercy to a conquered foe (by carrying out his desires). **-ts^{as}** -त्स्, see **zanga-**, ab. **-tsot^u** -चटु । क्लिप्तजङ्घः adj. (f. **-tsūt^u** -चटू), having one leg amputated.

zang 2 जंग् । शकुनम् f. an omen, a sign of good or bad luck (cf. **diwa-gōn zang**, p. 261b, l. 23; **liwa-z^o**, p. 541b, l. 13; **liwan-z^o**, p. 542a, l. 27; **nawa-rēh z^o**, p. 665a, l. 10; **phira-z^o**, p. 702a, l. 34; **phēshēl z^o**, p. 713a, l. 14; **pot^u z^o**, p. 788b, l. 38) (Śiv. 1092); a present to bring good luck (cf. **bāma-z^o**, m., p. 107a, l. 5; **dōda-z^o**, p. 190b, l. 15; **dāna-z^o**, p. 221a, l. 43; **dōsil z^o**, p. 255b, l. 6; **dastār-z^o**,

p. 256b, l. 31; nōyid-z°, p. 670a, l. 27; pēwan-z°, p. 811a, l. 17; yōñē-z°, p. 1201a, l. 30) (L. 260, Śiv. 1152). —anūñ^u —अनूञ् । शकुनानयनम् f. to bring something (e.g. a dish of curds, or a girl, on the right hand) that serves as an omen of good luck before a person on his beginning some operation (such as a journey, a festal ceremony, etc.). —wuchūñ^u —वुक्ञ् । शकुननिरीक्षणम् f.inf. (at the beginning of a journey, or the like) to test an omen (to see if it is lucky). —yiñ^u —यिञ् । शकुनसमागमः f.inf. (in similar circumstances) an omen (good or bad) suddenly to present itself.

zanga-viir^u जंग-विरू । शकुनवरिका f. a ball of spiced bean-meal used for luck at weddings and similar festivities.

zangi anun जंगि अनुन् । शकुनार्थमानयनम् m.inf. to bring (something) for a good omen (e.g. when a person is starting on a journey to bring a dish of curds on his right side). —yun^u —यिनु । शकुनार्थमागमः m.inf. (at the beginning of any action) an omen (good or bad) to be manifested (K.Pr. 142).

zangī 1 जंगी زنگی c.g. an Ethiopian, a negro, blackamoor (YZ. 67).

zangī 2 जंगी । जङ्घोपलक्षितः adj. c.g. 'leggy'; i.e. a man noted for stout or long legs, or for quickness of gait. People of the north country are said to be of this kind.

zōnga ज्वंग । कृशः adj. c.g. very lean in body, very thin, a mere skeleton, skin and bone.

zōng^u ज्वंगु । कृशदेहः m. a long, lean, but strong man, a wiry fellow. Cf. zōngur^u.

zong^u 1 जंगु । अग्निः m. fire (esp. when a great blaze).

zong^u 2 जंगु । जङ्घायुतः adj. (f. zūnj^u जङ्जू), legged, endowed with legs, used —°, as in oku-z°, p. 19b, l. 12; aiṭha-z°, p. 66b, l. 49; ṭō-zong^u, p. 1091b, l. 33.

zangal जंगल् । जाद्विकः adj. c.g. legged, i.q. zong^u 2, q.v. (as in ok^u-zangal, p. 19b, l. 13); one who is in the habit of doing much coming and going, a great walker.

zōngula ज्वंगुल । किङ्किणीविशेषः m. a kind of anklet or wristlet furnished with hollow balls filled with pieces of stone, etc., so as to make a ringing sound.

zōngul^u ज्वंगुलु, see zōgul^u.

zingalun जिंगलुन् or (q.v.) zingarun जिंगरुन् । विकली-भवनम् conj. 3 (2 p.p. zingalyōv जिंगल्योव्), (of a person or thing) to waste away, to become thin, worn to a rag, decayed, ineffective, useless (from disease, from being worn out, or the like). zingalyō-mot^u जिंगल्यो-मंतु । विकलीभूतः perf. part. (f. zingalyē-müṭṣ^u जिंगल्ये-मंतू), become thin, as ab.

zangam जंगम् । जङ्गमभूतः adj. c.g. capable of independent motion, a living being (as opposed to sthāwar, the inanimate creation) (Śiv. 1431).

zangāra जंगार (= زنگار) । मलिनहरिद्रागः m. verdigris; (in Ksh.) the green colour of verdigris, verdigris-green; rust (El.); accumulated dirt of decay (like rust) (Rām. 1657). —khasun —खसुन् । विकारेण हरिद्रागतापत्तिः m.inf. verdigris to rise, (milk, curds, or the like, in a metal vessel) to become spoilt by a scum of verdigris appearing on the surface. —lagun —लगुन् । विकृतीभवनम् m.inf. verdigris to appear, (of milk, etc., as ab.) to be spoilt by verdigris scum.

zangörⁱ जंगारि (= زنگاري) । घनहरिद्रागः adj. c.g. verdigris-coloured.

zingar जिंगर् pl. m. in zingar aṣānⁱ जिंगर् अषानि । भीतिसंप्राप्तिः m. pl. inf. 'wastings away' to enter (a person)', hence, apprehension or alarm (due to memory of former perils or molestations) to attack (a person); cf. zingarun. —ṭānānⁱ —टानानि । भीतियुक्तीकरणम् m. pl. inf. to cause such apprehension or alarm to be experienced.

zōngur^u ज्वंगुरु । कृशदीर्घदेहः adj. (f. zōngiir^u ज्वंगिरू), (of a man or woman) long, lean, but strong, long and wiry (cf. zōng^u).

zingarun जिंगरुन् or (q.v.) zingalun जिंगलुन् । विकली-भवनम् conj. 3 (2 p.p. zingaryōv जिंगर्योव्), (of a person or thing) to waste away, to become thin, worn to a rag, decayed, ineffective, useless (from disease, from being worn out, or the like); cf. zōngarun. zingaryō-mot^u जिंगर्यो-मंतु । विकलीभूतः perf. part. (f. zingaryē-müṭṣ^u जिंगर्ये-मंतू), wasted away, become thin, as ab.

zōngarun ज्वंगरुन् conj. 3 (2 p.p. zōngaryōv ज्वंगर्योव्), (of a person or thing) to waste away, to become thin, worn to a rag, become languid, etc., as in zingarun, q.v. zōngaryō-mot^u ज्वंगर्यो-मंतु । विकलीभूतः perf. part. (f. zōngaryē-müṭṣ^u ज्वंगर्ये-मंतू), wasted away, become thin, as ab.

zanjīr जंजीर زنجير f. a chain, fetter.

zanakh जनख् m. (sg. dat. zanakas जनकस्), N. of a celebrated king of Mithilā (or Vidēha, the modern north Bihār), in Skt. Janaka. He was the foster-father of Sitā, the wife of Rām-ṭandar (Rāma-candra). After Sitā's abandonment by Rām, he became an anchorite, indifferent to pleasure or pain (Śiv. 735, 1822; Rām. 4, 115, 124, 137, 428, 1206, 1220, 1588, 1672).

zanakhdān जनखदान زانخدان m. the chin (cf. cāh-ē z°, p. 157b, l. 34); the pit of the chin.

zanm जन्म, zan^m जन्म्, or (q.v.) zarm जर्म । जन्म m. birth, nativity (cf. brōhman-z°, p. 121b, l. 35;

brōhmana-z°, p. 121b, l. 40; brahma-z°, p. 121a, l. 30) (Śiv. 34, 431, 527, 1536, 1748; Rām. 65, 68, 418, 1143f, 1248; K. 26, 72, 98, 130, 356, 614, 681); origin, rise, production (Śiv. 1593, 1670, 1754, 1879); life, existence (Śiv. 228, 320, 599, 928, 984, 1899; Rām. 208, 225, 347, 442; K. 6, 20); cf. **zarm**. —**būgun** —बूगुन् m.inf. to suffer the fruits of (one's) birth, to endure (one's) fate (Rām. 1010, 1016).

zanma-aitham जन्म-ऐठम् or **-ōtham** -आठम् । **कृष्णजन्माष्टमी** f. (sg. dat. **-ai(ō)thūm**^u -ऐ(आ)ठम्), the festival of the birth of Krushn (Kṛṣṇa) celebrated on the eighth lunar day of the dark half of the month of Bād^arapēth (Skt. *Bhādrapada*, = August-September). **-chapath** -क्षपथ । **जन्मक्षेपणम्** f. (sg. dat. **-chapūth**^u -क्षपञ्चू), throwing away one's existence, leading a worthless life; (of something inanimate, such as a water-jar, or the like) throwing away, or losing, its form (by being broken, or the like); cf. **zarma-ch**°, p. 1232b, l. 1. **-drōlid** -द्रालिद् । **जन्मनो दरिद्रः** m. (as subst., f. **-drōlⁱdēñ** -द्रालिद्यञ्), indigent (owing to incompetence, etc.) from birth (to old age); cf. **zarma-d**°, p. 1232b, l. 6. **-satam** -सतम् । **जन्मसप्तमी** f. (sg. dat. **-satūm**^u -सतम्), the seventh lunar day of the dark half of Bād^arapēth (see ab.), on which, in some localities, the birth of Krushn (Kṛṣṇa) is celebrated. Cf. **zarma-s**°, p. 1232b, l. 9.

zanmas yun^u जन्मस् यिनु m.inf. to come to birth, to be born (Rām. 2, 76, 178, 223-4, 1108e, 1275 (*zanmas-pēth*), 1447, 1473, 1672, 1729; K. 4, 17-19, 27, 46, 51, 55, etc.).

zanmāntar जन्मान्तर m. (in the Hindū doctrine of transmigration) the preceding life, a former birth (Skt. *janmāntara*) (K. 1168).

zanāna जनान 𑂔𑂗𑂢𑂰; । **नारी** f. a woman, a female human being (cf. **zanāna-dāy**, p. 266a, l. 45; **khāsa** z°, p. 417a, l. 33; **prath zanāni**, p. 769b, l. 2) (El. *zenāna*, *zenānah*; Gr.Gr. 152; Gr.M.; L. 465; W. 18; Śiv. 941, 1129, 1223, 1358; Rām. 1668; K. 286; H. ii, 1; iii, 4, 5, 9; v, 5, 11, 12, etc.; YZ. 241; K.Pr. 174, 250, 260); a wife (H. iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 13; K.Pr. 7, 72, 204, 221, 260). **zanāna dahyum**^u dōh जनान दहिमु दह । **शोकदिवसविशेषः** m. the tenth day after a death, on which the women of the household put off their ceremonial impurity and arrange their hair, etc. **-khýol**^u -ख्योलु । **स्त्रीसमूहः** m. a collection of women, a crowd of women, a group of women (Gr.Gr. 152). **-mahanyuw**^u -महनिवु । **स्त्रीव्यक्तिः** m. a woman person, a woman (referred to politely). **-mor**^u -मरु । **स्त्रीशरीरम्** m. a woman's body, the female form.

zānun जानुन् । **ज्ञानम्** conj. 1 (1 p.p. **zōn**^u जोनु; 2 p.p. **zāñōv** जाञोव्), to know, be acquainted with (cf. **tār** z°, p. 1018a, l. 6) (El.; Gr.Gr. 106, 127; Gr.M.; L.V. 20, 30, 41, 64; K.Pr. 102; Śiv. 46, 129, 246, 362, 449, 471, 693, 780, 845, 889, 984-5, 1518, 1600, 1654, 1730, 1763 ff.; Rām. 120, 177, 383, 560, 1006, 1068, 1108e, 1123-4, 1171, 1196, 1229, 1359, 1416, 1430-1, 1460, 1502, 1513, 1556, 1629, 1766; K. 64, 98, 174, 254, 288, 419, 570, 645, 649, 796, 911, 1135; H. v, 9; vi, 14; YZ. 215); to recognize (cf. **bāna** z°, p. 110a, l. 28; **nērawañ zāñūñ**^u, p. 654a, l. 6; **wag zāñūñ**^u, p. 1101a, l. 12) (El.; Śiv. 48, 1021, 1133, 1177, 1447, 1502, 1504, 1641; Rām. 237, 488, 1270, 1594-6; K. 383; YZ. 421); to understand, know the meaning (El.; Gr.M.; Śiv. 877, 999, 1207, 1229, 1545, 1548, 1757, 1760, 1773; Rām. 18, 840, 1033; K. 39, 78, 209, 385, 390, 409, 421, 748, 1063; H. vi, 14; vii, 27-30; YZ. 196); to know how, to be able to do something. In this meaning the Future is used in the sense of the Present, as in **karun zāni**, he knows how to make (Gr.Gr. 187) (Gr.M.; L.V. 26, 80, *ratith* z°, to know how to seize; L.V. 80, *gañith* z°, to know how to make) (Śiv. 578, 756-7, 942, 1006, 1628, 1694, 1830; Rām. 413, 880, 1307; H. i, 12; x, 12; xi, 8, 15; YZ. 139, 188; K.Pr. 102); to consider, be of opinion, think, suppose (Gr.M.; Śiv. 31, 280-1, 762, 1196, 1284, 1419, 1474, 1551, 1665, 1705-6, 1715, 1846, 1906; Rām. 40, 43, 63, 179-80, 331, 448, 685, 1150, 1177, 1460, 1527, 1645, 1647; K. 51, 364, 434, 489, 505, 599, 680, 695, 1005, 1076, 1094, 1101; YZ. 259); to get to know, come to know, accept as true (L.V. 7, 10, 71, 77, 85, 90; Śiv. 944, 1418, 1540, 1570, 1578; Rām. 27, 95, 1648; K. 559, 560, 900, 1165). The infinitive is commonly used as a noun subst. meaning 'knowledge' (Gr.Gr. 106).

zānan-grākh जानन्-ग्राख n.ag. (f. **-grākañ** -ग्राकञ्), i.q. the next (Gr.Gr. 106). **-wōl**^u -वोलु । **ज्ञानवान्** n.ag. (f. **-wājēñ** -वाज्यञ्), one who knows (how to do something), one who knows (something, or some branch of knowledge) (Gr.Gr. 106).

zēnun जेनुन् । **जयः** conj. 1 (1 p.p. **zyūn**^u ज्यून; 2 p.p. **zēñōv** जेञोव्), to conquer, defeat (in war, gambling, etc.) (cf. **āsⁱ gathav zēñānⁱ**, p. 95a, l. 20) (El.; Gr.M.; Śiv. 170, 1455, 1674, 1792, 1796, 1835; K. 729, 823, 1019); to win (as the result of conquering, or hard work); to gain (at play), to gain possession of (cf. **lās** z°, p. 532b, l. 48; **nāv** z°, p. 665b, l. 17) (El.; Rām. 62, 1263; K. 812; H. x, 1, 6, 7; xi, 1 ff.; xii, 25); to earn, make good profit (cf. **pōñ** z°,

p. 746b, l. 12; **sēng z°**, p. 920a, l. 50) (El.; Gr.Gr. 21; Gr.M.; K.Pr. 262, *zēnun*). This verb has a ben. form, **zēnyēn**, may he conquer! (Gr.Gr. 251).

zēnan-kul^u जेनन्-कुलु । अर्जनशीलः m. 'an earning-tree', a prosperous earner, one of a family or the like who makes more money than the others.

zyūn^u-mot^u ज्युन्-मत्तु । जितः perf. part. (f. **zīn^u-mü^u** जीन्-मच्चू), conquered, defeated.

zānanāwun ज्ञाननावुन् conj. 1 (1 p.p. **zānanōw^u** ज्ञाननोवु), to cause to be known, to explain (to so-and-so) (Gr.M.; Śiv. 1009, 1019).

zanūn^u जनञ्चू f. a mother (L.V. 80).

z^anāra जनार, in **z^anāra ṭhunun** जनार कुनुन् । स्वात्मप्रवेपणम् m.inf. to offer oneself as a sacrifice (on behalf of some one), to show absolute self-sacrifice (for some one).

zonir (? spelling and gend.), N. of a certain plant, the powdered roots of which, mixed with butter, are used to strengthen the hair (L. 74).

zanārdan जनार्दन m. a N. of Vishnu or Krushna (Kṛṣṇa), in Skt. *Janārdana* (Śiv. 1416).

zēnas ज्यनस्, see **zyon^u**.

zinis जिनिस, see **zyun^u**.

zānawun^u ज्ञानवुन् । जानन् n.ag. (f. **zānavūn^u** जानवञ्चू), one who knows, recognizes, or understands (see **zānun**) (Śiv. 1545, Rām. 1143m, K. 839).

zēnawun^u जेनवुन् । जयन् n.ag. (f. **zēnavūn^u** जेनवञ्चू), one who conquers or defeats; one who wins (a stake in gambling, booty, or the like); one who earns (K.Pr. 12).

zēnawañ जेनवञ् । जयभृतिः f. the payment for winning (at gambling or the like), i.e. the amount or stake paid to the winner by the loser.

zōnz ज्वञ्ज । व्याजसाम f. hypocritical or deceitful soothing, conciliation, appeasing, blandishment, wheedling; cf. **zāpath**. —**wahārūn^u** —वहारञ्चू । व्याजप्रस्तावना f.inf. 'to spread (the net) of blandishment', i.e. (with the object of swindling) to begin wheedling. —**wanūn^u** —वनञ्चू । कपटोक्तिः f.inf. (with the same object) to use false wheedling words.

zōnzi-gor^u ज्वज्जि-गर्ह । सव्याजसामोक्तिशीलः adj. (f. -**gür^u** -गर्ह), a dishonest wheedler.

zōnzal ज्वञ्जल् । कपटोक्तिहृत् adj. e.g. one who is a dishonest wheedler, a swindler.

zanzam जञ्जम् m. intense freezing cold (i.q. **zamzam**, q.v.) (Śiv. 1842); purity of nature, a pure nature (Śiv. id.).

zēn^u ज्यञ्चू, see **zēn 2** and **zyon^u**.

zīn^u जीन्चू, f. of **zyūn^u**, 1 p.p. of **zēnun**, q.v.

zōn^u 1 ज्ञाञ्चू (for 2, see s.v. **zān**) । परिचितः adj. e.g. acquainted, familiar, recognized (from frequent meet-

ings); (as subst. m.) an acquaintance, a person with whom one is acquainted (Gr.M.). **zōn^u-kār** ज्ञाञ्चू-कार् । परिचितः adj. e.g. (of a person) acquainted, familiar, recognized (from previous meetings), an acquaintance. Cf. **zān-kār**, p. 1225a, l. 15.

zūn^u जञ्चू । नारी f. (f. of **zon^u 1**, q.v.), a woman (cf. **kuñ^u z°**, p. 453b, l. 39; **kuñ^uy z°**, p. 454a, l. 10) (Śiv. 534, 1663-4; H. xii, 6, 7); **kuñ^uy zūn^u**, only one woman, a single woman, a woman all alone (Rām. 1051 (*kūñ^uy*, misprint for *kuñ^uy*), 1200, 1225; H. xii, 15).

zēnul^u ज्यनुलु । कर्मसंस्कारकः m. (in plastering a wall or the like) the man whose business it is to prepare the mud plaster (cf. **zēn 2**).

zīn^urāwun जीञ्चूरावुन् । जयनम् conj. 1 (1 p.p. **zīn^urōw^u** जीञ्चूरोवु), to cause (or aid) another to be victorious (in fighting, gambling, etc.).

zēñōv जेञोव्, see **zēnun**.

zōpa जौप । शुल्कस्थानम् m. a tax office (where market dues, octroi, or the like, are collected).

zaph जफ् । जपः m. (sg. dat. **zapas** जपस्), muttering prayers, repeating prayers, etc., in an undertone, repeating holy passages, names of deities, or the like (Gr.Gr. 123; Śiv. 8, 72, 255, 441, 1426, 1789; K. 484, 943); silently counting the beads of a rosary, etc. (Śiv. 1250). —**karun** —करन् । जपानुष्ठानम् m.inf. to perform such muttered prayers, etc. (Rām. 957, 961, 1680; K. 974). —**māl** —माल् । जपमाला f. a rosary of beads (for such prayers) (Śiv. 1220, 1489 *zapu-m°*). —**taph** —तफ् or **taph-zaph** तफ्-जफ् । जपस्तपः m. (sg. dat. **zapas-tapas** जपस्-तपस्, etc.), muttered prayers and religious austerities combined (Śiv. 51, 540, 1448, 1582).

zapa-hum जप-हुम् । जपहवनम् m. a sacrifice or oblation offered in connexion with muttered prayer, etc. —**kōth^uj^u** —कथञ्चू । जपमालास्यूतिः f. a bag for holding a rosary. —**wōl^u** —वोलु । जपव्रती m. one who, under some vow, performs muttered prayers.

zapas bēhun जपस् व्यञ्जन् । जपानुष्ठानविधानम् m.inf. to set oneself to muttering prayers.

zāph जाफ् جف । मूर्छा m. (sg. dat. **zāphas** जाफस्), weakness, feebleness, debility; fainting, a fainting fit, swoon (Rām. 290, 1181, 1354). —**anun** —अनुन् m.inf. to bring fainting, to cause fainting (Rām. 290, 1354, 1385). —**yun^u** —यिनु m.inf. fainting to come to a person, an attack of fainting to occur.

zāpha-hot^u जाफ-हत्तु । मूर्छाहतः adj. (f. -**hü^u** -हच्चू), in a swoon, in a faint.

ziph जिफ् । तद्धी f. sleepiness, drowsiness (in the midst of work). —**gathūn^u** —गह्चू । प्रमादापातः f.inf.

'drowsiness to occur', work to be neglected, dereliction of duty or negligence to occur.

zipa karañē ज़िप करञ् । तद्धीकरणम् f. pl. inf. to neglect one's work, show dereliction of duty.

zipan aṣun ज़िपन् अचुन् । आसन्नमरणावस्थितिः m.inf. 'to enter drowsiness', to fall into coma (when at the point of death).

zā-phal ज़ा-फल, see zā.

zāphalad ज़ाफलद् । मूर्छायुक्तः adj. c.g. (as subst., f. zāphaladiñ ज़ाफलदिञ्), suffering from faintness, in a swoon.

zaphar ज़फर ظفر m. victory, triumph, success. —tulun —तुलुन् । तोदनम् m.inf. persistently goading on another to complete some work. -janga -जंग (cf. ظفر جنگ) । अतिसाहसी m. (in carrying out any work) very impetuous, eagerly industrious.

zāpharān ज़ाफरान زعفران f. saffron.

zāpharōnī ज़ाफरानी زعفرानी adj. c.g. of saffron; saffron-coloured (Rām. 1141).

zapun ज़पुन् । जपनम् conj. 1 (1 p.p. zop^u ज़पु), to utter muttered prayers, to repeat prayers in an undertone (Gr.Gr. 123); to repeat holy passages, names of deities, or the like (Śiv. 154, 313, 541, 632, 645-6, 983, 1426, 1512, 1567; K. 877); to count silently the beads of a rosary (Śiv. 474).

zapanāwun ज़पनावुन् conj. 1 (1 p.p. zapanōw^u ज़पनोवु), to cause (a holy passage, a name of a deity, mystic prayer) to be muttered (Śiv. 1489).

zōpita ज़ापित or zābita ضابطه m. established practice, custom (El. zāpitaḥ).

zōput^u ज़ौपुट् in zan-zōput^u, p. 1224b, l. 32, q.v.

zāpath ज़ापट् । कपटोक्तिः m. (sg. dat. zāpaṭi ज़ापटि), false wheedling, false blandishment; cf. zōnz. —wahārun —वहारुन् । कपटारम्भणम् m.inf. 'to spread such blandishment', deceitfully to wheedle.

zapawun^u ज़पवुनु n.ag. (f. zapavūñ^u ज़पवञ्जू), one who mutters or repeats (holy passages, the name of deity, or the like, see zapun) (Śiv. 646).

zar 1 ज़र् । बाधिर्यम् m. deafness (El.); cf. zor^u. -kakav -ककव् । पक्षिविशेषः m. a pheasant (El. zar kakū) (it is said to fly high in the air in circles, uttering shrill cries); a certain toy (swung round in the air it makes a sound like a pheasant's cry) (Rām. 922). -t^{al} -तल् । आमतूदफलम् m. a mulberry, unripe and, therefore, unwholesome.

zara-kutāl ज़र-कुताल । उद्वतबालकः m. a disobedient person (esp. a boy) (who, though he hears, is, as it were, deaf to orders). -por^u -पेरु । वधिरकल्पः adj. (f. -pūr^u -पूरु), one who is merely hard of hearing, but who, when at work, takes advantage of his known

infirmity and acts (for his own purposes) as if he were stone deaf.

zar 2 ज़र् । ज्वरः m. fever (with chill and internal burning) (cf. lōsa-z^o, p. 533a, l. 27; wāwa-z^o, p. 1172b, l. 48) (K.Pr. 255); (esp.) the ephemeral fever of children (El.). -jōsh -जोश् । ज्वरसंतापः m. the burning heat of fever. -phakh -फख् । ज्वरदुर्गन्धः m. (sg. dat. -phakas -फकस्), the foul smell of the mouth and breath that accompanies fever.

zar 3 زر m. gold, money, riches, wealth (Śiv. 430, 703; YZ. 185); zar-ē-caupān زر چوپان m. a tax collected on flocks (L. 363).

zar 4 ज़र् m. brightness, brilliance (Śiv. 1775).

zara 1 ज़र । केशविशेषः m. the hair on the scalp (esp. of an infant). -dūnⁱ -डूनि । चौलाबोटफलानि m.pl. walnuts used at the ceremony of a boy's tonsure. -kōp^u -कोपु । केशव्याघ्रशिरः m. 'a hair-brainpan', a boy's hairy scalp before tonsure. -kāsun -कासुन् । चौलसंस्कारः m.inf. to perform the ceremony of tonsure on a boy (usually when he is at least three years of age) (cf. L. 260, zar kasa, the ceremony of tonsure) (K. 483). -kāsay -कासय् । चौलविधिमहः f. the festival of a boy's tonsure.

zara 2 ज़र in zara-zara ज़र-ज़र । कृपादाहः m. sympathetic sorrow, grief or heart-burning at the sight of another's sorrow or pain.

zara 3 ज़र (= زر) । अल्पमात्रा f. a mote, atom, particle, a little, a tittle, jot (Śiv. 331, 935; Rām. 674; YZ. 41, 231). —zara —ज़र adv. by every atom, entirely (Śiv. 347, 1586).

zarāh ज़राह or zarā ज़रा । अल्पमात्रा f. i.q. zara (with suff. of indef. art.) (Rām. 41, 1506).

zār 1 ज़ार् زر; । आर्त्या प्रार्थनम् m. groan, plaint, lamentation, wailing; (in Ksh. esp.) a lamentable, or piteous, appeal (cf. lila-z^o, p. 522b, l. 11; phēnzār, p. 700a, l. 36; villa-z^o, p. 1114a, l. 3) (El. zār, respect; Śiv. 408; Rām. 64, 209, 494, 725, 788, 991, 1028, 1112, 1143/, 1208, 1380, 1400, 1479, 1481, 1701; K. 239; H. i, 13; iv, 1; YZ. 20, 260); a polite request (Rām. 297, 947, 1130).

zāra ज़ार adv. respectfully (El. zārah); zāra zāra, adv. with many lamentations (YZ. 43). zāra-pāra ज़ार-पार । आर्तवाक्येन सान्नुनम् m. (sg. dat. -pāras -पारस्), a lamentable appeal (in order to persuade, or conciliate, another) (El. zārapār, an excuse; zārpār, intercession, request; zārah-pārah, adv. respectfully) (Śiv. 113, 396, 429; Rām. 1107, 1144, 1568; K. 33, 35, 40, 136, 156, 238, 272, 275, 345, 663, 827, 912; H. ix, 1; x, 5, zāra-pār; YZ. 269); an apology, asking for forgiveness (El., Śiv. 6); an entreaty, coaxing

request (H. ii, 3, 5, *zāra-pāra*). *zāra-villa* ज़ार-विल्ला ।
वज्रप्रार्थना f. much lamentable appealing (cf. *zār ta villay*, Rām. 276; *villa ta zār*, Rām. 1558).

zār 2 ज़ार । द्यूतः m. gambling (cf. *hār-z°*, p. 344*b*, l. 50; *nika-z°*, p. 627*b*, l. 38). — *gindun* — गिंदुन् m.inf. to gamble (El.; K.Pr. 137, *zāras g°*).

zāra-biṭh^ū ज़ार-बिटू । द्यूतसभा f. a meeting of gamblers, a gaming party. — *mandājⁱ* — मंडजि or — *mandūj^ū* — मंडजू । द्यूतार्थमण्डली f. a group, or assemblage, of gamesters (for the purpose of gambling). — *pav* — पव । द्यूतव्यसनिता m. the vice, practice, or bad habit of gambling. — *wān* — वान । द्यूतस्थानम् m. a gambling hell.

zār 3 ज़ार 𐭪𐭫; m. a collection, multitude, crowd (cf. *mēwa-z°*, p. 611*a*, l. 39). — ° a place where anything grows in abundance, -garden, -place, -bed (cf. *gul-zār*, p. 283*b*, l. 32; *pōshē-z°*, p. 779*b*, l. 2) (W. 112). Cf. *zāl* 1.

zār 4 in *zār batchi* (? spelling and gend.), a woodcock, *Scolopax rusticula* (L. 125).

zarī ज़री 𐭪𐭫𐭫 adj. e.g. woven with gold thread, embroidered with gold (K.Pr. 199).

zer (? spelling) in *zer-gōgul* m. N. of a food-plant, a turnip-rooted Umbellifer, the root of which gives a warm food (L. 72 *zergogal*).

zēr ज़ेर 𐭪𐭫𐭫 adv. and prep. under, below, beneath (Rām. 1725).

zira ज़िर । अन्नरसादिः m. food and other edible supplies provided for an official when visiting a village.

zīr ज़ीर्, see *zīr^ū*.

zīra 1 ज़ीर (= 𐭪𐭫𐭫) । मृदङ्गपुरोभागः m. a fine, soft, or low sound; the treble 'in music; (in Ksb.) (in accompanying a song) the side of the drum struck by the palm of the right hand.

zīra-bam ज़ीर-बम् (= 𐭪𐭫𐭫𐭫) । वाद्यविशेषपुरःपञ्चज्ञागः m. low and high notes; a pair of small kettle-drums (Śiv. 1689, 1847); (in Ksb.) the two ends of a drum. Cf. *bam-zīra*, p. 106*b*, l. 47.

zīra 2 ज़ीर 𐭪𐭫𐭫 m. cummin-seed (cf. *kāla z°*, p. 435*b*, l. 49). Cf. *zyur^ū* and L. 67, *zīrah siyah*, red caraway, *Carum sp.*

zīrⁱ ज़िरि, see *zyur^ū*.

zīr^ū ज़ीरू, sometimes written *zīr* ज़ीर् । चेष्टा f. (sg. dat. *zērē* ज़ेर्य), a nudge, a shove, a poke with the hand or finger (cf. *atha-z°*, p. 65*a*, l. 45; *gēv-z°*, p. 316*b*, l. 18; *hama-tulⁱ z°*, p. 333*b*, l. 25; *prāha-z°*, p. 757*b*, l. 8; *pot^ū z°*, p. 788*b*, l. 41; *pata-z°*, p. 793*b*, l. 14) (Gr.Gr. 15; Śiv. 1847; Rām. 1410; K. 171, 175); shoving (some inanimate object), making to rock; inciting (Śiv. 1027, 1630); a

suggestion, inspiration (esp. an evil suggestion) (Rām. 847). — *diñ^ū* — दिञ् । उत्तेजनम् f.inf. to give a push or shove (K. 428); to nudge (dat.) (H. x, 7); to incite, excite, provoke to rage (dat.). — *gaṭhūñ^ū* — गट्ठञ् । रोषोद्गमः f.inf. a nudge or incitement to anger to occur, anger to occur. — *zīr^ū* ज़ीरू । पुनःपुनश्चाच्चक्षम् f. inciting to anger by a number of signs, nudges, or the like; shoving (something inanimate) over and over again (so as to make it rock and finally fall).

zōr ज़ोर 𐭪𐭫𐭫 m. strength, force, power, vigour, virtue (cf. *atha-z°*, p. 65*a*, l. 48; *dana-z°*, p. 222*a*, l. 28; *hāra-z°*, p. 345*a*, l. 4; *kam-z°*, p. 442*b*, l. 26; *maṭha-z°*, p. 609*a*, l. 41) (Gr.Gr. 22; Gr.M.; Śiv. 3, 123, 214, 738, 1303, 1562, 1670, 1734; Rām. 409, 477, 479, 480, 490, 522, 559, 647, 696, 710, 808, 852, 881, 954, 997, 1115, 1237, 1343, 1393, 1454, 1748); *az-zōr*, violently (Rām. 819). — *karun* — करुन् m.inf. to use force, make an effort (El.; Śiv. 1636); to use moral force, insist (H. viii, 2; xii, 15).

zōra ज़ोर or *zōra-sūty* ज़ोर-सूत्य, or — *sān* — सान् adv. strongly (El. *zōrah*, Gr.M.); violently, forcibly, energetically (Gr.M.; W. 156; Śiv. 1672, 1674; Rām. 278, 499, 531, 562, 822, 875, 949, 1399, 1455; K. 1125, *zōr* of printed text is a misprint; YZ. 455, — *sān*; K.Pr. 135, 166, 187, 262).

zōras-sūty anun ज़ोरस-सूत्य अनुन् m.inf. to force (El. *zōras set anun*).

zor^ū ज़रू । वधिरः, निःस्वनः adj. (f. *zūr^ū* ज़रू), deaf (cf. *kan z°*, p. 447*b*, l. 24) (El. *zār*, *zūr*; Gr.Gr. 8, 10; Gr.M.; W. 17; K.Pr. 34, 191, 234, 261); (of a gong, or the like) without sound, silent. Cf. *zar* 1.

zārⁱ asun ज़रि-असुन् । वधिरहासः m. the laugh of a deaf man (who does not himself hear a joke, but who laughs perfunctorily because he sees some one else smile). — *dēv* — दव् । अतिवधिरः m. (f. *-dēviñ* — दविञ्), 'a devil for deafness,' one who is very deaf, one who is stone deaf. — *zitish* — ज़ितिश् । वधिरज्योतिषः m. a deaf astrologer (who does not hear the questions asked him and yet is venturesome enough to give predictions in reply that, of course, are wrong).

zōr^ū ज़ोरू m. a gambler, gamester (i.q. *zōrⁱ* 1, q.v.) in *katari-z°*, p. 491*b*, l. 20, q.v.

zōrⁱ 1 ज़ारि । द्यूतकृत् m. a gambler, gamester (cf. *hāra-z°*, p. 345*a*, l. 5; *nika-z°*, p. 627*b*, l. 41; *narda-z°*, p. 650*a*, l. 43) (El. *zār*, *zārⁱ*; K.Pr. 261); cf. *zōr^ū*. — *biṭh^ū* — बिटू । द्यूतकारकसभा f. a meeting of gamblers, a company or society of gamesters. — *dēv* — दव् । प्रधानद्यूतकृत् m. a professional gamester, the head or proprietor of a gambling hell. — *khōr^ū* — खरू । नीचद्यूतकृत् adj. (f. *-khūr^ū* — खरू), 'a gambler-scald-

head, a mean young gamester. -mandājiⁱ -मंडजि
or -mandüj^ü -मंडजू । द्यूतकनण्डली f. a group, or
assembly, of gamesters. -phash -फश् । शीघ्रद्यूतम्
m. 'a gambler-cyclone', a very rapid kind of
gambling (in which dice, etc., are not used, and
there are only rapid wagers on the gambling board).
-wān -वान् । द्यूतकदास्थानम् m. a gambling hell.
zörⁱ 2 जारि or zörⁱ जारी in lila-z^o, p. 522b, l. 13, i.q.
zār 1, a lamentable, or piteous, appeal (cf. villa-z^o)
(Rām. 220, 252, 316, 938, 1540, 1673; YZ. 303);
a polite request, supplication, conciliatory words
(Rām. 1107, 1637, 1692, 1735). Cf. zōriy.
zörⁱ 3 जारि in lōsa-zörⁱ marun, p. 533a, l. 29.
? Cf. zar 2.
zör^ü जारू f. in tsūr zör^ü, p. 1080b, l. 23, i.q. zār 2, q.v.
zūr, see zuv^ür^ü.
zūrē जूर्य (L.V. 70), see zūdē.
zur^u जुरू । दौहित्रः m. a daughter's son, a grandson (cf.
par-z^o, p. 751b, l. 8) (Gr.Gr. 17).
zurⁱ-karm जुरि-कर्म । दौहित्रक्रिया m. the obsequial
rite performed by a daughter's son on behalf
of his grandparent. -pēnd -पेण्ड । दौहित्रपिण्डम्
m. the *piṇḍa*, or ball of rice, offered by him at
this rite.
zur^ü जुरू । दौहित्री, कथस्थिविशेषः f. a daughter's
daughter, a granddaughter (cf. par-z^o, p. 751b, l. 9)
(Gr.Gr. 17); N. of a certain bone, the great trochanter
of the femur (El. zur, m.).
zarb जर्व ضرب । राजमुद्रा m. a blow, a stroke, a wound
(Rām. 1429); stamping, sealing, coining (money);
coined money, coin (Gr.M. zar^{ab}). —dyun^u —दिनु ।
मुद्रणम् m.inf. to stamp, coin.
zard जर्द زرر adj. e.g. yellow (El.).
zardī जर्दी زردي f. yellowness, yellow colour (Rām. 1199).
zardun जर्दुन् conj. 3 (2 p.p. zardyōv जर्द्योव्), to be, or
become, yellow (Rām. 1520).
zargar जर्गर زرگر m. a goldsmith (H. v, 2).
zirah in zirah siyah (L. 67), see zyur^u.
zarka जर्क in zarka-barkh जर्क-बर्ख (= زرق برق) ।
देदीप्यमानः adj. e.g. glaring, glittering, magnificent,
splendid.
zurikⁱ जुरिकि (cf. زرق) । गूढनिन्दा, सूचना f. detraction,
insinuation; an ill-natured hint, i.e. a hint or sign
designed to remind a person of some former wrong,
and so to rouse his anger.
zarlad जर्लद् । ज्वराकान्तः adj. e.g. (as subst., f.
zarladiñ जर्लदिन्), suffering from fever, feverish.
zarm जर्म । जन्म m. birth, nativity (cf. brōhman-z^o,
p. 121b, l. 35); origin, rise, production; life,
existence. Cf. zanm.

zarma-chapath जर्म-क्षपथ । जन्म(देह)त्यागः f. (sg. dat.
-chapüts^ü -क्षपजू), throwing away one's existence,
leading a worthless life; (of something inanimate,
such as a water-jar, or the like) throwing away, or
losing, its form (by being broken, or the like); cf.
zanma-ch^o, p. 1228a, l. 14. -drölid -द्रालिद् ।
आजन्मदरिद्रः m. (as subst., f. -drölⁱdēñ -द्रालिद्यन्),
indigent (owing to incompetence, etc.) from birth
(to old age); cf. zanma-d^o, p. 1228a, l. 19. -satam
-सतम् । जन्मसप्तमी f. (sg. dat. -satüm^ü -सतसू), the
seventh lunar day of the dark half of the month
of Bād^arapēth (see zanma-aitham, p. 1228a, l. 9)
on which, in some localities, the birth of Krushn
(Kṛṣṇa) is celebrated; cf. zanma-s^o, p. 1228a, l. 22.
-zyuṭh^u -ज्युटु । जन्मज्येष्ठः adj. (f. -ziṭh^ü -जिटू), elder
(by birth) (of brothers or the like).

zarmas yun^u जर्मस् यिनु । अतिभाग्यवत्त्वम् m.inf. to
come to birth; to have great good fortune, to be very
prosperous.

zarun जरुन् । सहनम् conj. 1 (1 p.p. zor^u जर्ह्), to bear,
endure (El. gives the meaning 'be', which is perhaps
a misprint) (Gr.Gr. 5; Śiv. 157; Rām. 645, 1500,
1571; YZ. 142). Cf. z^arawun.

zaorun, see zōw^arun.

zirin (? spelling) m. an old man (El.).

zrand (? spelling) m. *Cuscuta pedicellata* (El.) (cf.
kwiklapot).

zarnak (? spelling) (L. 459) (? cf. زردک) adj. e.g.
yellow.

zarar जरर् ضرر । विवाधना m. harm, injury, hurt,
damage (El., Gr.M.); defect, deficiency; affliction,
distress, anguish. —karun —करुन् m.inf. to hurt (El.).
zarēr जर्यर् । वधिरत्वम्, स्वनहीनत्वम् m. deafness (El.);
(of a gong, or the like) silentness, giving no sound
(even when struck).

zarūr जरूर ضرور adj. e.g. necessary, needful, requisite
(Gr.M.); urgent, important (Gr.M.).

zarūrath जरूरथ ضرورة f. (sg. dat. zarūrüts^ü जरूरजू),
need, necessity (Gr.M.); urgency, importance (Gr.M.).

ziris जिरिस्, see zyur^u.

zirish जिरिश् । फलविशेषः f. (sg. dat. zirⁱshē जिरिश),
a certain fruit, described as a kind of small grape.
zirⁱshē-shīr जिरिश-शीर् । द्राक्षाभेदरसः m. a drink
expressed from this fruit, used as a remedy for
dysentery.

zarāsand जरासन्ध(ध) m. N. of a celebrated king of
Magadha (in Skt. *Jarāsandha*), two of whose daughters
were married to Kams. When Krushn (Kṛṣṇa) slew
Kams these fled to their father, who attacked Krushn
seventeen times unsuccessfully, but on the eighteenth

attack, with the aid of Kālayavana, compelled him to retreat to Dwārakā. He afterwards imprisoned many kings, but Bhīmasēna overpowered and slew him in single combat, and so released them (K. 550 ff., 628 ff., 995 ff., 1019 ff.).

zúrust, see zuv 2.

zirāth ज़िराथ (= زراعت) m. (sg. dat. zirātas ज़िरातस्), a cultivated field (El. zirāt).

z^arav ज़रव् । उत्साहः m. (esp. in response to encouragement given by another) determination, perseverance, zeal, ardour. —tulith nyun^u —तुलिथ निनु । उत्साहप्राप्तिः m.inf. to become encouraged or determined in a course of evil conduct, by observing the forbearance of the person (e.g. a master) affected by it.

z^arawun ज़रवुन् । सहनम् conj. 1 (1 p.p. z^arow^u ज़रवु), to bear, endure, show forbearance (to bad conduct of a servant or the like) (W. 156, zur^o; K. 200, 202, 479, 540, 542, 662, 1051; K.Pr. 239); cf. zarun. z^arow^u-mot^u ज़रवु-मंतु । सोढः perf. part. (f. z^arūv^u-mūṣ^u ज़रवु-मन्तू), one to whom, or an act to which, forbearance is shown as ab., borne with.

zōrwar ज़ोरवर زورور or zōrāwar ज़ोरावर زوراور or zōrāwār ज़ोरावार adj. c.g. strong, overcoming, powerful (El.; Gr.M.; Śiv. 14; Rām. 530 (zōrāwar), 1302 (-wār); H. xi, 2 (-wār)).

zōrāwarī ज़ोरावरी زوراورى or zōrawōrī ज़ोरवारी f. power, force (Rām. 699, 1343, zōrāwarī; 972, zōrawōrī). zōriy ज़ोरिय f., i.q. zār 1, q.v. (Śiv. 215, 385; Rām. 1546). Cf. zōrⁱ 2.

zuryāth ज़ुर्याथ (= ذُرِّيَّة) f. progeny, offspring; (in Ksh.) the offspring (of God), the whole world (H. vii, 8).

zarzar ज़रज़र (Śiv. 1775) or zarazar ज़रज़र (Śiv. 1640) m. fear, apprehension.

zisⁱ ज़िसि, see zyus^u.

zōsa ज़स । कासः f. a cough (cf. Gr.Gr. 112, where it is stated to be m.).

zūs, zusu, see zyus^u.

zōshiñ zō ज़ाशिञ् ज़ा । झकारः m. the name used in schools for the aspirated sonant palatal letter in the Śāradā character, corresponding to the Nāgarī jha झ.

zisht̥h ज़िष्ट or ज़िष्ट । ज्येष्ठानक्षत्रम् f. (sg. dat. zisht̥hi ज़िष्टि), the name of the eighteenth lunar mansion, called in Skt. Jyēṣṭhā.

zōsalad ज़सलद् । कासरोगी adj. c.g. (as subst., f. zōsaladiñ ज़सलदिञ्), afflicted with coughing, suffering from a cough.

zasma ज़स्म । दंष्ट्राः f.pl. the back teeth, grinders.

—bēhañē —ब्यहञ् । दंष्ट्राविकारः f.pl.inf. the back teeth to become stuck, fixed, or immovable, or clenched (e.g. from eating something hard, from drinking very cold water, from fainting, and so on).

zōsun ज़सुन् । कासविधानम् conj. 1 (this verb is impersonal. 1 p.p. zōs^u ज़सु; 2 p.p. zōsōv ज़सोव्), to cough (Gr.Gr. 122, Gr.M., L.V. 46).

zas^arot^u mēlun ज़सरंतु मेलुन् । अतिखिन्तीभवनम् m.inf. to become much fatigued, to become exhausted.

zisis ज़िसिस्, see zyus^u.

zas^ath ज़सथ or zasuth ज़सुथ । त्रपु m. (sg. dat. zastas ज़स्तस्), zinc, spelter, pewter (cf. Hindī jast).

zātē ज़ात्य, zōtⁱ ज़ाति (cf. zāth), in the following:— zātē-s^amar ज़ात्य-समर् । जातिस्मरः adj. c.g. one who has memory of one's former births (in the scheme of transmigration) (cf. smaran). zōtⁱ-on^u ज़ाति-अनु । जात्यन्धः adj. (f. -ūñ^u -अन्तू), blind from birth.

zēta ज्यत । साग्निभस्म m. ashes with fire still in them, live ashes, embers; cf. zitiñ, z^aṣ. —dyun^u —दिनु । प्रकोपनम् m.inf. to give embers; hence, to incite a person to anger, to provoke to anger, inflame (e.g. by tale-bearing or the like). —katur^u -कतुरु । भस्मकपालः m. an ember-sherd; a potsherd on which live embers are placed. —nār -नार । भस्मोत्थाग्निः m. fire sprung from embers. —pyon^u —प्यनु । खिन्तीभवनम् m.inf. embers to fall, i.e. suddenly to fall into great affliction (e.g. by loss of property, or hearing bad news). —ṣhunun —कुनुन् । प्रकोपनम् m.inf. to afflict (a person) as ab.; to provoke to anger, enrage.

zēti (Śiv. 1565), see zēṭhun.

zitⁱ ज़िति, see zyut^u.

züü^u जटू । कन्या f. (sg. dat. zacē जच्य), a rag, a worn or old patched cloth (cf. üd^ur^u z^o, p. 15a, l. 42; dajē-z^o, p. 203a, l. 49; dastār-z^o, p. 256b, l. 36; kam-z^o, p. 442b, l. 47; löchⁱ-z^o, p. 507b, l. 15; lōgi-z^o, p. 512a, l. 10; mal-z^o, p. 564b, l. 3; phēran-z^o, p. 705b, l. 30; pula-hārⁱ-z^o, p. 730b, l. 19; pōṣhⁱ-z^o, p. 808a, l. 16; paizār-z^o, p. 820b, l. 38; rawa-z^o, p. 852a, l. 48; tōpi-z^o, p. 1014a, l. 26; ṣādari-z^o, p. 1054b, l. 27; wanda-z^o, p. 1122b, l. 30; wurānⁱ-z^o, p. 1142a, l. 18) (El. zaṭ; Gr.Gr. 10; Gr.M.; W. 8 zaṭh, 12 zaṭ; K. 1118–9, 1143; H. xi, 9; K.Pr. 74, 152, 178, 261). —pūṭ^u -पटू । वस्त्रादिः f. (sg. dat. zacē-pacē जच्य-पच्य), 'rag and sheet', a general name for clothes of all kinds.

zacē जच्य । कन्यासमूहः pl. nom. rags, a collection of rags. —chal -छल् । कन्याखण्डः f. a piece of rag. —gūd^u -गूद् । निन्द्यः m. blameable, censurable, reprehensible (see gūd^u). —gor^u -गर् । कन्याक्रयाजीवी m. a rag-buyer, a man whose profession it is to go about buying

rags. -hur^u -ऊर् । कन्यासंघट्टः m. a lump of rag (e.g. such as would be used for applying plaster) (see hur^u 2). -hur^u -ऊर् । कन्यासंघट्टः f. id. -lōṣh^u -ल्वकु । कन्यासमूहः m. a large globular shaped lump of rags. -mahādīv -महादीव । कन्यावसनशीलः m. one who, even though well off, out of humility or the like, habitually wears patched or ragged garments (cf. mahādēv). —nērañē —नेरञ । अतिजीर्णीभवनम् f. pl. inf. rags to issue, to turn into rags, to become worn out (of a garment, book, or the like). -palav -पलव । कन्यात्मपटः m. a ragged sheet or cloak. -pura non^u gaṣhun -पुर ननु गह्नुन् । गूढप्राकथ्यम् m. inf. that which is (under) a ragged cloth to become revealed, i.e. anything concealed (such as a shameful action or a secret) to become public property (cf. pura 2). -purra -पुर् । कन्याखण्डः m. a long strip of rag (such as would be used for a turban or the like). -shikhur^u -शिखुर् or -shukhur^u -शुखुर् । कन्यासमूहः m. a mass of rags (of one piece of cloth not in separate pieces, but hanging together like a number of loops) (cf. shikhur^u 1). -tilim -तिलिम । कन्याखण्डः f. a little bit of rag. -trōng^u -त्रुंगु । कन्याखण्डसमूहः m. a tied-up bundle of rags. -zūt^u -ज़टू । समानवृत्तिः f. 'rag to rag', i.e. (in arranging a marriage) mutual equality (in family, religion, property, relationships, and so on) of both parties.

zacēn-pacē-phyur^u ज़चन्-पच-फिर् । कन्यासंस्कारः m. clearing out rags, selecting the useful ones out of a collection of rags.

zāth ज़ठ । केशसंहतिः, शुण्यादिजटा f. (sg. dat. zaṭi ज़टि), the loose hair found in the hand or comb when dressing hair, hair-combings (El.); a clotted lump of hair on the head; the cleaned lump of a ginger- or similar root.

zāth 1 ज़ाथ । जातिः f. (sg. dat. zōṣh^u 1 ज़ाचू, for 3, see s.v.), race, family, lineage, tribe (cf. man^ashē-z^o, p. 581b, l. 40; parī-z^o, p. 752a, l. 19; pāshⁱ-z^o, p. 779b, l. 29; sarpa-z^o, p. 937b, l. 40; zīwa-z^o, p. 1236a, l. 35; zōwa-z^o, p. 1236b, l. 19; zuwa-z^o, p. 1237a, l. 3) (Śiv. 1304; H. xii, 16); caste (cf. kam-z^o, p. 442b, l. 28; kō-z^o, p. 503b, l. 13; sankar-z^o, p. 922a, l. 6); the true nature (of anything) (L.V. 4); (in pl.) things, articles (Gr.M.); dēwa-zāth, of divine race, a deity (Rām. 1268); manushē-zāth, a human being (Rām. 1167, 1498); cf. zātē. -būth ganz^arāvūn^u -बूथ गंज़रावञ्चू । प्रशंसनिन्द्यादिगुण-संख्यानम् f. inf. to discuss regarding, or estimate, the good or bad qualities (of some one). (Here būth is the equivalent of the Skt. bhūti, birth.) -būth nan^ērāvūn^u -बूथ नञ्जरावञ्चू । निन्दादिख्यापनम् f. inf.

to lay bare good and bad qualities, to criticize; esp. to lay bare only defects, to decry, defame, calumniate.

zōṣh^u-kam ज़ाचू-कम् adj. e.g. of inferior race, caste, kind, etc. (YZ. 24).

zāth 2 ज़ाथ f. (sg. dat. zōṣh^u 2 ज़ाचू, for 3, see s.v.), nature, disposition (W. 110; K.Pr. 43, 199); breed, tribe, caste (cf. zāth 1, and parī-z^o, p. 732a, l. 19); a person, individual (YZ. 182); bad-zāth, a vile creature, miscreant, villain, wretch (Rām. 980, 1667). zāth 3 ज़ाथ adv. (i.q. zāh, q.v.), at all, ever, at any time (Rām. 149, 196, 258, 471, 504, 534, 541, 1526, 1550, 1774).

zēth ज़ेथ, see zyon^u.

zēth ज़ेठ । ज्यैष्ठमासः m. (sg. dat. zēthas ज़ेठस्), N. of the third month of the luni-solar year (in Skt. Jyaiṣṭha), equivalent to May-June (W. 106, Rām. 1634, K.Pr. 128).

zēthⁱ ज़ेठि, see zyūth^u.

zīth ज़िठ, zīthi ज़िठि, zīth^u ज़िठू, see zyūth^u.

zīth जीठ f. in zīth gaṣhūn^u जीठ गह्नुञ्चू । विसृत्या हानिः f. inf. (in gambling, esp. when one is on the point of winning) losing to occur through some piece of carelessness or blunder.

zīthⁱ 1 जीठि, see zyūth^u.

zīthⁱ 2 जीठि in zīthⁱ-pōsh जीठि-पोश् m. N. of a certain flower that blooms in the month of Zēth (q.v.) (Rām. 205).

zīth^u जीठू, see zyūth^u.

zūth, see zyūth^u and zyūth^u.

zētham ज़ेठम् in zētham zyūth^u ज़ेठम् ज़्युठू । अतिदीर्घः adj. (f. —zīth^u —ज़िठू), very long, extra long (see zyūth^u).

zēthun ज़ेठुन् । दीर्घीभवनम् conj. 3 (2 p.p. zēthyōv ज़ेथोव्), to become long, be lengthened, be long (Gr.Gr. 21, 226; W. 113, zelun; Śiv. 1565, zēti misprint for zēthi). zēthyō-mot^u ज़ेथो-मंतु । विसृतीभूतः perf. part. (f. zēthyē-mūṣh^u ज़ेथो-मञ्चू), lengthened.

zīthōn^u ज़िठाञ्चू । ज्येष्ठा गृहिणी f. (in a polygamous household) the senior (i.e. first married) wife.

zīth^aran ज़ीठरन् । विसृतिः f. (sg. dat. zīth^arūn^u ज़ीठरञ्चू), the act of making longer, lengthening, (esp.) making too long, lengthening more than necessary (Gr.Gr. 121); the condition of being or becoming long (or too long), lengthiness.

zīth^arun ज़ीठरुन । दीर्घीकरणम् conj. 1 (1 p.p. zīth^or^u ज़ीठर् or zyūth^or^u ज़्युठर्; 2 p.p. zīth^aryōv ज़ीठर्योव्), to make long, to make longer, to lengthen, to extend (cf. atha z^o, p. 65b, l. 1) (Gr.Gr. 121). zīth^or^u-mot^u

जीहृ-मंतु or zyūth^or^u-mot^u ज्युहृ-मंतु । दीर्घोक्तः
perf. part. (f. zīth^ur^u-mūṣ^u जीहृ-मन्तू), made long,
extended, lengthened.

zīth^arāwun जीहरावुन् । दीर्घोक्करणम् conj. 1 (1 p.p.
zīth^arōw^u जीहरोवु), i.q. zīth^arun, q.v. zīth^arōw^u-
mot^u जीहरोवु-मंतु । दीर्घोक्तः perf. part. (f. zīth^arōv^u-
mūṣ^u जीहरोवु-मन्तू), i.q. zīth^or^u-mot^u, ab. q.v.

zātukh ज़ातुख् । जन्मपत्रम् m. (sg. dat. zātakas ज़ातकस्),
the astrological calculation of a nativity, a horoscope
(L. 259, zātuku; Rām. 86, 666, 1275; K. 129,
134, 734).

zātakh-kōndājī ज़ातख-कंडंजि or -kōndūjī
-कंडंजू । जन्मचक्रम् f. the circular diagram in a horoscope
in which the positions of the planets at the time of a
person's birth are indicated. -phutājī -फुटंजि or
phutājī फुटंजू । ज्ञातकरचणस्यूतिः f. the bag or cloth
case in which all the horoscopes of a household or
family are stored. -tēkiñ -त्यकिन् । जन्मकुण्डिका f. a
horoscope, (esp.) an abstract of a full horoscope.

zaṭal ज़टल् । कपटः f. a false statement, misrepresentation,
deceitful talk.

zaṭala ज़टल । कपटी c.g. one who habitually makes
deceitful statements, a prevaricator.

zaṭol^u ज़टलु । कपटवृत्तिः adj. (f. zaṭājī ज़टंजू), one who
habitually makes deceitful statements, mendacious.

zaitūn زيتون m. the olive tree, an olive (El.).

zetun, see zēthun.

zōtun ज़ोतुन् । दीपनम् conj. 3 (2 p.p. zōtyōv ज़ोत्योव्),
to shine, gleam, glitter (e.g. of a lamp, a jewel, a
polished metal) (El.; Gr.Gr. 174; Śiv. 434, 470, 792,
815, 946). The causal form of this word is zōtanāwun
(Gr.Gr. 174); it also has a passive zōtana yiwān
chuh, he is shining, equivalent in meaning to zōtān
chuh (Gr.Gr. 169).

zitēndriy जितेन्द्रिय् adj. c.g. (a word borrowed from
Skt. jītēndriya) one who has conquered his passions,
one who has subdued his senses (Śiv. 1264, 1513,
1601).

zitiñ जितिन् । अग्निकणः f. a spark (of fire); cf. zēta, z^aṣ.

zitiñē-gāsh जितिन्-गाश् । सूक्ष्मप्रकाशः m. a spark
light, a distant tiny gleam of light. -kyom^u -क्यम् ।
खद्योतः m. a spark-worm, a fire-fly.

zitis जितिस्, see zyut^u.

zitish जितिश् । ज्योतिषः m. an astrologer (cf. zārⁱ-z^o,
p. 1231b, l. 37) (El.).

z^atōwuh ज़तोवुह । द्वाविंशतिः card. (pl. dat. z^atōwuhān
ज़तोवुहन्), twenty-two (Gr.Gr. 77; El. zātāwuh,
zātōwuh, zītāwuh).

z^atōwuhyum^u ज़तोवुहिम् । द्वाविंशः ord. (f. z^atōwuhim^u
ज़तोवुहिम्), twenty-second (El. zātāwuhyum, Gr.Gr. 77).

z^aṣ ज़् । किरणः m. a ray of light (e.g. of the sun), a
gleam, shine (e.g. of a jewel or the like) (El. zītsah,
ziza; Śiv. 836; K. (fem.) 926, 936, 985, 1047). Cf.
zēta, zitiñ.

zōṣ^u 3 ज़ाचू (for 1, 2, see zāth 1, 2) adj. c.g. having
such and such a nature, used —^o, in bicⁱ-z^o, p. 149b,
l. 28. Cf. zāth 2.

zōṣ^a1 ज़ाचल् । सद्गुणः adj. c.g. of good caste, of good birth,
of good breed; (of something inanimate) of good
quality. Cf. zāth 1.

zav ज़व् । लाक्षाचूर्णः m. the dried powdered lac-resin
(or seed lac) that remains after extracting the dye;
(in smelting metal) the impurities extracted by the
process (Rām. 736). -māl -माल् । अन्तिममलम् m.
ordure involuntarily evacuated at the moment of
death. -mīl -मील् । लाचारसाक्तमयी f. (sg. dat. -mīli
-मीलि), a kind of indelible ink made of lamp-soot
mixed with liquid lac-dye. -ras -रस् । लाचारसः m.
lac-juice, lac-dye.

zāv ज़ाव् (f. zāyē ज़ाय), 2 p.p. of zyon^u, q.v., born, used
also —^o as adj., as in sada-z^o, p. 863b, l. 2. Cf.
also zōw^u.

zēv ज्यव् । जिह्वा f. the tongue, the organ of speech
(cf. ösa-z^o, p. 47a, l. 10; dōda-z^o, p. 190b, l. 19;
danda z^o gaṣhūñ^u, p. 225a, l. 14; gali z^o, p. 283b,
l. 1; g^asa z^o, p. 307a, l. 37; z^o kaḍūñ^u, p. 386a,
l. 23; mōd^ur^u z^o, p. 550b, l. 26; par z^o, p. 751a,
l. 33; pot^u z^o gaṣhūñ^u, p. 788b, l. 46; tūtⁱ-z^o,
p. 1041a, l. 20) (El. zēo; Gr.Gr. 134, 138; Gr.M.;
W. 139; Śiv. 241, 354, 434, 741, 986, 1908; Rām.
271, 684, 894, 936, 1207, 1615, 1746; K. 193-4,
544, 1152; K.Pr. 175, 188, 229, 253, 262); a tongue,
language, dialect (cf. kōshir^u z^o, p. 482a, l. 2)
(Gr.M., Śiv. 1796). —d^anūñ^u —दन्तू । प्रतिज्ञानम्
f.inf. 'to shake out the tongue', hence, to take a
solemn vow before a god. —dīñ^u —दिन्तू । वाग्दानम्
f.inf. to give a tongue, endow with speech (Śiv. 378);
to promise (K. 829); to agree to, to consent. —dapūñ^u
—दपन्तू, —karūñ^u —करन्तू, or —wanūñ^u —वन्तू,
f.inf. to speak a language (El.). —kaḍūñ^u —कडन्तू
f.inf. to thrust out the tongue, to begin speaking
(K. 508). —phirūñ^u —फिरन्तू f.inf. to turn the
tongue, to change one's speech, adopt another line of
argument, change the subject of one's talk (K. 1108).
—phaṭūñ^u —फटन्तू f.inf. the tongue to burst; met.
to feel disgraced by overwhelming defeat (Rām. 483,
1091). —ṣaṭūñ^u —षटन्तू । वाणीनिरोधनम् f.inf.
rudely to interrupt and silence (another).

zēwa-pōrān ज्यव-प्वरान् । बहुभाषणम् m. the
telling a long story with great prolixity, verbose

expatiation. -rôd^u -रोदु । जिह्या कार्यसाधकः adj. (f. -rôz^u -राजू), 'long of tongue,' one who, by dint of talking, gets something done by another; cf. zēvi-r^o, bel. -ṣatur^u -चतुर् । शीघ्रभाषी m. (f. -ṣat^ur^u -चतुर्), a smart speaker, one who is clever and prompt in reply. -zyūth^u -ज्युथु । दीर्घजिह्वः adj. (f. -zīth^u -जीठु), long in tongue, one who possesses a tongue ready and skilled (e.g. in giving orders, instructing, abuse, etc.).

zēvi-dagi ज्यवि-दगि । उपस्थितम् adv. 'at a stroke of the tongue', (of some story, recitation or the like) bursting forth like a flood at the tip of the tongue. —hyon^u —ह्यनु m.inf. to take on the tongue, to utter (a word, etc.), to mention (K. 675, 1055). -rôd^u -रोदु । दीर्घजिह्वः adj. (f. -rôz^u -राजू), i.q. zēwa-r^o, ab. (K.Pr. 261). -sost^u -सस्तु । जिह्वायुक्तः adj. (f. -sūth^u -सूथु), endowed with a tongue, a ready speaker, one quick in reply or the like (Gr.Gr. 134). -ṣot^u -चटु । क्षिप्रजिह्वः adj. (f. -ṣūt^u -चूटु, sg. dat. -ṣacē -चच्य), one whose tongue, or that the tongue of which, has been cut off. -wôl^u -वोलु । प्रशस्तजिह्वः m. (f. -wājēn -वाज्यन्), one who is eloquent (Gr.Gr. 134).

zēvⁱ zēvⁱ karun ज्यवि ज्यवि करन् । जिह्वाप्रेरणम् m.inf. to urge another by word of mouth (without doing anything oneself).

zīv 1 जीव् । जीवः m. the principle of life, life, existence (cf. zuv) (Śiv. 993, Rām. 418, K. 196); the individual or personal soul of a living being (Śiv. 559, 980); a soul, in the sense of a living creature, a thing with life (cf. zal-zīv, p. 1220b, l. 39) (Gr.M.; L.V. 12; Śiv. 162, 202, 335, 744, 1051, 1299, 1304, 1509, 1719, 1816).

zīwa-gāth जीव-गाथ् । जीवहननम् m. (sg. dat. -gātas -गातस्), killing life, taking life, slaying. -zāth -जाथ् f. (sg. dat. -zōṣ^u -जौषू), a living creature (i.q. zuwa-z^o, p. 1237a, l. 3).

zīv 2 जीव् m. a suffix of respect added to a proper name, as in Krushna-zīv (Śiv. 1325, 1761; K. 1, 119, 226, etc.), Rāma-zīv (Rām. 288) (so K. 915). Cf. jī, juv.

zōv ज्व (sometimes written zuv 1 जुव्) । यूका f. a louse (cf. khōshāl khānas zuv aṣun, p. 419a, l. 7; kapar-zōv, p. 463b, l. 50) (El. zauv) (K.Pr. 10, 86, 169, 217).

zōwa-kach ज्व-कच्छ । तृणविशेषः m. a certain medicinal grass. -khor^u -खरु । निन्द्यः adj. (f. -khūr^u -खूरु), a louse-scaldhead, a child or other person so afflicted with lice that he is apparently a scaldhead, or bald from that reason; hence, used as a term of abuse. -kala -कल । यूकाव्याप्तशिरस्कः m. one (usually

a boy) whose (unshaven) head is full of lice. -kān -कान् । तूलिकाविशेषः m. 'a mine of lice', N. of a bulrush (? *Phragmites communis*), from the head of which the cottony fluff (kalaron^u, q.v.) used in plastering is obtained. This head is supposed to resemble a louse, and as they are very numerous, the plant is called 'a mine'. -kōṇḍal -कण्डल् । निन्द्या f. 'a brazier-bowl of lice', i.e. a dirty girl or other female (who suggests lousiness) (used abusively). -kōṇḍul -कण्डुल् । कुत्सनीयः m. a dirty boy or other male (as ab.). -kōp^u -कोपु । यूकाव्याप्तशिरः m. 'a louse-skull', a lousy head of a woman or (unshaven) boy. -lag^an -लगन् । निन्द्यविवाहविधिः m. 'a louse-wedding', a wedding secretly performed and maimed of its full rites (on account of poverty, etc.). -pol^u -पलु । यूकासमूहः m. 'a basket of lice', i.e. a number of lice collected on one spot or person. -ṭapiūr^u -टपूरु । यूकाव्याप्तकेशा f. a woman whose hair is full of lice, used as a term of abuse. -zāth -जाथ् । निन्द्यभूमिका f. (sg. dat. -zōṣ^u -जौषू), 'a lousy birth', a vile place of origin, (of some person) an ignoble birthplace, a mean, or base, origin.

zōw^u जौवु (f. zōv^u जौवू), i.q. zāv, 2 p.p. of zyon^u, q.v., sometimes used —^o as in ada-z^o, p. 12b, l. 21. Cf. also zāv.

zuv 2 जुव् । जीवः m. (voc. zuwā जुवा, written zūah, K.Pr. 67) (i.q. zīv, q.v.), the principle of life, life, existence (to be distinguished from juv, the term of respect, see art. j, p. 369a, l. 39, and juv, p. 379b, l. 1) (cf. or^u z^o, p. 42a, l. 24; kam-z^o, p. 442b, l. 30) (El. zū; Gr.Gr. 124; Gr.M.; W. 124, 156, zu; L.V. 54; Śiv. 191, 226, 316, 984, 1279, 1446; Rām. 151, 163, 177, 271, 306, 427, 496, 671-2, 850, 1094, 1121, 1143, 1490, 1507, 1673, 1737; K. 56, 187, 346, 432, 573, 674; YZ. 33, 558; K.Pr. 111, 262, zū); the soul, spirit (Gr.M.; L.V. 106; Rām. 299; K. 110, 506; H. ii, 4; K.Pr. 17); a person's self (Śiv. 51; K. 60, 986; K.Pr. 67); the body, the material personality. —hyon^u —ह्यनु m.inf. to take life, to destroy life (L.V. 54, 810, 858).

zuwa-dādi जुव-दादि । शरीररक्षार्थम् adv. for (the protection of) the body from pain, as a preventive, as a prophylactic (cf. the next). -dōd^u -दोदु । शरीरपीडा m. bodily pain. -dand^u -डण्ड । स्वात्मोपहारः m. a life substitute, the giving something (one's own self, an animal, a material offering) in sacrifice to relieve another. -larza -लर्ज । शरीरभयम् m. fear for the body (caused by attack of disease, an enemy, something terrifying, and so on); cf. larzun. -rōchⁱ -राक्छि । शरीररक्षकवस्तु f. preservation of the body,

anything (e.g. armour or an amulet) that protects the body. -rost^u -रस्तु adj. (f. -rūth^u -रूथ), insensible, lifeless (El. *zūrust*). -zāth -जाथ । जीवसमूहः (f. (sg. dat. -zōth^u -जोथ), a living creature (i.q. *zīwa-z^o*, p. 1236a, l. 35); the animate world (as opposed to the inanimate). —zuwa lagun —जुव लगुन । क्लेशखेदचिन्तनम् m.inf. (in time of epidemic or general calamity) to be filled with constant apprehension for one's life.

zuvūc^u shēk^al karūn^u जुवचू शकल करनू । स्वात्मपालनम् f.inf. to take precautions for one's future, self-protection.

zuw^u जुव । द्वीपम् m. an island, isle, islet (Rām. 596, 606 *zuv*).

zīwādān जीवादान m. N. of a certain *mantra* or spell, the utterance of which restores a corpse to life (Śiv. 321).

zōvij^u ज़ाविज, see zōvyul^u.

zōvⁱjjār ज़ाविज्यार । सूक्ष्मत्वम् m. minuteness, delicacy, fineness (cf. *tāla-z^o*, p. 997b, l. 7). Cf. zōyⁱjjār.

zwālā ज्वाला f. blaze, flame, glare, effulgence; a N. of Pārvatī or Durgā (Śiv. 95, 99, 1137, 1180). zwālā-rūph ज्वाला-रूप m. 'he whose form is blazing', a N. of Shiv (Śiva) (Śiv. 346). zwālāyē-rūph ज्वालाय-रूप m. id. (Śiv. 93, 97, 314).

zawāl ज़वाल جال; m. decline, harm, loss, injury (K.Pr. 94).

zēwal ज्यवल । जिह्वोपेतः adj. e.g. endowed with tongue, eloquent, a great talker, garrulous (cf. *lēka-z^o*, p. 518a, l. 47; *tūtⁱ-z^o*, p. 1041a, l. 22) (K.Pr. 263); a calumniator (Gr.Gr. 134).

zōwal ज़वल । यूकाव्याप्तः adj. e.g. lousy (K.Pr. 263).

zōwul ज़वुल । यूकाव्याप्तः m. a lousy man.

zuwul^u जुवुलु or (Rām. 839) zuwūl^u जुवूलु । दीपिकासमूहः m. an illumination, festal arrangement of lights (El. *zūl*).

zuwal-māl ज़वल-माल । अतिसुन्दरी f. 'an illumination-garland', i.e. a beautiful woman.

zuwālⁱ-nāv ज़वलि-नाव । दीपिकानीः f. a boat illuminated with thousands of lights and set floating on festal occasions.

zwālamōkh ज्वालमख m. a volcano. zwālamōkha-rūph ज्वालमख-रूप m. 'She whose form is of fire like a volcano', a title of Pārvatī or Durgā (Śiv. 92), cf. *zwālā*; the form of, or resemblance to, a volcano, i.e. the form taken by her (Śiv. 99).

zēwan ज्यवान् m. N. of a village about six miles east of Śrīnagar, the ancient Jayavana, where there is a pool sacred to the Nāga Takṣaka (see RT.Tr. i, 220; vii, 607) (Śiv. 928).

zēwān ज़वान्, see *zyon^u*.

zīwan 1 जीवन् m. life; life, mode of existence, livelihood, profession (Gr.M.); —° a living creature (Śiv. 739). —karun —करन् m.inf. to earn one's living (Gr.M.).

zīwan 2 जीवन् adj. e.g. living, alive. -mōkth -मक्थ adj. e.g. 'liberated while living', one who, being purified by a true knowledge of the Supreme, is freed from future birth while yet alive.

zuwun जुवुन । जीवनम्, उज्जीवनम्, conj. 3 (2 p.p. *zuvyōv जुव्योव*), to live, to be alive (Gr.Gr. 22, 124; Gr.M.; Śiv. 944; K.Pr. 258); to make a living, carry on life, support oneself (K.Pr. 257); to come to life, revive.

zīwont^u जीवन्तु adj. living, while yet alive, during lifetime (L.V. 12). zīwāntⁱ mōkh^{at}ⁱ जीवन्ति मखति, men who obtain final release while yet alive (L.V. 6).

zēwar ज़ेवर جیور m. ornament, jewels (cf. *kālī-z^o*, p. 436a, l. 23).

zōwor^u ज़ोवर् m. N. of a certain sacred spot and spring in Kashmīr (Śiv. 928, 929).

zuv^ūr^ū जुवूरु । दीपधानी f. a lamp-stand (usually of wood) (cf. *d^apa-z^o*, p. 232a, l. 19; *dupa-z^o*, id., l. 35) (El. *zūr* m.; Gr.Gr. 20; W. 13, *zur*). Cf.

zuwul^u. zuw^ari-bēha जुवरि-ब्यह । दीपधान्याधारः m. the support, or base, of a lamp-stand.

zōw^aran ज़ोवरन् । उद्बोधना f. (sg. dat. *zōw^arūn^ū* ज़ोवरनू), the act of setting agoing, starting (something) (cf. *nāra z^o*, p. 648b, l. 27).

zōw^arun ज़ोवरन् । उज्जननम् conj. 1 (1 p.p. *zōw^or^u* ज़ोवर्), to beget, to bring to birth, to give a start to, set agoing (e.g. a fire, a quarrel, etc.); to cause (milk) to curdle, to curdle (milk) (cf. *zōwarun*; El. *zaorun*). This verb is the causal of *zyon^u*, q.v. (Gr.Gr. 175). zōw^or^u-mot^u ज़ोवर्-मंतु । उज्जनितः perf. part. (f. *zōw^ūr^ū-mūth^ū* ज़ोवर्-मन्तू), set going (by some one), started.

zōwarun ज़ोवरन् । दधिशेषः m. (sg. dat. *zōwaranas* ज़ोवरनस्), the amount of curd kept back for adding to fresh milk (like rennet) to turn it into curd. Cf. the preceding.

zuw^arun जुवरन् । उज्जीवनम्, सजीवीकरणम् conj. 1 (1 p.p. *zuw^or^u* जुवर्), to revive (someone or something), to give new life to, to restore to life, to restore to good order (something that had been rendered useless or broken), to revive (a nearly extinguished fire), and so on.

zōw^arāwun ज़ोवरावुन conj. 1, i.q. *zōw^arun*, q.v. zōw^arōw^u-mot^u ज़ोवरोव-मंतु । उज्जनितः perf. part. (f. *zōw^arōv^ū-mūth^ū* ज़ोवरोव-मन्तू), i.q. *zōw^or^u-mot^u*, s.v. *zōw^arun*, q.v.

zuw^arāwun जुवरावुन । उज्जीवनम् conj. 1 (1 p.p. zuw^arōw^u जुवरोवु), to cause to be alive, give life to, bring into (living) existence (e.g. a seed), to cause, to start (e.g. a quarrel or a blaze of fire) (Śiv. 1678, *zucarāwun*).

zēvēth ज्यवथ or zēviṭh ज्यविठ । सूचकः c.g. (sg. dat. m. zēvē(vi)ṭas ज्यव(वि)टस्), an informer, tale-bearer, traducer, traitorous betrayer, calumniator (Gr.Gr. 138).

zīwuth जीवुथ m. (sg. dat. zīwatas जीवतस्), the condition of a living being, the condition of life, life (Śiv. 1340, 1767).

zīwātma जीवात्म m. the individual soul enshrined in the human body (as opposed to the Supreme Soul) (Śiv. 1064).

zēwawun^a ज्यववुन n.ag. (f. zēwaviñ^u ज्यवविञ्), one who is being born. zēwawunuy ज्यववुनुय adv. immediately on being born (Rām. 1587).

zōvyul^a ज़ाविलु । अतिसूक्ष्मः adj. (f. zōvij^u ज़ाविज्), minute, delicate, fine, (of cotton goods, or the like) soft (cf. tāla-z^o, p. 997b, l. 10) (YZ. 73, 289). Cf.

zōyyul^a. zōvilⁱ-wōl^a ज़ाविलि-वोलु । व्याजवुद्धिः m. (f. -wājēñ -वाज्यञ्), a smart trickster, an insidious cheat.

z^ay ज्य, see z^ah.

zay 1 जय । जयः m. conquest, triumph, victory, success, winning (in battle, gaming, or a lawsuit) (i.q. jai, jay, qq.v.) (Śiv. 224, 233, 962, 1136, 1732; Rām. 1274, 1748; K. 569, 659, 711, 765, 915, 959). zayē-sost^a जय-सस्तु । प्राप्तजयः adj. (f. -sūṭh^u -सूठ्), victorious, triumphing (Śiv. 1628, 1648).

zay 2 जय or (q.v.) zai ज़ी interj. victory! bravo! all hail! (i.q. jai, jay, qq.v.) (Śiv. 204); zayā 1 जया, a single cry of 'victory' (Śiv. 1534, 1851).

zayā 2 जया f. N. of a subordinate goddess, who acted as an attendant to Pārvatī (Śiv. 1495).

zāy 1 ज़ाय f. a birth, the festival at a birth, used —° (cf. pōtra-z^o, p. 799b, l. 42) (K. 95, 102, 129). Cf. zā.

zāy 2 ज़ाय f. a daughter. Noted only in the voc. zāyi ज़ायि (YZ. 20, 25).

zāy 3 ज़ाय, see zyon^a.

zāyē ज़ाय (= ضائع) adj. c.g. perishing, becoming lost or destroyed; lost, wasted, fruitless, abortive.

—gōmot^a —गोमत् । अपरिचितीभूतः, बीणीभूतः perf. part. (f. —gōmūṭ^u —गोमूत्), unused, not brought into

use, lying without a claimant or user, lying lost and unwanted, lying waste, (of a woman) unmated, (of

learning) not drawn upon, (of beauty) not appreciated, and so on; wasted away (by disease, or the like).

—gaṭhun —गह्नुन् । अपरिचितीभवनम्, बीणीभवनम् m.inf. to perish; to be or become lost; to be wasted,

to be fruitless (owing to not being used, as ab.) (YZ. 547); to waste away (from disease or the like).

—karun —करुन् m.inf. to cause to fade, cause to waste away, etc., as ab. (Rām. 212, 1571; YZ. 544).

5 zāyⁱ ज़ायि, in zāyⁱ zō ज़ायि ज़ा । जकारः m. the name of the letter ज ja (which includes ज za) when written in the Śāradā character.

zēyi ज्ययि, see zyon^a.

ziy ज़िय । धनागमः f. victory (Gr.Gr. 129; I.K. IX, ii, 49); income, earnings, profits of work (El. zī; Śiv. 232, *ziyō* m.c.; K.Pr. 70, 138, 204, 262, zī). ziyi-kul^a

ज़ियि-कुलु । अत्यर्जनशीलः m. 'the income-tree', (in a family) the member who by good conduct and industry earns the largest income.

15 zyāda ज़्याद or ziyāda ज़ियाद زیاد; adj. and adv. more, additional (cf. dahi warihē z^o, p. 200b, l. 10) (Gr.M.; Śiv. 497; Rām. 265, 1697); too much, excessive, very (Gr.M.; Śiv. 444, *zyād*, m.c.); many, much, a great deal (Śiv. 1596).

20 zōyij^u ज़ायिज्, see zōyyul^a.

zōyⁱjyār ज़ायिज्यार । सूक्ष्मता m. minuteness, delicacy, fineness (cf. tāla-z^o, p. 997b, l. 7) (Gr.Gr. 141, *zōyⁱjyār*). Cf. zōvⁱjyār.

zōyilī ज़ायिली f. delicateness, fineness (cf. tāla-z^o, p. 997b, l. 13).

25 zōyul^a ज़ायिलु, see zōyyul^a.

zyon^a ज्यनु । जन्मग्रहणम् conj. 3. [The causal of this verb is zōw^arun, q.v. (Gr.Gr. 175).

30 Inf. and fut. pass. part. zyon^a ज्यनु (Śiv. 342, Rām. 813); sg. instr. zēnan ज्यनन् (Śiv. 991); dat. zēnas ज्यनस् (Śiv. 1384, K. 18); abl. zēna ज्यन (Śiv. 659) or zēni ज्यनि; gen. zēnuk^a ज्यनुक्; pl. nom. zēnⁱ ज्यनि; f. sg. nom. zēñ^u ज्यन्; pl. zēñē ज्यन्.

35 Pres. part. zēwān ज्यवान् (Śiv. 928); impers. fut. part. zēnī ज्यनी; conj. part. zēth ज्यथ (Gr.Gr. 198, Śiv. 1194, YZ. 311); neg. conj. part. zēnay ज्यनय; freq. part. zē zē ज्य ज्य (Gr.Gr. 105, 198), or zēth zēth ज्यथ ज्यथ (Gr.Gr. 105, 198); adverbial part. zēwōni ज्यवाँनि; n.ag. 1 zēwawun^a ज्यववुनु (Gr.Gr. 105, 192; Rām. 1587); 2 zēnawōl^a ज्यनवोलु (Gr.Gr. 106, 193).

Fut. (Gr.Gr. 202) sg. 1 zēma ज्यम (Rām. 67); 2 zēkh ज्यख्; 3 zēyi ज्ययि (L.V. 37, Śiv. 243, Rām. 1597) (to him, zēyēs, K. 52); pl. 1 zēmay ज्यमव्; 2 zēyiv ज्ययिव्; 3 zēn ज्यन् (L.V. 47, Śiv. 1373).

Cond. past (Gr.Gr. 253) sg. 1 zēmahō ज्यमहा; 2 zēhōkh ज्यहाख्; 3 zēyihē ज्ययिहे; pl. 1 zēmahōv ज्यमहाव्; 2 zēyⁱhīv ज्ययिहीव्; 3 zēhōn ज्यहान्.

Impve. pres. (Gr.Gr. 247) sg. 2 zēh ज्यह्; 3 zēyin ज्ययिन् (Rām. 1597); pl. 2 zēyiv ज्ययिव्; 3 zēyin

ज्ययिन्. Pol. (Gr.Gr. 249) sg. 2 zēta ज्यत; 3 zēyⁱtan ज्ययितन् : pl. 2 zēyⁱtaṽ ज्ययितव; 3 zēyⁱtan ज्ययितन्. Fut. zēzi ज्यज़ि (Gr.Gr. 250); past zēzihē ज्यज़िहे (Gr.Gr. 251).

2 Past (Gr.Gr. 229, 236) m.sg. 1 zās ज़ास् (Rām. 1442, K. 63); 2 zākh ज़ाख (Rām. 803); 3 zāv ज़ाव (Śiv. 527, Rām. 83-4) (for me, zām, Śiv. 1110; from her, Rām. 1258): pl. 1 zāy ज़ाय; 2 zāwa ज़ाव; 3 zāy ज़ाय (Rām. 85-6, K. 785-6): f.sg. 1 zāyēs ज़ायस् (Rām. 1586); 2 zāyēkh ज़ायख (Śiv. 664); 3 zāyē ज़ाय (Śiv. 35) (to them, zāyēkh, K. 78): pl. 1 zāyē ज़ाय; 2 zāyēwa ज़ायव; 3 zāyē ज़ाय (K. 785) (to him, zāyēs, Śiv. 34).

3 Past (Gr.Gr. 229, 241) m.sg. 1 zāyōs ज़ायोस्; 2 zāyōkh ज़ायोख; 3 zāyōv ज़ायोव: pl. 1 zāyēy ज़ायेय; 2 zāyēwa ज़ायेव; 3 zāyēy ज़ायेय: f.sg. 1 zāyēyēs ज़ायेयस्; 2 zāyēyēkh ज़ायेयख; 3 zāyēyē ज़ायेय (Śiv. 33): pl. 1 zāyēyē ज़ायेय; 2 zāyēyēwa ज़ायेयव; 3 zāyēyē ज़ायेय.

4 Past (Gr.Gr. 229, 241) m.sg. 1 zāyās ज़ायास्; 2 zāyākh ज़ायाख; 3 zāyāv ज़ायाव (Rām. 337): pl. 1 zāyāy ज़ायाय; 2 zāyāwa ज़ायाव; 3 zāyāy ज़ायाय (L.V. 51): The fem. is the same as in 3 past.

The perf. part. is (Gr.Gr. 110) m.sg. zāmot^u ज़ामतु (K. 86, etc.); pl. zāmātⁱ ज़ामति: f.sg. zāmūt^u ज़ामतू (K. 66); pl. zāmāṭsa ज़ामत्स (K. 357).]

to be born, to come to birth, to come into existence (cf. phāgun z^o, p. 685b, l. 22) (El. zyun; Gr.Gr. 26, 110, 167, 175, 198, 229; Gr.M.; L.V. 37, 45, 47, 51; Śiv. 33-5, 243, 432, 527, 659, 664, 928, 990-1, 1000, 1194, 1197, 1340, 1373, 1384, 1424, 1477, 1544, 1584; Rām. 67, 83-5, 337, 598, 629, 633-4, 637, 803, 813, 915, 1109, 1206, 1258, 1264, 1321, 1338, 1347, 1369, 1442, 1464, 1517, 1586, 1597, 1702; K. 18, 37, 41, 47, 52, 63, 78, 539, 624, 734, 785, 950; YZ. 149, 311; K.Pr. 47, 76, 137, 263 read zēyi); (of seeds or the like) to sprout, to spring up, germinate (cf. drāmun z^o, p. 245b, l. 19) (Śiv. 1110, K. 318); (of milk, in the preparation of curds) to crack, to curdle, to turn (El. zyun; cf. zōwarun). —marun —मरुन् । जन्म-मरणम् m. (sg. dat. zēnas maranas ज्यनस् मरनस्), birth and death (Śiv. 342, 1424); death at the time of birth.

zāmot^u ज़ामतु । जातः, उद्भिन्नः (f. zāmūt^u ज़ामतू), born, come into existence (cf. zūna-pāchⁱ-z^o, p. 1226a, l. 10) (Rām. 28, 115, 145, 351, 424, 428, 493, 665, 760, 1125, 1359, 1470, 1631; K. 66, 86, 357, 550, 751, 764); (of seeds, etc.) sprouted, sprung up, germinated (cf. ada-z^o, p. 12b, l. 15); (of milk, etc.) curdled (cf. ōm^u zāmot^u dōd, p. 27a, l. 23). —dōd —दद । दधि m. curdled milk, curds (L. 462, zamat).

zēna-gür^u ज्यन-गुरू । जन्मसमयः f. the time of birth (used in astrological calculations). -jāy -जाय f. a birth place (El. zenajāe).

zyun^u ज़िनु । इन्धनम् m. (sg. dat. zinis ज़िनिस्), wood fuel, firewood (cf. aga-z^o, p. 16a, l. 31; bana-z^o, p. 109b, l. 1; bōr^u-z^o, p. 118b, l. 32; brana-z^o, p. 124a, l. 35; dūnⁱ-z^o, p. 224a, l. 22; mōndⁱ-z^o, p. 574b, l. 34; phal-z^o, p. 692a, l. 19; phala-z^o, p. 693a, l. 8; phrāsⁱ-z^o, p. 709a, l. 8; pōshⁱ-z^o, p. 779b, l. 47; t^ala-z^o, p. 995a, l. 44; wan-z^o, p. 1120a, l. 28; vīri-z^o, p. 1136a, l. 17) (El. zūn; Gr.Gr. 163; Gr.M.; W. 115, zūn; Śiv. 973; K. 280, 1083, 1137; H. ii, 12; xi, 7; xii, 20-2, 24; K.Pr. 41, 155, 159, 164).

zinⁱ-ambār ज़िनि-अम्बार । इन्धनकूटम् m. a pile, or stack, of firewood (Śiv. 68). -banna -वन्न । इन्धनकूटम् f. a stack of firewood. -bōr^u -बोर् । इन्धनभारः m. a load of firewood (as carried about for sale, or the like). -gēd^u -ग्येदू । बद्धम् इन्धनम् f. (sg. dat. -gējē -ग्येज्य), a tied-up bundle of firewood (Rām. 584). -gēdūr^u -ग्येदूरू । इन्धनबन्धिनी f. such a bundle of small size. -gur^u -गुरू । अश्ववाह्येन्धनभारः m. a horse-load of firewood, so much as would be, or is, carried on a horse (for sale, or the like). -hōnz^u -होजू । इन्धननाविकः m. a firewood boatman, a boatman who collects firewood in the forest and transports it by boat for sale (W. 115). -hūr^u -हूरू । ईषदिन्धनम् f. a little (two or three chips) of firewood (Śiv. 1085-6, 1138). -kōn^u -काजू । इन्धनमात्रा f. a little firewood, so much as would be sufficient only for a day or so (cf. kōn^u 5, p. 461a, l. 21) (Gr.Gr. 163). -laṭūr^u -लटूरू । इन्धनखण्डम् f. a single stoutish piece of firewood. -lōṭh^ur^u -ल्व्हूरू । इन्धनमुष्टिका f. a small tied bundle (about a handful) of small firewood. -mōnd^u -म्वंदू । इन्धनस्थानुः m. a log for firewood. -mōnd^ur^u -म्वंदूरू । इन्धनस्थानुः f. a small log, as ab. -mēnzur -म्वंजुर । इन्धनविक्रेता m. (sg. dat. -mēnzaras -म्वंजरस्; f. mēnzarēñ म्वंजर्यञ्, either his wife, or a female firewood-seller), a professional seller of firewood. -tul^u -तुलू । ईषदिन्धनम् m. a small amount of firewood (Gr.Gr. 164). -thōp^u -थोपु m., i.q. -tul^u (Gr.Gr. 164). -zand -ज़ंड m., i.q. -tul^u (Gr.Gr. 163).

zyūn^u ज्यून, f. zīn^u जीजू, 1 p.p. of zēnun, to conquer (cf. sōrga-zyūn^u, p. 934a, l. 33).

zāyun^u ज़ायुनु । जननोत्सवः m. that which is connected with birth (cf. mōlⁱ-z^o, p. 566b, l. 33); the festival or rejoicing in honour of the birth of a son.

ziyāphath ज़ियाफथ, ziyāfat ضيافة f. an entertainment, feast, banquet (El. zī, āfat, m.; H. x, 4, 11); hospitality, entertainment; a dish of food

brought as a present, a present of dainty food (H. x, 5, 10).

zyur^u ज़िरु (= زير) । जीरकम्, पुष्पकेसरायचूर्णम् (sg. dat. ziris ज़िरिस), caraway-seed, cumin-seed (cf. bada-z^o, p. 82b, l. 40; dā-z^o, p. 231a, l. 27; kāla-z^o, p. 436a, l. 3; phaka-z^o, p. 689a, l. 27) (W. 144, K.Pr. 43); flower-pollen (cf. gōlāb-z^o, p. 284b, l. 12). Cf. zīra 2, and L. 67, zīrah siyah, red caraway, *Carum sp.*

zirⁱ-gōg^ājī ज़िरि-ग्वगजि or -gōg^ūjī -ग्वगजू । जीरकमूलकम् f. its globular root (cf. L. 76, ziri gogul, a certain diuretic medicinal plant). -mōnd^ū -म्वंडू । जीरमूलकम् f. (sg. dat. -mōnjē -म्वज्य), id. -mush^ēkh -मुशख् । अत्यल्पजीरकम् m. a whiff of cumin, a very small amount of cumin.

ziri-kiñ ज़िरि-किन् । अल्पमात्रा f. a very small amount of anything (cf. kāñ 1).

zyus^u ज़िसु । श्वभ्रम् m. (sg. dat. zisis ज़िसिस), a hole in the ground, a pit; (esp.) a pit in which grain is concealed (L. 411 zusu, 462 zūs). zisⁱ-ṣōgij^ū ज़िसि-चौगिजू । अवटासनस्थानम् f. a mat (for sitting on) over a pit, a seat, as a trap, over a pit (so that the sitter is at once precipitated into it).

zyēshthā ज्येश्ठा f. N. of the goddess of misfortune (in Skt. *Jyēsthā*) (Śiv. 1474).

zyut^u ज़ितु । अकस्मात्ताभः, अप्राप्यप्राप्तिः m. (sg. dat. zitis ज़ितिस), sudden, or unexpected, gain; gaining or getting possession of something looked upon as unobtainable (e.g. accidentally finding hidden treasure).

zitⁱ-on^u ज़िति-अनु । अन्धानुवृत्त adj. (f. -ūñ^ū -अनु), (even though possessing sight) one who acts as if he were blind, one who pretends blindness. -añēr -अनर् । खेच्छान्धत्वम् m. sham, or pretended, total blindness (whether one is merely dim-sighted or can see well).

ziyut (? spelling) (L. 463), the season for sowing rice. Cf. wāph.

zyūth^u ज़िटु । ज्येष्ठः adj. (f. zīth^ū ज़िटू or (H. xii, 6) zēth^ū ज्येठू, sg. dat. zichē ज़िछ), elder (by birth), senior (cf. garba-z^o, p. 300a, l. 8; zarma-z^o, p. 1232b, l. 15) (El. *zūth*; Gr.Gr. 58, declined; Gr.M.; Rām. 629, 1736; K. 1012; H. xii, 6); an elder, a chief, principal (El. *zyūt*; K. 466, 919; H. v, 1); superior in rank, taking precedence (K. 904); (as subst. m.) a magistrate (El. *zyūt*). El. confounds this word with *zyūth^u*, q.v. —bōy^u —बोयु । ज्येष्ठभ्राता m. the eldest brother in a family of brothers and sisters (Rām. 330, z^o *barādar*; —bōy^u, 336, 456). —hyuh^u —हिह् adj. (f. zīth^ū hish^ū ज़िटू हिशू), the elder (among others), the oldest (Rām. 699, 859; H. viii, 5). —karun —करुन् m.inf. to superannuate

(El. *zyūt k^o*). —pahān —पहान् । किञ्चिज्ज्येष्ठः adj. (f. zīth^ū pahān ज़िटू पहान्), a little older (than the others), somewhat senior.

zīth ṣāth ज़िट् चाठ । अग्र्यशिष्यः m. (sg. dat. —ṣātas —चाटस्), the head, or senior, boy of a school or class.

zīthi-paksh ज़िठि-पक्ष । ज्येष्ठसंबन्धिवर्यः adj. c.g. belonging to the elder branch (of a family, or the like).

zīth^ū bēñē ज़िटू व्यन्न । ज्येष्ठा भगिनी f. an elder sister, the eldest sister in a family of brothers and sisters.

zyūth^u ज्यूठु । दीर्घः adj. (f. zīth^ū ज़ीठू, sg. dat. zēchē ज़ेछ), long (in time or space), lengthy, tall (cf. atha-z^o, p. 65b, l. 6; āyē-z^o, p. 73a, l. 29; buthi-z^o, p. 143b, l. 24; dāri-z^o, p. 238a, l. 32; hēnga-z^o, p. 339b, l. 2; khōra-z^o, p. 410b, l. 19; lāga-z^o, p. 511b, l. 14; lāṭi-z^o, p. 535b, l. 49; nala-z^o, p. 632a, l. 37; nāri-z^o, p. 649a, l. 36; narē-z^o, p. 650a, l. 17; pādⁱ-z^o, p. 681b, l. 38; phala-z^o, p. 692b, l. 31, and p. 693a, l. 10; rāda-z^o, p. 825a, l. 29; wumarē-z^o, p. 1119a, l. 27; zanga-z^o, p. 1226b, l. 29; zēwa-z^o, p. 1236a, l. 6) (El. *zyūt*, *zyūth*, *zūth*; Gr.Gr. 19, 75; Gr.M.; Śiv. 842, 847, 912; Rām. 600, 1489; K. 926; K.Pr. 76, 143, 159, 219, 257, 262); (of a room, area, or the like) long, spacious (Gr.M.; Śiv. 1084, 1733). El. confounds this word with *zyūth^u*, q.v. —karun —करुन् m.inf. to make long, make longer, extend, draw out (El. *zūth k^o*, W. 88).

zēthi-zyūth^u ज़ेठि-ज्यूठु । अतिदीर्घः adj. (f. -zīth^ū -ज़ीठू), very long, extra long, too long.

zīthⁱ atha dārānⁱ ज़ीठि अथ दारनि m. pl. inf. to stretch out the arms (H. vii, 25).

zyūth^or^u ज्यूठर्, see zīth^arun.

zayēwun^u जयवुनु । जिष्णुः n.ag. (f. zayēvūñ^ū जयवञ्जू), conquering, victorious, a conqueror.

zāyāv ज़ायाव्, zāyōv ज़ायोव्, see zyon^u.

zōyyul^u ज़ाय्युलु (also written zōyul^u ज़ायिलु) । सूक्ष्मः adj. (f. zōyij^ū ज़ायिजू), minute, delicate, (of thread or the like) fine, (of paper or the like) thin, (of cotton goods or the like) soft (cf. tāla-z^o, p. 997b, l. 11) (El., Gr.Gr. 141, Gr.M., L.V. 102, K.Pr. 183); cf. zōvyul^u. zōyilⁱ-wōl^u ज़ायिलि-वोलु । सूक्ष्मकारी m. (f. -wājēñ -वाज्यञ्), one who acts delicately (e.g. in consolation, in bargaining, in reproaching, and so on).

zaz 1 जज़ । कारुविशेषः m. a musical instrument maker.

zaz 2 जज़ । अतिवृद्धः adj. c.g. very old (of a man or woman), aged, an ancient, greyhead (cf. būda z^o, p. 85b, l. 10).

zaza ज़ज़ । रुपिका: f.pl. rupees (a word used principally by plasterers, masons, carpenters, and the like).

zāza ज़ाज़ m. (?) a lord (El.).

zēzi ज्यज़ि, see zyon^u.

ziza, see z^aṣ.

zazur^u ज़ज़ुर^u । विहृतशाकादि: m. grass, leaves, or vegetables that have become decayed, withered, yellow, or stale (and are hence fit only to throw away) (Gr.Gr. 121). Cf. zōzur^u.

zazārⁱ-kōn^u ज़ज़रि-कांजू । विहृतशाकादिपत्रसंघट्ट: f. a small bunch, or wisp, of such leaves (thrown away in the process of preparing vegetables for cooking, or in cleaning or sorting them). -tul^u -तुलु । जीर्ण-शाकादिपत्रसमूह: m. id.

zōzur^u ज़ज़ुर^u । जीर्णभूत: adj. (f. zōzür^u ज़ज़ूर^u), (of grass, vegetables, or the like) withered, decayed, turned yellow; cf. zazur^u. —aṣun —अचुन । जर्जरीभवनम् m.inf. to become withered, as ab.; (of a

human being) to become withered from sorrow or the like. —ṣānun —चानुन । जीर्णकरणम् m.inf. to cause (a person) to become withered as ab.

zōzārⁱ-tul^u ज़ज़रि-तुलु । जर्जरितशाकाद्युच्छिष्टम् m. (in cleaning or sorting vegetables) the collection of withered or yellow leaves thrown away as refuse.

zōzür^u kōn^u ज़ज़ूर^u कांजू । जर्जरीभूतशाकादिकम् f. id. zōzarun ज़ज़रुन । जीर्णभवनम् conj. 3 (2 p.p. zōzaryōv ज़ज़र्योव), to become withered, (of leaves, or the like) to turn yellow (Gr.Gr. 121); (met.) (of a human being) to wither from anxiety, sorrow, or the like. zōzaryō-mot^u ज़ज़र्यो-मंतु । जीर्णभूत: perf. part. (f. zōzaryē-müs^u ज़ज़र्ये-मंचू), withered (as ab.). Cf. zazaryō-mot^u.

zazaryō-mot^u ज़ज़र्यो-मंतु । विहृतीभूत: adj. (f. zazaryē-müs^u ज़ज़र्ये-मंचू), (of leaves, or the like) withered, turned yellow; (of an animate being) withered from old age, decrepid. Cf. zazur^u and zōzarun.

ADDENDA

- ō 3 or u उ (= و) conjunct. and (Rām. 133, 260, etc.).
- abad 2 अबद् m. endless time, eternity (Rām. 1106).
- abēn अब्यन् adj. c.g. not different, identical (L.V. 16).
- abalakh अबलख् (= ابلق) m. and adj. c.g. parti-coloured, piebald; (in Ksh.) a beautiful, or well-bred, horse (Śiv. 1859).
- abilāsh अविलाश् । अभिलाषः m. desire, wish, craving (Śiv. 759).
- ābaran आवरन् m. an ornament, decoration (K. 85).
- abtar अब्तर ابرتر adj. c.g. spoiled, disarranged; (in Ksh.) terrified (H. vi, 12).
- abay अबय् । अभयः m. and adj. c.g. free from fear or danger, secure; N. of a certain *mudrā*, or position of the fingers, used in religious worship (Śiv. 1697).
- achar अचर् (Rām. 842, 1263), i.q. achur, q.v.
- acyuth अच्युत् m. (sg. dat. acyutas अच्युतस्), a N. of Vishnu (Viṣṇu) (Śiv. 1437).
- ādā आदा آدا f. completion, fulfilment. — gathun — गछुन् m.inf. to go to completion, to be completed, (of a space of time) to elapse (H. x, 8; xii, 4, 9, 11, 12).
- ādēkh आदख् adj. c.g. and the others, and the rest, *et cetera* (Rām. 573).
- ādam आदम् آدم m. Adam, the first man (H. iv, 2, 3; vii, 6, 7). Hence ādamī आदमी (= آدمي) or ādāmī आदमि m. a descendant of Adam, a human being.
- ādāmī-khāv आदमि-खाव् m. a man-eater, a carnivorous animal; N. of a kind of grass (Rām. 1631).
- ādamī-zād आदमी-ज़ाद् m. a man, a human being (Rām. 445, 892).
- adarmī अदमी m. a sinner (Śiv. 862, Rām. 52).
- aduy^u अदुयु adj. (f. aduy^ū अदुयू) non-dual; hence (of the mind) convinced of the non-duality or identity of the Self with the Supreme (L.V. 5, 65).
- adyātma अद्यात्म m. the Supreme Soul (Rām. 171).
- agōphil अगफिल् (cf. غافل) adv. thoughtlessly, inadvertently, unconsciously, unintentionally (Rām. 56, 129).
- ūh^ū ऊहू, see wūh^ū.
- ah^ada अहद् m. i.q. ohuda, q.v. (vill.). In H. i, 2, the word is used to indicate the period of a king's reign, his lifetime as a king.
- aham अहं pron. I; the ego (L.V. 15), a word borrowed from Skt., and used in its philosophical sense. —bāv —बाव m. self-pride, egoism (K. 513).
- ahan-gār अहन्-गार् (= آهنگر) m. a blacksmith (H. xii, 16).
- ahantā अहन्ता f. consciousness of one's own individuality, self-consciousness (Śiv. 1620).
- āhārun आहारुन् ? conj. to eat food (only noted in L.V. 28).
- ahōth अहथ् । आहुतिः f. (sg. dat. ahōth^ū अहथू), offering an oblation to a deity (Śiv. 1200); an oblation.
- ahwāl अह्वाल احوال m. condition, case, circumstances, state of affairs (Rām. 220, 252, 263, etc.).
- ōjas ओजस् m. splendour, brilliant light, glory (K. 1038).
- akābīr अकावीर (= اکابر) m.pl. the great, grandees, people of rank (Rām. 1314, adj.).
- ōkhun आँखुन् conj. 1 to make a mark; to impress a mark upon anything, to brand (L.V. 76).
- akhēr अखर् m., i.q. achur, q.v. (L.V. 10).
- akōl अकल, see kōl-akōl, p. 436b, l. 32.
- akalankh अकलंख् adj. c.g. without stain, spotless, unblemished (Rām. 1321).
- akār अकार m. (in the Nāgarī or Śāradā alphabet) the letter a अ (Śiv. 1771).
- akriy अक्रिय् adj. c.g. not acting, free from work; in a religious sense, free from the bond of works as an impediment to salvation, in a state of salvation (L.V. 32, 45).
- ākōshⁱ आकाशि adv. in the heaven, in the sky (Śiv. 246, 1146, 1396).
- akshauhinī अक्षौहिनी or (K. 831) akshauhēn अक्षौह्यन् f. a large army (complete in chariots, elephants, cavalry, and infantry) (Śiv. 853; K. 553, 818, 831).
- akshēr अक्षर् m. a letter of the Nāgarī or Śāradā alphabet, a syllable (Śiv. 1763-4, 1768, 1771). I.q. achur, q.v.
- akith-kun अकिथ्-कुन् adv. on one side (of anything, dat.) (H. xii, 14).
- alvidāh (= الوداع) m. adieu, farewell. —karun —करुन् m.inf. to make a last farewell (H. vii, 16).
- āma आम in āma-tāv आम-ताव् m. 'raw-roasting', half-roasting, parching (Rām. 1626). Cf. ōm^ū.
- ambar अम्बर m. clothing, apparel, garments (L.V. 28, 76).
- amdan अम्दन् عمد adv. intentionally, deliberately; (in Ksh.) as a natural result, owing to (such and such) a cause (Śiv. 1230).

amol^u 2 अमलु adj. (f. amüj^ü अमजू), undefiled, pure, free from all defilement (L.V. 64).

amalôn^u अमलोनु adj. (f. amalôn^ü अमलाजू), undefiled, pure (L.V. 21).

amāma अमाम (= عمامة) m. a turban, tiara, crown (Rām. 990).

amār अमार m. desire, longing (H. v, 2).

amārath अमारथ عمارت? gend. building; a building, structure, edifice. -gar -गर् m. one who builds, a skilled builder (Rām. 131).

amarāwatī अमरावती f. N. of the abode of the gods, esp. the heaven of Indra (Śiv. 1497, personified).

and अन्द. Here insert a new sub-article.

andas अन्दस् adv. at the end, at the edge (Śiv. 1662).

and 2 अन्द । अन्यः adj. e.g. blind, i.q. on^u 1, q.v.

anda-gāsh अन्द-गाश् m. light (i.e. sight) for the blind (Rām. 1103).

anād अनाद् adj. e.g. without beginning, existing from eternity (L.V. 72).

andām अन्दाम اندام m. body, form, figure (Rām. 1039).

angāh अंगाह् adv. then, thereupon (Rām. 508).

ankā अन्का m. a fabulous bird, the phoenix; a *rara avis*, something very rare (H. ii, 2, etc.).

ankush अंकुश m. the hook or goad used in driving an elephant (K. 397).

anāmay अनामय् m. health; well-being, welfare, weal (L.V. 1).

ann अन्न (L.V. 28, Śiv. 306, Rām. 1113), i.q. an 1, q.v.

anun 3 अनुन् conj. 3 (2 p.p. anyōv अन्योव्), to become blind, become sightless. anyō-mot^u अन्यो-मत्तु² perf. part. (f. anyē-müts^ü अन्ये-मत्तू), become blind, blind, without sight (Rām. 772).

anantawān अनन्तवान् adj. e.g. endless, limitless (Śiv. 234).

anār अनार् انار m. the pomegranate, *Punica granatum* (Rām. 646, 1018, 1093).

anth अन्थ m. (sg. dat. antas अन्तस्) (i.q. and, q.v.), the end, conclusion of anything (Śiv. 1418, 1789; Rām. 1596, 1779). Cf. önth.

anta-rost^u अन्त-रस्तु । निरन्तः adj. (f. -rüşh^ü -रक्षू), endless, without end, never ending. Cf. önta-rost^u, p. 35b, l. 26.

antⁱ अन्ति (L.V. 54) or antihⁱ अन्तिहि (L.V. 33, 37, 38, 41, 61) in the end, finally, ultimately.

antah अन्तः i.q. antakaran, q.v. (Śiv. 1420) (a borrowed Skt. word).

antakarm अन्तकर्म m. inward workings, i.e. inward meditation (Śiv. 285).

antalāy अन्तलाय f. N. of a certain magic powder that causes death to him on whom it is cast; hence —chakün^ü —छकजू f.inf. to scatter this (on a person); met. to cause (his) death (K. 196).

antar अन्तर m. that which is within, the inner, or hidden, meaning (of anything) (L.V. 56).

antardān अन्तर्दा(र्धा)न् m. disappearance, invisibility (Śiv. 1604).

antardyan अन्तरुद्यान् m.i.q. antardān, q.v. (Śiv. 271).

antaryōmī अन्तर्यामी m. the Inner Restrainer, the Inner Monitor, the Supreme Spirit as guiding mankind (K. 718).

anway अन्वय् m. logical connexion; tenor, drift, purport; the real truth (concerning something) (L.V. 59).

aphshōrda अफश्द افشردد adj. e.g. pressed, squeezed out; friendless, without helper, destitute, without support (Rām. 772).

aphsūn अफसून् افسون m. incantation, charm, spell (Rām. 814).

āphtāb आफ्ताव्, aftāb آفتاب m. the sun (Rām. 1273).

apān अपान् m. one of the five life-winds in the body, which goes downwards and out at the anus (L.V. 101, Śiv. 1682). See prān 1 for particulars.

apsar अपसर m. an officer (corruption of the English word) (H. x, 12).

apūt^u अपूतु adj. (f. apūs^ü अपूचू), impure, ceremonially unclean (L.V. 32).

arda-rāth अर्द-राथ्. This word also occurs in Rām. 1108g. In Rām. 1265 we have arda-rātran, adv. at midnight.

arkān ارکان m.pl. pillars, columns. arkān-i-dōlath अर्कानि-दोलथ (= ارکان دولت) m.pl. 'pillars of the State', grandees, nobles (Rām. 142).

arnav अर्नव् m. the sea, ocean (Śiv. 1871).

arūph अरूप् adj. e.g. (as subst., sg. dat. arūpas अरूपस्), formless, without form (Śiv. 1757).

arpun अर्पुन् conj. 1 to offer (an oblation, or the like) (K. 138, 141).

arz ارض f. the earth; arz ō samā ارض و سما f. earth and the heavens (i.e. everywhere) (H. vii, 26).

arzon अर्ज़न्, see yēmal.

āsa 3 आस, i.q. asā, q.v. (Rām. 389).

āshōb آشوب adj. e.g. exciting, in āshōb-i-ālam آشوب عالم, an exciter, or intoxicator, of the universe (of a beautiful woman) (Rām. 520).

ashōdd अश्दह् (Śiv. 371), i.q. ashōd, q.v.

ashukh-wan अशुख-वन् m. the forest of Aśoka trees in which Rāma camped when attacking Laṅkā (Rām. 900).

ashōmēd (Rām. 1320, 1686) or ashōmīd (Rām. 1140)
 अशमे(मी)द् m. a horse sacrifice (Skt. *aśramēdha*).
 āshram आश्रम m. a hermitage, dwelling of an ascetic
 or of ascetics (Rām. 1143g).
 ashtum^u अष्टमु ord. (fem. ashtūm^u अष्टमू), eighth
 (Rām. 419, K. 132).
 ashtamūrath अष्टमूरथ adj. c.g. (sg. voc. -mūrta -मूर्त),
 one who possesses eight forms, an epithet of the
 Deity, his eight forms being the five elements (earth,
 water, fire, air, ether), the sun, the moon, and the
 officiating priest (Skt. *aṣṭamūrti*) (Rām. 1769).
 ashyud^u अश्रिद्, in ras-ashyud^u, p. 841a, l. 46, i.q.
 ashud, q.v.
 asankhy असंख्य adj. c.g. countless, innumerable (K. 848).
 astra अस्त्र in astra-vidyā अस्त्र-विद्या f. the lore of arms,
 the science of wielding weapons (K. 949).
 ōt^u ओट्. An additional meaning is the 'Adam's apple'
 in the throat, and hence, genl., the throat, throttle
 (K. 449).
 ātmagyōnī आत्मज्ञानी adj. c.g. one who has complete
 knowledge of the Supreme Spirit, a perfected saint
 (Rām. 1683).
 ataty अतत्य (H. viii, 7), i.q. ātith^uy, p. 53a, l. 3.
 ōṣ^u-kār ओषू-कार्। अङ्गीकारः m. assent, consent (K. 1021).
 aṣhēn अश्छन् adv. c.g. not torn; hence, uninterruptedly,
 continuously (L.V. 19). Cf. aṣhyonn^u.
 āwaṭhan आवठन् f. (sg. dat. āwaṭhūn^u आवठून्),
 covering, superimposing; mingling (one thing with
 another) (Rām. 767).
 āvēzān आवेज़ान् adj. c.g. suspended, hanging,
 pendant (Rām. 1178).
 ayōdyā अयोद्या. Note that in Rām. (e.g. 1678, 1695)
 'Ayōdyā' is spelt 'Ojudyā'.
 ayām अयाम् or aiyām أيام m.pl. days, times; space of
 time, duration, term (Rām. 132). See gardish.
 ōyīn आयीन् (= آئین) m. a law, statute, edict, decree.
 ōyīn ba ōyīn adv. decree by decree, (of a series of
 events) each in its destined, or due, order (Rām. 24).
 ōyīna आयीन, i.q. aina, q.v. (Rām. 47, 397, 655).
 āyēṣār आयज़ार्. The dat. of āyēṣār, āyēṣāras, is
 used idiomatically to mean 'subject to', 'at the call
 of' (K. 531, 723). pānas ā°, subjection to oneself,
 acting on one's own authority, independent action
 (K. 544).
 āzōdī आज़ादी آزادی f. freedom, liberty, independence.
 khat-i-āzōdī, a letter of freedom, a deed of manu-
 mission (Rām. 676).
 azagar अज़गर m. a boa constrictor, python (K. 192).
 āz^amōyish आज़मायिश آزمائش f. trial, test, experiment
 (Rām. 459).

azōn^u अज़ाज़् adj. c.g. ignorant, without knowledge, i.q.
 azōn^u, q.v. (Rām. 1475-6, 1594).
 azār अज़ार्. At end of article add '—dyun^u —दिनु
 m.inf. to torment, afflict, molest (Rām. 1317)'.
 ōzīz ओज़ीज़ (? = عاجز) adj. c.g. poor, destitute (H.
 ix, 11).
 bū 3 बू (written भू by paṇḍits) f. the earth. -mandal
 -मंडल m. the terrestrial globe, the earth (K. 17,
 776, 850). -tal -तल m. the surface of the earth, the
 whole earth as opposed to the sky (L.V. 9).
 bē-bākh 2 बे-बाख् بے باک adj. c.g. without fear,
 without apprehension, without anxiety (Rām. 1283).
 babar 2 बवर m.pl. in wārⁱ-babar वरि-बवर,
 p. 1137a, l. 16, q.v.
 bābath^ar बाबथर्. At end of article add the following.
 -nōsh -नश् f. a brother's daughter-in-law, a fraternal
 nephew's wife (K. 1016).
 badī बदी بدین adv. to, for, or in this (Rām. 1009).
 bōd बोद् (or बोध), m. intelligence; esp. perfect know-
 ledge of the Self (L.V. 35).
 bē-dād बे-दाद् بے داد. For the article bē-dād, substitute the
 following. bē-dād बे-दाद् بے داد adj. c.g. unjust
 (El.); as subst. m. injustice, affliction (Rām. 289,
 875, 892, 939, 1704). dād-i-bēdād m. crying out
 for help or protection (Rām. 438). —gathun
 —गकुन् m.inf. tyranny, or misery, to happen (to a
 person), to become distraught (Rām. 756, 1356, 1696).
 badan बदन بدن m. the body (Rām. 921, 974, 1117,
 1205, 1221, 1226, 1411, 1726; H. viii, 6, 13).
 bādun 2 बादुन् conj. 1 (1 p.p. bōd^u बोद्), to afflict,
 cause pain to (L.V. 7).
 buday बुडय् f. sinking, becoming immersed, see wāṭa-b°,
 p. 1157b, l. 44.
 bē-gam बेगम् बिगम् adj. c.g. without sorrow, without
 fear or anxiety (Rām. 382).
 bāgwān or bāg^awān बाग्वान् (= باغبان) m. a gardener
 (Rām. 642, 748).
 bāgyōday बाग्योदय m. dawn of good fortune, a lucky
 occurrence (K. 422).
 bahu बह् adj. much, many (a borrowed Skt. word)
 (L.V. 51).
 bōjī बाज़ि (cf. bōj^u) m. one who has a share (bāj) in
 anything; hence, one who gets such and such as his
 allotted share of fate, one who gains possession of
 (L.V. 62).
 bājan बाजन m. a receptacle, recipient (K. 536).
 bajōyī बजायी f. prosperity, success (Rām. 126).
 bēkh बिख. Here add as sub-article.
 bēkha-dōlath f. well-founded prosperity, unflinching
 good fortune (Rām. 330).

bē-khōdī बे-खुदी بےخودی f. alienation of mind, senselessness, delirium (Rām. 714).
 bōkth or bōk^ath वृक्थ f. (sg. dat. bōk^uth वृक्थू), prosperity, worldly bliss (K. 424, 1077).
 bāla 1 बाल. Before '-kūr^u' insert '-brahmaśōrī' ब्रह्मचारी । नैष्ठिकब्रह्मचारी m. a perpetual Brahmachārī (see p. 121a, l. 30) vowed to life-long abstinence and chastity (K. 781).
 bōlⁱ 2 बालि । बाल्ये adv. in childhood (Rām. 1602).
 bōlⁱ 3 बालि for bōrⁱ pl. nom. of bōr^u 1, loads (Rām. 1041).
 bōl^u बोलु । हठः m. obstinacy, determination, determined prowess. —dārun —दारुन् m.inf. to display such prowess (Rām. 1451).
 bilhōr बिल्होर । स्फटिकः m. crystal (Rām. 568).
 bōlanāwun बोलनावुन्. An additional meaning is 'to cause to address, to summon, call to' (L.V. 105).
 balawān बलवान् adj. e.g. powerful, mighty (Rām. 1493).
 balāvīr बलावीर, i.q. bala-vīr, p. 103a, l. 41 (Rām. 118, 448, 511, 690, 1261, 1275, 1317, 1341, 1353, 1368, 1404, 1560).
 balāvīrī बलावीरी f. bravery, courage, heroism (Rām. 691).
 bam बम् m. the skin. —tulun —तुलुन् m.inf. to raise weals (with a whip) (L.V. 101).
 bān 3 वान् m. the sun (L.V. 9).
 bōnā बुना. An alternative form is bōna वुन (e.g. Rām. 401, 542, 795, etc.).
 bunā बुना (cf. بُن), in sangīn-bunā. See sangīn.
 band 5 बन्द (Rām. 782), i.q. banda 2, q.v.
 bandān बन्दान् m. an asseveration, vow, solemn promise (Rām. 151).
 bōndīwān बान्दिवान् (K. 36, 40, 51, 53, 365-6, 896, 997, 1005, 1028), see bōdī-wān, p. 83b, l. 36.
 bīnāh बीनाह (= بینا) adj. e.g. seeing, one who sees (H. ii, 2).
 bēnawāh बेनवाह (= بےنوا) adj. e.g. indigent, destitute (H. vii, 7).
 bār 3 بار m. greatness; God. —Khōdāyō, O Great God (H. v, 7). —Sōhib, the Almighty (H. vii, 2, 3, 5).
 bīr बीर m. a leaf of betel (pān) rolled up with spices (see pān 2) (K. 977, 982).
 būr बू(भू)र् m. i.q. bū 3, p. 1245b, l. 7, q.v., used in the Skt. phrase bhūr, bhuvah, svar, the earth, atmosphere, (and) heaven, i.e. the whole visible universe (L.V. 9).
 bram ब्रम्. Add, as a new sub-article, 'brama-wōn^u ब्रम-वोनु m. a wanderer, one who roams (L.V. 26).'
 bē-rong^u बे-रंगु adj. (f. bē-rūnj^u बे-रंजू), i.q. bē-

rang, q.v.; out of order, deranged, disarranged (L.V. 85).
 brīsh ब्रिश्च f. lamentation, wailing. —bariūn^u —बरंजू f.inf.i.q. brīshun, q.v. (K. 312, 510). Cf. bath, bel.
 basmun बस्मुन् conj. 1 to reduce to ashes, consume (K. 740).
 bath 3 बट् m. (sg. dat. baṭas बटस्), a warrior, a soldier; a demon, esp. a demon messenger or apparitor of Yama (the god of the nether world) (L.V. 74). See yēm 1.
 būth 3 बूथ m. (sg. dat. būtas बूतस्) (in Śaiva philosophy) one of the group of five *tatvas*, or factors, of which the apparent universe consists (Skt. *bhūta* or *mahābhūta*). They are, in Skt. *pṛthirī*, earth; *āp*, water; *agni*, fire; *rāyu*, atmosphere; and *ākāśa*, the sky. See the vocabulary of L.V. for further particulars (L.V. 77).
 bātun बातुन् conj. 3 (of the sun) to shine forth (noted only in L.V. 16).
 bath बट् in bath bariūn^u बट् बरंजू f.inf. to utter distraught lamentations, to lament incoherently (K. 286 (v.l.), 291). Cf. brīsh, ab.
 bōwur^u बोवुरू, see wōwur^u.
 bōyⁱcār बायिचार m. the relationship of brother (or near relative), brotherhood, close kinship (K. 536, 898); brotherhood, kith and kin, those who are close blood relations (K. 897).
 cucur^u चुचुरू in sōna-cucur^u, p. 917a, l. 14, q.v.
 cēdun चेदुन् or cērūn चेरुन् conj. 1 to mount (e.g. a horse) (noted only in L.V. 14, 15).
 chōr चोर m. a waterfall (an old form of chūl, q.v.).
 chōra-dār चोर-दार f. the stream of a waterfall, a torrent; chōra-dārē karun m.inf. to make (a person)-in a torrent, to make him stream with blood, esp. to cause this by dragging him along the ground (as is done in a certain punishment).
 caundan चौन्दन् f. (sg. dat. caundani चौन्दनि), a kind of altar (K. 923).
 cōpaṭh चोपट् m. (sg. dat. cōpaṭas चोपटस्), N. of a certain game resembling backgammon, the *caupār* of India (K. 811, 936, 938).
 cār चार्, in cār-dah चार्-दह, for cahār-dah (q.v.), card. fourteen (Rām. 1083).
 cērūn चेरुन्, see cēdun, ab.
 crāṭh च्राट्, in śōka-crāṭh, p. 1067a, l. 10, q.v.
 cūṭī चूटी, in wupar-cūṭī, p. 1132b, l. 32, q.v.
 cyukūṭhⁱ चुकूठि । चतुः पार्श्वेषु adv. on (all) four sides, all round, in every direction (K. 1018, 1036).
 dād 2 दाद. Another meaning of dād dyun^u is 'to cry for justice, make complaint' (K. 756). Add the

following. 'dād hyon^a दाद् ह्यनु m.inf. to take vengeance (K. 377, 443), and in l. 14, '—wanun —वनुन् m.inf. to cry for justice, make complaint (K. 996).'

dödⁱ दादि, in ~~lödⁱ~~ lodⁱ ogun दादि अगुन् । दावानलः m. a forest conflagration (K. 256).

dödⁱ डाडि. In the old Ksh. of L.V. 79, dödⁱ is spelt dödⁱ दाडि.

dija-dija डिज-डिज. K. 109 has diji-diji instead of dija-dija.

dokh^a 1 डख. Add at end of article '—tānun —चानुन् m.inf. to hold up from below, support, prop up (K. 326, 331) '.

dal दल m. a group, collection. Cf. nādi-dal, p. 622b, l. 5.

dān 5 दान f. (sg. dat. dōñ^ū दाञ्), a stream (of water or the like, as poured from, or into, a vessel) (noted only in L.V. 39, 40).

dēn 3 देन् f. (L.V. 38), i.q. dēnu, q.v.

dünd^ū 1 डून्. A variant form of dünd^ū 1 appears in wōphar-dünj^ū, p. 1131a, l. 42. The word dünj^ū is evidently a back-formation from danjē, the sg. dat. of dünd^ū.

dingun डिगुन् conj. 3 to be wrapped in sleep, to be sound asleep (L.V. 78).

doñ^ū दञ् adj. (f. dūñ^ū दञ्), fortunate, happy, rich, opulent (L.V. 27).

dōñ^ū दाञ्. The word dōñ^ū (Skt. dhanikā) is used like our 'carat' to indicate the fineness of gold. See sata-dōñ^ū, p. 944a, l. 38, for particulars.

dār 4 दार. In L.V. 74 this word is not confined to a thin stream of descending fluid, but is used for the flood of the ocean.

dōrⁱ 2 दारि (L.V. 33), i.q. dōrī 2, q.v.

druw^a द्रुव adj. (f. druv^ū द्रुव्), firm, steady, immovable (L.V. 71).

dashē दश card. ten (L.V. 69). This is a word borrowed from Skt. The true Ksh. word is dah, q.v.

dōy दाय interj. in bō-dōy बु-दाय, I, good Sir! (L.V. 67).

dyēy द्येय m. the object of dyān, q.v., the object of religious meditation, that which is meditated upon (L.V. 59).

gēh गेह or gih गिह m. a house; household affairs, life as a householder, as opp. to an ascetic life (L.V. 55 gēh, 64 gih). gēh bazun गेह बजुन् m.inf. to be occupied in household affairs, to be a householder, as distinct from an ascetic (L.V. 32).

gaman गमन् m. the act of going. See wūrdhwa-gaman.

gond^a 4 गंडु m. a rhinoceros (L.V. 47).

guru गुरु m. i.q. gōr, q.v. (L.V. 5, 65).

grāsun ग्रासुन् conj. 1 (1 p.p. grōs^a ग्रोसु), to swallow down, to devour in one mouthful (L.V. 22).

guth^ar गुथर् m. family, race, lineage (L.V. 15).

gaṭakh गटख् f. (sg. dat. gaṭaki गटकि), darkness; esp. spiritual darkness (L.V. 104).

gaṭun गटुन् conj. 1, an old form of garun, q.v. (L.V. 80).

gēyē ग्यय, see gēv.

hōg^arⁱ हूगरि, in tīrⁱ-hōg^arⁱ, p. 1079a, l. 21, q.v.

jasōdā जसोदा. The word 'jasōdā' is borrowed from India. The true Ksh. form of the word is yēshōdā, q.v.

kōb^ūr^ū कूब्रू. Add 'In wūṭa-k^o, kōb^ūr^ū is used met. for "a camel's hump" (p. 1159b, l. 47) '.

kūd^a कूडु m. an earthen pot or pan, a cauldron, a vat (cf. rangārⁱ-k^o, p. 838a, l. 42).

khōrī खारी, in ba-khōrī ब-खारी (= بخواری), contemptibly, meanly, basely (Rām. 1186).

kajāba कजाब کجابه m. a camel-litter. Cf. sērē-kajāba सेर-कजाब, a pile of bricks so shaped, p. 930a, l. 27.

kana 4 कन. This word is also used with adverbs that are not interrogative, as in yithay-kana, in this very manner.

kāñ^{ēr} काञ् or kāñ^ūr^ū काञ् f. a dim. of kōn^a 1. See pana-k^o, p. 734b, l. 33, s^atra-k^o, p. 947b, l. 24, and yōñē-k^o, p. 1201a, l. 8.

kōṣ^ū 5 काञ् or kāṣan 2 काञन् f. in yēndra-k^o, p. 1199a, l. 24, q.v.

kāṣan काञन् f., see kōṣ^ū 5.

kyut^a कितु. On p. 502, l. 14, note the idiom r^ot^a kyut^a (p. 845a, l. 24), which is an adjective, meaning 'sometimes good and sometimes bad'.

larza लर्ज لرج shaking, quaking, trembling (cf. zuwal^o, p. 1236b, l. 47).

mahāganapath महागणपथ. In Śiv. 1142, the word refers to Shiv (Śiva), and not to Gañēsh.

mahanyuw^a महनिवु. In the sense of 'serving-man', mahanyuw^a often takes the form mahōnyuw^a महानिवु. Cf. sōñⁱ-m^o, p. 924b, l. 36.

muñ^{ēr}un मुञ्छन् or muñ^{ēr}un मुञ्छन्, noted only in the phrases ṭaka muñ^{ēr}rith and ṭaka muñ^{ēr}rith; see p. 992a, ll. 11 ff. The verb apparently means 'to half-close the eyes', cf. muñ^ū.

phukh 2 फुख् f., in wātal-phukh, p. 1164b, l. 3, q.v.

pingan पिंगन् f. (sg. dat. pingūñ^ū पिंगञ्), in sōna-pingan, p. 917a, l. 48, q.v.

paparāy पपराय f., in tūṭa-paparāy, p. 1087a, l. 36, i.q. paparāray, q.v.

shūl^a शूल or shūr^a शूर, in wūr^a-sh^o, see p. 1138b, ll. 45, 49.

CORRIGENDA

p. 4a, l. 18. Omit the words 'and that spelling will be followed in this dictionary'. As the work progressed, typographical exigencies have often compelled me to abandon this rule, and to adopt the spelling indicated by कितु, rather than that indicated by क्युतु.

p. 6a, l. 34. Read 'बुद्धिहीनः'. p. 7a, l. 11. After 'cloud', add '(Śiv. 1249, 1300)'. p. 7b, l. 17. The article **abāshun** is in wrong order. It should follow line 6 of the same column. p. 8a, l. 6. After 'yōga' add '(Śiv. 1060)'. p. 8a, l. 14. As an additional meaning of **āchⁱ diñ^ū**, add 'to give an eye, bestow sight (Śiv. 916, 936)'. p. 8a, ll. 47-8. After 'a sign with the eyes', add '(Śiv. 1209)'. p. 8b, l. 33. After 'discovery' add '(Śiv. 873)'. p. 8b, l. 43. Read '**tōwarūn^ū**'. p. 9a, l. 34. After 'أحد' add 'or (Rām. 564, 913, 1073) **āchⁱdar अहिदर**'. p. 12a, l. 29. Read '**-tōw^ū**'. p. 13a, l. 21. Add '**-kyāzi -क्याज़ि** adv. then why? (Śiv. 1652, 1862)'. p. 13b, l. 6. For '-सूर', read '-सूर'. p. 14b, l. 46. After 'blood', add '(Rām. 213)'. p. 15a, l. 13. Read '**adōñ^ēru-y**'. p. 15a, l. 34. An optional spelling of **odur^ū** is **od^or^ū अदर** (Śiv. 1650). p. 15b, l. 50. Add, as a further meaning of **adwaith**, 'the Deity in his monistic aspect, He who alone exists (Śiv. 512, 1402, 1604)'. p. 16b, l. 30. Read '(sg. dat. **ag^anas अग्नस्** or **agnas अयस्** (Śiv. 124), abl. **ag^ana अग्न** or **agna अय**, pl. nom. **ag^an अग्न**, and so on)'. So also correct l. 34, and the cross-reference on p. 17a, l. 8. p. 17a, l. 12. For '**agōr अगोर्**', read '**agōr अगोर्** (Śiv. 775, 975) or **agūr अगूर्** (Śiv. 48, 329)'. p. 17b, l. 30. Add 'cf. **wahal**'. p. 18a, l. 12. With the word **ōh-nōj^ū**, cf. **wōnōjⁱ**. p. 18a, l. 25. Add, as a further meaning of **ahār karun**, 'to use as food (Śiv. 208, 1119, 1524)'. p. 18b, l. 1. An optional form of **oh^ūryund^ū** is **yohuryund^ū**, q.v. p. 19b, l. 1. Read '**-tōw^ū**'. p. 19b, l. 5. After 'time', add '(El. **auktsōr**, **uktsōr**)'. p. 19b, l. 13. Read '**-zūnj^ū -ज़जू**'. p. 19b, l. 28. Read '**औ**'. p. 20a, l. 27. For '**ākⁱ**', read '**ākⁱ**'. p. 21a, l. 6. After '**ōkhir**', add 'or (Rām. 321, 628, etc.) **ōkh^ūr^ū**'. p. 21a, l. 7. Add, as a further meaning of **akahār**, 'a dancing arena, a stage (for dancing) (Śiv. 1456)'. p. 21b, l. 45. For '48', read '28'. p. 22b, l. 32. For '**-thapas -थप्स्**', read '**-thapi -थपि**'. p. 23a, l. 33. After 'plough', add '(Śiv. 1531)'. p. 25b, l. 30. After 'f.', add '(pl.

nom. **ālūṣ^ū आलूष**, K. 1014)'. p. 27a, l. 29. For 'cup', read 'platter'. p. 27a, l. 38. A variant spelling of **amōb^ū** is **amōb अमोव** (K. 380, 387). p. 29a, l. 10. After 'efficacy', add '(Śiv. 816)'. p. 29a, l. 19. For '522', read '622'. p. 29b, l. 1. Read '**āma-tāv**'. p. 29b, l. 4. Read '**amāwasy अमावस्य**'. p. 30b, l. 42. For 'm.pl.', read 'f.pl.'. p. 31a, l. 42. Read '**anubav**'. p. 32a, l. 12. For '334', read '333'. p. 32a, l. 37. For '763', read '766'. p. 33a, l. 2. Read '**nēb^aryum^ū नैवूर्युमु**'. p. 35b, ll. 9 ff. Omit the article **anta**. p. 35b, ll. 19, 29. For '**anta**', read '**anth**'. See Addenda. p. 35b, l. 26, read '**-रस्तु**'. p. 38a, l. 45. A variant spelling of **āpharī** is **āpharīn** (Rām. 706, 792). p. 39a, l. 21. A variant spelling of **apōr^ū** is **apōr अपोर्** (Rām. 1590). p. 39a, l. 26. After 'cross', add '(Śiv. 245)'. p. 41a, l. 20. The sub-article **ara wālāñē** is wrongly placed. It should come under article **ūr^ū 3**, p. 42b, l. 5. p. 41b, l. 18. After 'indefinitely', add '; in any direction, i.e. on all sides (K. 656)'. p. 41b, l. 21. After 'there', add 'cf. **wōda**'. p. 41b, l. 32. Read '**-yōr -योर्**'. p. 41b, l. 38. After '**ōr 2 ओर्**' insert '(cf. **wōra**)'. p. 42a, l. 9. The sg. dat. ag. and abl., and pl. nom. of **zām** is best spelt **zōm^ū जामू**, which Pandits generally write **zōm^ū जोमू**. For the other cases of the pl. see s.v. **zām**. p. 42a, l. 33. After 'El.', add '**er**'. p. 43b, l. 49. Read '**ar-māṭa**'. p. 44a, l. 45. For '1640', read '1648'. p. 45a, l. 26. After 'purpose', add, as a further meaning, 'riches, worldly prosperity (Śiv. 1798)'. Note that, in Rām. 1187, '**arth**' is spelt '**ar^ath**'. p. 48a, l. 17. For '255', read '1255'. p. 48b, l. 19. After '**ओशद्**', add 'or (K. 973) **aushēd औशद्**'. p. 52b, l. 37. Before '**atiy 1**', add '**ātⁱ अति** (Rām. 1184, 1360) or'. p. 63b, l. 17. Read 'sg. dat. **-trīnis -चीनिस्**, abl. **-trēni -चेनि**'. p. 64b, l. 15. For 'empty a coal-box', read 'stir up the burning coals in a brazier'. p. 66a, l. 40. Omit '543, 620'. p. 66b, l. 37. For '**rēt^ū**', '**rēs^ū**', read '**rēt^ū**', '**rēs^ū**'. p. 69a, l. 45. After '**अतवार्**' insert 'or (Rām. 384) **atwār**'. p. 71b, l. 9. After '**अवार**' insert 'or (Rām. 1705) **āwāra**'. p. 73a, l. 50. For '1413', read '1483'. p. 74a, l. 14. For 'to-morrow', read 'the day after to-morrow'. See p. 434a, l. 46. p. 74a, l. 28. For '1436', read '1486'. p. 75a, l. 13. After '**अज़ार्**', add 'or **āzār**'.

p. 77a, l. 43. For 'tuluk^u', read 'taluk^u'. p. 80a, ll. 22, 23. For 'böchhi', read 'böchi'. p. 82a, l. 3. After 'वाद्' add 'बा', and after 'm.' add 'wind, air, breeze (Rām. 561)'. p. 83b, l. 17. For 'böz^u', read 'böz^u'. p. 87b, l. 33. After 'ब्यदार' insert 'bēdār' and before 'K.Pr. 25' insert 'Rām. 889, 908, 928, 1059, 1189;'. p. 91a, l. 5. In K. 636, 665, 683, and 717, bāgi yun^u is spelt bāgē yun^u. p. 91a, l. 46. Insert a comma after 'privately'. p. 91b, l. 19. For 'bögiⁱ 2', read 'bögiⁱ 1'. p. 94a, l. 28. The word bāha becomes bāh, in ṭhāna-bāh, p. 978b, l. 20. Cf. bahāṭhāna. p. 97b, l. 44. Before 'a partner', insert '(f. bājēñ बाज्यञ्)'. p. 99b, l. 46. Read 'bōkh-tara'. p. 104a, ll. 30, 32. For 'bacha', read 'baca', and for 'bachēñ', read 'bacēñ'. p. 109b, l. 42. After 'known', insert 'cf. wati-pēṭh bāna-khōr^u phuṭarūñ^u, p. 1156a, l. 40'. p. 111b, l. 29. Read 'बादि', see bōdiⁱ. p. 112b, l. 40. Read '-yār^uz^u -यार्जु'. p. 115b, l. 13. Read 'būñ^u'. p. 116b, l. 16. Read 'tōwarūñ^u'. p. 124b, l. 34. Read 'वियोगदीनवृत्तिः'. p. 125b, l. 44. Brörⁱ-thaph is reported as masculine; but we should expect it to be feminine, with a sg. dat. -thapi -थपि. See p. 980b, l. 31. p. 134b, l. 25. After the full stop add 'Cf. ras^ar and s^asar'. p. 139a, l. 44. After 'वाट्', add 'or bāṭh बाँट्'. p. 140b, l. 44. Read '-ṭh^un^u -ञ्'. p. 143b, l. 19. Read 'wāv'. p. 147a, l. 25. For 'bōwala', read 'bōwala बोवल'. The word also means 'crazed, crazy, demented (K. 501)'. p. 148b, l. 33. For 'tossing up of fear', substitute 'a blizzard of fear'. p. 150b, ll. 8, 9. Read '-wahēkas -वह्यकस्'. p. 152b, l. 42. Read 'pakanāvūñ^u'. p. 154a, l. 10. For '241', read '1241'. In l. 14, add 'see also yun^u'. p. 155a, l. 5. After 'humour', add '(Rām. 1090)'. p. 157a, l. 10. Add at end of article cōbur, '(cf. wūṭa-c^o, p. 1159b, l. 41)'. p. 161a, l. 30. The word chal is the same as ṭhal, q.v., which is the more usual form. In Rām. 44, the word is ṭhal. p. 165a, l. 40. At the end of article chōr^u, add 'cf. ṭhēpa-chōr^u, p. 1061a, l. 7'. p. 165b, l. 2. Omit the reference '(Rām. 1083)'. p. 165b, l. 43. The correct spelling of the name quoted as 'chrār sharīf' is ṭrār sharīf, see p. 1083a, l. 37. p. 166b, l. 49. The word chath^ar is also spelt ṭhath^ar, see p. 1063b, l. 7. p. 170b, l. 38. The correct form of the word spelt chakwari by L. is ṭāka-wōr^u, q.v., p. 1068a, l. 31. p. 175a, l. 27. For tāl, read tal. p. 176a, l. 48. The correct spelling of crōng is ṭrōng^u, q.v., p. 1082b, l. 50. p. 178a, l. 34. With the word caṭiñ, cf. ṭiṭiñ.

p. 186a, l. 19. Add 'Cf. yēndra-dāchⁱ, the upright post supporting the axle of a spinning-wheel, p. 1199a, l. 15'. p. 191a, l. 33. Read 'pōtra'. p. 199a, l. 14. For 'mañ', read 'man'. Ll. 14, 19, for 'manwatā', read 'manot^u'. See man 3. p. 200b, l. 24. For 'dōh^ali दहलि', read '(K. 972) dōhali दहलि'. p. 202a, l. 34. For 'Śiv. 1675', read 'Śiv. 1677; K. 28, 684, 726, 821'. p. 203a, l. 44. Read 'shikhūr^u'. p. 211b, l. 18. Read 'vūñ^u'. p. 222a, l. 16. For '-sūṭ^u', read 'sūṭh^u'. p. 222a, l. 17. For 'sōv^u', read 'sōw^u'. p. 225a, l. 11. A better spelling of wōv^u वोवू is wōv^u वावू. p. 234b, l. 26. Read '-taluk^u'. p. 238b, l. 28. Omit the reference '(Rām. 570)'. p. 239a, l. 25. The meaning is wrongly given. It should be intransitive, 'the tunes of the whip and of the scourge to be played, the whip to be cracked all round.' p. 239a, l. 30. Here also the meaning should be intransitive, 'the whip to sound, a flogging to be administered.' p. 245a, l. 1. Read '-sost^u'. p. 251. In the note at the foot of the page, for 'containing dh and h', read 'containing dh and ḍh'. p. 256b, l. 29. Read 'shikhur^u'. p. 261a, l. 7. For '145', read '472'. p. 261b, l. 36. After '131, etc.', insert 'Rām. 445, 892, 1714;'. p. 265b, l. 3. Read 'diwatsa'. p. 265b, l. 27. Read 'mēlā'. p. 266a, l. 33. Read 'vūṭ^u-mūṭ^u वूँटू-मूँटू'. p. 271a, l. 5. Read '-sōw^u'. p. 276b, l. 33. Read 'wōr^u'. p. 277a, l. 14. After 'malleolus', insert '(cf. rōñē-gōḍ, p. 839b, l. 10)'. p. 282b, l. 30. Add '(cf. ṭara-gēl, p. 1017b, l. 15)'. p. 283a, l. 40. After 'mouthful', add 'so rata-g^o, p. 846a, l. 6'. p. 284a, l. 1. Read '-wath^ar -वथर'. p. 288a, l. 32. Read '-yār^uz^u -यार्जु'. p. 294b, l. 20. For 'Krishna', read 'Krushn'. p. 299b, l. 44. After 'womb;', add 'foetus (L.V. 87);'. p. 307a, l. 31. Read '-ṭathūj^u'. p. 310a, l. 15. After 'dead' insert '(cf. vēpana-gatā, p. 1132a, l. 37)'. p. 316a, l. 28. The word gāv 1 becomes gav गव in phēkⁱ-gav, p. 720b, l. 34, q.v. Cf. also wōtⁱ-gāv 1, p. 1153b, l. 46. p. 316a, l. 31. A better spelling of the sg. dat. of gāv 2 is göv^u गावू, but paṇḍits usually spell it gōv^u गोवू, as here printed. Cf. also wōtⁱ-gāv 2, p. 1153b, l. 50. p. 316a, l. 50. After '1612', add 'In K. 743, the sg. obl. is irregularly gēyē ग्यय, instead of gēwa ग्यव'. p. 316b, l. 48. Add, as an additional meaning of gēwanāwun, 'to cause others to sing, i.e. to vie in singing (K. 989)'. p. 317b, l. 42. For 'guyan', read 'guyēñ'. p. 326b, l. 33. Although hāka-thal has been reported

- as masculine, the word **thal** (q.v.) itself is feminine. p. 327a, l. 47. For 'ज़ल्', read 'ज़ल्'. p. 332b, l. 1. After '(Rām. 605)', add 'Cf. **alun**'. p. 337a, l. 36. **Hūn**^u 2 has been reported as feminine, but it is probably masculine. p. 339a, l. 2. For '**wār**', read '**wār 2**'. p. 341a, l. 17. For '1598', read '1597'. p. 346a, l. 37. Read '**hāyukh**'. p. 347b, l. 26. Add '**pāñi-hur**^u, p. 746a, l. 41, and **raza-h**^o, p. 856a, l. 4'. p. 347b, l. 28. For '**har 3**', read '**har 4**'. p. 348a, l. 49, and b, l. 1. The reference 'Rām. 109' should be transferred to **hōrinj**^u. With the forms **hōric**^u and **hōrinj**^u, compare **mōrinj**, which represents the Skt. *mārica*. p. 349b, l. 37. Add 'Cf. **hōrun nakha wālun** (L. 459), p. 1115a, l. 10'. p. 368a, ll. 1, 6, 10, 14. Read '**hyuw**^u'. p. 372b, l. 44, and p. 373a, l. 41. The correct meaning of **jilb** or **jilav** is 'a horse's bridle, rein', not 'flank' as given (cf. K.Pr. 261). The meaning 'flank' is derivative, and hardly accurate. p. 373a, l. 3. Omit the figures '1078'. p. 373a, l. 39. The correct meaning of **jilav**, as in the case of **jilb**, is 'bridle'. p. 378b, l. 21. After 'l. 30', add 'and **ruma-jath**, p. 834a, l. 8'. p. 385b, l. 10. In Rām. 531, the spelling **karun**, for **kaḍun**, is also used. p. 386a, l. 20. For '910', read '950'. p. 395a, l. 38. After 'El.', add 'cf. **tōs**^u, p. 1037a, l. 49'. p. 400b, l. 1. An alternative spelling of **khum** is **khumb** खुम्ब, cf. p. 838a, l. 44. p. 404a, l. 21. For '1434', read '434'. p. 408a, l. 3. For '-**waṭi** -वटि', read '-**waṭas** -वटस्'. p. 410b, ll. 33 ff. The articles **khōr**, **khōri**, and **khōrī** are wrongly placed. They should come at the foot of p. 411a. p. 410b, l. 40. After 'p. 83b, l. 9', add 'and **waṭa-kh**^o, p. 1157a, l. 4'. p. 411a, l. 48. After '(H. ix, 9);' add '**tr^akhôr**^u, p. 1024a, l. 40'. p. 411a, l. 50. After '**grāṭa-khōr**^u', add 'and (p. 1206b, l. 4) **yēci-khōr**^u'. p. 422a, l. 23. After 'p. 99b, l. 49', add 'and **wōlinjē-kh**^o, p. 1115b, l. 34'. p. 422a, l. 40. Read '**āzōdī**'. p. 425a, l. 2. Read '**wuchun**'. p. 425a, l. 43. After 'south', add 'see **wōtur**^u'. p. 428b, l. 26. For '—**raṭun**^u', read '—**raṭun**'. p. 430a, l. 25. **kōji** 2 is evidently the same word as **kwōj**^u, p. 495b, l. 35, q.v. p. 430b, l. 40. After 'l. 24', add 'and **zabi-kuk**^u, p. 1215b, l. 21'. p. 432a, l. 13. Another spelling of **kakūr**^u is **kōk^ur^u** ककूर, cf. p. 1080b, l. 38. p. 440a, l. 20. Read '**kīl-mich**'. p. 443b, l. 20. Read '**ṭōcē**'. p. 449a, l. 15. Add '—**lāyun** —लायुन् m.inf. to shoot an arrow. Cf. **wāyun**'. p. 462a, l. 26. After '101', add '219'. p. 471a. The articles **krom**^u and **krim** are in wrong order. p. 478a, l. 27. After '**nār 1**', add '**sarpa-k**^o, p. 937b, l. 33; **tāvi kraṭhi ladun**, p. 1047b, l. 6'. p. 493a, l. 37. For 'm.', read 'm.pl.'. p. 495b, l. 35. **kwōj**^u is evidently the same word as **kōji** 2, p. 430a, l. 25. p. 506b, l. 50. Read 'आय्'. p. 512a, l. 29. Read '**lōgol**^u ल्वगलु or **lōgul**^u ल्वगुलु'. p. 523a, l. 31. Read '**wot**^u 1'. p. 526a, l. 49. After 'tree', add '(cf. **ṭāpi-l**^o, p. 1013b, l. 29)'. p. 556a, l. 19. Read '**mōhara-khon**^u'. p. 562a, l. 19. **mōkan-tōph** is f. not m., and its sg. dat. is therefore **-tōpi** -टूपि, not **-tōpas** टूपस् as here given. p. 563a, l. 8. Another spelling of **mōk^ath** is **mōkth** म्वकथ. p. 567a, l. 26. **Mūl ṭhēnān**ⁱ is intransitive, and means 'the roots to be cut, to be cut off, destroyed', and not as here given. p. 574b, l. 23. After 'lump', add '(Rām. 631)'. p. 589a, l. 30. After 'Rām.', add, as an additional reference, '1121'. p. 595a, l. 36. Read '—**sōpanūn**^u —सौपननु'. p. 601b, l. 50. After 'means', add 'Cf. **yēci-mēci**, p. 1206b, l. 6'. p. 603a, l. 38. Omit the words 'till his death'. p. 603a, l. 40. For 'to come on the shoulder till death', read 'to come permanently on the shoulder', and at the end of the article in l. 43, add 'cf. **marun 1**'. p. 610a, l. 22. After 'remaining', add '(cf. **way mōṭ**^u, p. 1174b, l. 41)'. p. 623a, l. 40. Before '(sg. dat.)' add 'f.'. p. 628b, l. 42. After 'L. 350', add '; cf. *horun nak walun* (sic), to discharge a debt, L. 459'. p. 629a, l. 4. Omit the figures '1758'. p. 632a, l. 42. Add the reference '; **tabakh-n**^o, p. 962b, l. 25'. p. 633a, l. 38. For 'f.pl.', read 'f.'. p. 637a, l. 50. Add as a second reference '; **ṭēra-n**^o, p. 1079a, l. 48'. p. 640a, l. 27. Add, 'note that in K. 141, **nonuy wanun** means "to speak plainly"'. p. 641a, l. 36. Read '**wōnīl** वोजिल'. p. 654b, l. 5. Omit the reference to Rām. 929. p. 658b, l. 1. After '335,', add '929'. p. 661b, l. 40. For '11', read '11)'. Id., l. 42. After '11', add 'and' p. 835b, l. 2'. p. 666a, l. 4. Add as further references, '**wāwa-n**^o, p. 1172b, l. 33,' and '**zōḍi-nāwa**, p. 1217a, l. 21'. p. 674a, l. 14. Add as a further reference, '**wuz-n**^o, p. 1179a, l. 7.'. p. 678b, l. 13. Add 'Cf. **rēsh**ⁱ-**p**^o, p. 855b, l. 48'. Id., l. 38. Add as further references, '**wā-p**^o, p. 1128a, l. 32, and **wāza-p**^o, p. 1178b, l. 14'. p. 682a, l. 6. For 'excessive', read 'a strain in'. p. 683b, l. 13. A variant spelling of **paigām** is **paygām**, q.v. p. 685b, l. 49. The gender of **phāh** is m. p. 687a, l. 42. For '**pōhari**', read '**phōhari**'. p. 693b, l. 50. After '**ranga 2**', add '; **rīnz**ⁱ-**p**^o,

p. 855a, l. 46'. p. 694a, l. 24. After 'pöyě;', add 'rūzⁱna-ph^o, p. 859b, l. 30'. p. 695b, l. 36. Add, as a further reference, 'sam phalūñ^ū, p. 1072a, l. 24'. p. 703a, l. 19. For 'q.v.', read 'and yēta-phūr^ū, p. 1208a, l. 27, qq.v.' p. 706a, l. 41. For 'phyur^u 1', read 'phyur^u 2'. p. 712a, l. 50. After 'l. 47', add '; tawan-ph^o, p. 1046b, l. 47'. p. 726a, l. 35. Read 'pankhī'. p. 733a, l. 32. Read पल्लु. p. 734b, l. 33. For '-kāñ^ar', read '-kāñ^ēr'. p. 743b, l. 45. Read 'pūñshuw^u'. p. 745b, l. 34. After 'bear' add '(see also wādur for further details)'. p. 746b, l. 45. After 'l. 12;', add 'gölin-w^o, p. 285b, l. 36;'. p. 747a, l. 1. For 'mār', read 'mör^ū'. p. 752a, l. 20. For ات; read ذات. p. 755b, l. 37. After 'widow', add '(cf. tsari-p^o, p. 1081b, l. 36)'. p. 760a, l. 34. For '23', read '234'. p. 767a, l. 33. For '5', read '15'. p. 768b, l. 17. At end add '(cf. wōt^u-p^o, p. 1153b, l. 21)'. Id., l. 33. Add, as a further reference, 'yōñē-p^o, p. 1201a, l. 21'. p. 773a, l. 36. Read 'pravrūt^ū'. p. 774a, l. 22. Read 'पयस्वि, पयस्विस्'. p. 777b, l. 9. Read 'यति'; l. 11, read 'ब्रु'. p. 781b, l. 27. After '448,', add '545,'. p. 797a, l. 50. At end, add 'Cf. vyoṭh^u'. p. 801a, l. 19. Add at end of the article 'For a met. use of this word, see wāyē-p^o, p. 1175a, l. 32'. p. 802a, l. 42. For 'paṭiñē', read 'pāṭiñē'. p. 808a, l. 33. After 'putsa', add 'and tr^as tr^as tra-pūthī, p. 1030b, l. 9'. p. 809b, l. 18. After 'rāth 2', add '; and zāra-p^o, p. 1231a, l. 11'. p. 815a, l. 47. An alternative form of pyēmūt^ū is pyōmūt^ū पयमूत. p. 822a, l. 25. For 'lubr', read 'ludr'. p. 822b, l. 29. After '√śudh-' add '; trām, copper, Skt. tāmra-'. Id., l. 35. Add 'drēth or dēth, sight; srōg^anār or sōg^anār, cheapness'. p. 832a, l. 3. Read '-wāsanā'. p. 834a, l. 29. Read 'shūr^ū 2'. p. 839b, l. 10. For 'rōñe', read 'rōñē'. p. 847a, l. 14. Omit the figure '1323'. p. 850a, l. 47.

After 'samakhun', add '; tal r^o, p. 996a, l. 21. p. 851a, l. 44. After 'anything', add '(cf. thāla-r^o, p. 975b, l. 28; thañi-r^o, p. 979b, l. 29)'. p. 852a, l. 32. After 'dipping', add '(cf. thōka rātsavith, p. 973a, l. 25)'. p. 852b, l. 32. As an additional reference, add 'wañi-r^o, p. 1129a, l. 14'. p. 867a, l. 36. Read 'mōlawan'. p. 877b, l. 47, and p. 878a, l. 1. An optional spelling of shikur^u 1 and 2 is shukur^u शुक्र. Cf. zacē-sh^o, p. 1234a, l. 17. p. 878a, l. 30. Read 'tsu-shākal'. p. 884b, l. 5. The entry shāna wōganānⁱ is wrongly placed. It should come at the end of the article shāna 2, in l. 22. Add, as a reference, '(Rām. 1122)'. p. 890b, l. 23. After 'shērun', add 'and wūr^u-sh^o or wūr^u-shū^l, p. 1138b, ll. 45, 49'. p. 899a, l. 29. For the whole of this line, substitute 'Rām. 535 (tsōdāh sh^o, 1400), 545 (shurāh sh^o, 1600), 885 (id.)'. Id., l. 39. Add, as a further reference, 'vitāla-sh^o, p. 1164b, l. 24'. p. 911a, l. 27. After 'eating', add 'cf. wayēs somb^u, p. 1174b, l. 45'. p. 930a, l. 27. Before 'pile', add 'pyramid-shaped'. p. 935b, l. 10. Read '-t^ūj^ū-t^ū'. p. 939a, l. 50. Other examples of sarwa are sarwa-wōpakār (p. 1131b, l. 40), q.v., and sarwa-vyāpak^h, all pervading (Śiv. 115). p. 961a, l. 13. For 'i', read 'ti'. p. 961b, l. 30. For 'ay', read 'āy'. p. 966b, l. 19. Read 'cizuk^u'. p. 967b, l. 36. For 'ami', read 'tami'. p. 978b, l. 22. After 'scandal', add 'Cf. bahāthāna, p. 97a, l. 19'. p. 985a, l. 18. After 'full' add '(cf. yēra-th^o, p. 1202b, l. 32)'. Id., l. 46. After 'tsith^ar 1', add '; and yēra-th^o, p. 1202b, l. 34'. p. 995a, l. 9. For 's.v. tsūr^ū', read 'p. 1081b, l. 40'. p. 1000a, l. 11. Read 'tāri', and in the next line, for '996', read '996b'. p. 1032b, l. 10. Read 'चिद्रौणकः'. p. 1045b, ll. 33, 35. Tatwen and tetwán are probably variant spellings of the same word. p. 1214b, l. 40. An alternative spelling of zai is zay 2, q.v.

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